Chapter II

Review of Literature
CHAPTER-2

REVIEW OF LITERATURE

2. INTRODUCTION

The review of literature is a deep study into two areas:

- Family Business Entrepreneurs:
  - Understanding Entrepreneurship
  - Understanding Family Business Entrepreneurs
  - Characteristics of Entrepreneurs
  - Entrepreneurial Success and its factors

- Spiritual Intelligence
  - Understanding Intelligence and its types
  - Spiritual Intelligence under the light of both Western thoughts and Indian thoughts
  - Spirituality different from being religious
  - Scientific evidence of Spiritual Intelligence
  - Studies on Spiritual Intelligence and Business Leadership

From the background of the above-mentioned themes, research gap will be identified and a conceptual framework will be worked on.

2.1 ENTREPRENEURSHIP

The definition of entrepreneurship has been debated among scholars, educators, researchers, and policy makers since the concept was first established in the early 1700’s. Bygrave and Hofer in 1891 defined the entrepreneurial process as ‘involving all the functions, activities, and actions associated with perceiving of opportunities and creation of organizations to pursue them’. According to Higgins,
Entrepreneurship was seeking and production opportunity, organising an enterprise to undertake a new production process, raising the capital, hiring labour, arranging the supply of raw materials, finding site, introducing a new technique and commodities, discovering new sources of raw materials, and selecting top managers day-to-day operations of the enterprise.” They are individuals who have the capability to foresee opportunities, gather the needed resources – time, energy, and money – and take actions necessary to ensure success (Geoffrey, Robert and Philip, 1982; Moorman and Halloran, 1993; Meredith, Nelson and Neck, 1982). Brockhaus (1976) defines the term as activities related to a firm’s ownership and management, while Hisrich (2004) relates it to a dynamic process of wealth creation that requires individuals to sacrifice their time, show their commitment, and bear the financial, physiological and social risks in order to gain benefits in terms of monetary and personal satisfaction. Entrepreneurship has recently viewed as a process of innovation and creation with four-dimensional elements - individual, organisation, environmental factors, and process, with support from the government, education, and constitution (Kuratko and Hodgetts, 2004). Kuratko and Hodgetts (2004) describe an entrepreneur as a creator of new venture who faces uncertainty in many ways.

Joseph Schumpeter introduced the modern definition of ‘entrepreneurship’ in 1934. According to Schumpeter, “the carrying out of new combinations we call ‘enterprise’ and the individuals whose function it is to carry them out we call ‘entrepreneurs’.” Schumpeter tied entrepreneurship to the creation of five basic “new combinations” namely: introduction of a new product, introduction of a new method of production, opening of a new market, the conquest of a new source of supply and carrying out of a new organization of industry. Peter Drucker proposed that ‘entrepreneurship’ is a practice. What this means is that entrepreneurship is not a state of being nor is it characterized by making planes that are not acted upon. Entrepreneurship begins with action, creation of new organization. This organization may or may not become self-sustaining and in fact, may never earn significant revenues. But, when individuals create a new organization, they have entered the entrepreneurship paradigm.
2.1.1 Entrepreneurship- A Historical Perspective

The term ‘entrepreneur’ originated from French ‘entreprendre’ and the German word “unternehmen”, which means to undertake and was literally translated as ‘between-taker’ or ‘go-between’. In earlier periods, the entrepreneurs were traders especially during the time of Marco Polo, where they established trade routes to Far East. They were the active bearers of all the physical and emotional risks in the trading while the capitalists were passive bearers of other risks. These ‘go-between’ merchant adventurers were paid a percentage of the trade profits. In middle ages, the government started handling the business and the entrepreneurs were reduced to mere managers who would handle the resources and did not have to bear any risks. In the 17th century, the concept of entrepreneur as a risk taker re-emerged since the merchants, farmers, craftsmen and other sole proprietors bought items at a certain price and sold at an uncertain price, therefore operated at a risk. In 18th century, the person with capital was differentiated from the one who needed capital, i.e. the entrepreneur was distinguished from the capital provider (the present day venture capitalist).

In 19th and 20th century the entrepreneur was viewed from an economic perspective. In 19th century, entrepreneur organised and operated an enterprise for personal gain. After all the costs for production is paid off, the balance amount gained by the enterprise is taken by the entrepreneur. The entrepreneur takes the role of a planner, organiser and administrator of the enterprise using his skills and knowledge. The necessity of entrepreneurship for production was first formally recognized by Alfred Marshall in 1890. In his famous treatise Principles of Economics, Marshall asserts that there are four factors of production: land, labour, capital and organization. Organization is the coordinating factor, which brings the other factors together, and Marshall believed that entrepreneurship is driving element behind organization. By creatively organizing, entrepreneurs create new commodities or improve “the plan of producing an old commodity”. In order to do this, Marshall believed that entrepreneurs must have a thorough understanding about their industries, and they must be natural leaders. Additionally, Marshall’s entrepreneurs must have the ability to foresee changes in supply and demand and be
willing to act on such risky forecasts in the absence of complete information. Marshall also suggests that the skills associated with entrepreneurship are rare and limited in supply. He claims that the abilities of entrepreneur are “so great and so numerous that very few people can exhibit them in all in a very high degree”. Marshall, however, implies that people can be taught to acquire the abilities that are necessary to be an entrepreneur. Unfortunately, the opportunities for entrepreneurs are often limited by economic environment, which surrounds them. Additionally, although entrepreneurs share some common abilities, each entrepreneur is different from one another in one way or the other, and their success depends on the economic situations in which they attempt their endeavours.

One school of thought on entrepreneurship suggests that role of the entrepreneur is that of a risk-bearer in the face of uncertainty and imperfect information. Knight claims that an entrepreneur will be able to bear the risk of a new venture if he believes that there is a significant chance of profits. Although many current theories on entrepreneurship agree that there is an inherent component of risk, the risk-bearer theory alone cannot explain why some individuals become entrepreneurs while others do not. Thus, in order to build a development model of entrepreneurship it is necessary to look at some of the other characteristics that help explain why some people are entrepreneurs; risk may be a factor, but it is not the only one.

In 20th century entrepreneur as an innovator was established since the function of an entrepreneur was to reform and revolutionise the pattern of production by exploiting an invention or more generally an untried technological method of producing a new commodity or producing an old one in a new way, opening a new source of supply of material or a new outlet for products, by organising a new industry. Modern school of thought claims that the role of the entrepreneur is that of an innovator; however, the definition of innovation is still widely debatable. Kirzner suggested that the process of innovation is spontaneous “undeliberate learning”. Thus, the necessary characteristic of the entrepreneur is alertness, and no intrinsic skills-other than that of recognizing opportunities-are necessary. Another school of economists claimed that entrepreneurs had special
skills that enable them to participate in the process of innovation. Leibenstein claimed that the dominant, necessary characteristic of entrepreneurs is that they are gap-fillers i.e. they have the ability to perceive where market fails and to develop new goods or processes that the market demands but which are not currently being supplied. Thus, entrepreneurs have the special ability to connect different markets and make up for market failures and deficiencies.

In Less Developed Countries (LDC), the theory of the entrepreneurs being innovators had been difficult to apply since entrepreneurs in LDCs rarely produce brand new products: rather they imitate the products and production processes that have been invented elsewhere in the world (typically in developed countries). This process when occurred in developed countries was called “creative imitation”, where the imitators understand how an innovation can be applied, used, or sold in their particular market niche than do the people who actually created or discovered the original innovation. Thus, the innovation process in LDCs was often imitating and adapting, instead of traditional notion of new product or process discovery and development.

By combining the above thoughts entrepreneurs takes the role of risk-bearers, coordinators and organizers, gap fillers, leaders, and innovators or creative imitators.

2.1.2 Family Business Entrepreneurs

“What is Family Business?” has been an important question for decades, it was also highlighted in the editorial note of the first issue of Family Business Review (Lansberg, Perrow, & Rogolsky, 1988) and later defined it as a business in which the members of the family have legal control over ownership. Earlier the family business was when it has been closely identified at least with two generations of the family and when this link has had mutual influence on the company policy and on the interests and objectives of the family (Donnelley, 1964). Earlier researchers generally agreed that the family involvement in the business is what makes it different from other business(Miller & Rice, 1967).
In 1975, Bernard defined it as an enterprise, which, in practise, is controlled by the members of the single family. In 1976, Barnes and Hershon added to it that controlling ownership in the hands of an individual or by members of a single family is family business.

Later in 1982, Alcorn defined it is an profit making organisation that is either a proprietorship, partnership or corporation, If the part of the stock is partly owned by the public, the family should operate the business. In 1983, Davis, the business policies and directions are influenced by one or more family units through ownership or participation in management. Beckhard and Dyer (1983) defined a family business as the system includes the business, the family, the founder and such linking organisations as the board of directors. In 1985, Rosenblatt, Demik, Anderson and Johnson, defined it as a business in majority of the ownership or control lies within the family and in which two or more family members were directly involved in the operations. In 1986, Pratt and Davis highlighted that the directions of the business is influenced by two or more extended family members through kinship ties, management roles or ownership rights. Stern in the same year, defined it as an enterprise run by one or two family members. In 1987, Babicky defined it as a small business, which is started by one or two individuals who had an idea, worked hard to develop it and achieved, usually with limited capital, growth while maintaining the majority ownership of the enterprise. In 1989, Handler defined it as an organisation whose major operating decisions and plans for leadership succession are influenced by the members of the family serving in the management or in the board.

In 1990, Dreux defined it as an economic enterprise, which is controlled by one or more families that have a degree of influence on governance sufficient to substantially influence or compel action. Same year, another definition was highlighted as a company in which more than 50 percept of voting shares are controlled by the members of a family and/or single family groups effectively controls the firm and/ or the significant proportion of the senior management is from the same family (Leach et al, 1990; also quoted in Astrachan, 1993). Lyman, In 1991, proposed that the ownership had to reside completely with family members
and at least one owner had to be employed and one other family member had either to be employed in the business or to help out on regular basis even if not officially employed. Gallo and Sveen, 1991 just emphasised that the single family owns the majority of ownership and controls the business. In 1992, Holland and Oliver simplified the definition by defining it as a business in which decisions regarding the ownership and management by relationship to family or families. In 1993, Welch defined it as an enterprise in which ownership is concentrated and family or families are involved in management. Same year, Churchill and Hatten highlighted on the succession and defined it as an enterprise which has a younger member of the family which has or will assume the control of the business from the elders. Still definition ambiguities persisted (Upton, Vinton, Seaman, & Moore, 1993). In 1994, Carsrud defined organisation, which had closely held firm’s ownership, and policymaking is dominated by members of “an emotional kinship group”.

In 1999, the family business was defined as the business, which is, governed and/or managed with the intention to pursue and shape the vision of the business and controlled by the members of the family or small member of the families in a manner that is potentially sustainable across the generation of the family or families (Jess, James, & Sharma, 1999). This is the definition that has been taken for this research and the people involved in such business are the Family Business Entrepreneurs.

2.1.3 Evolution of Entrepreneurship in India

India had made its mark in business hub from ancient times. Muslima from India were once used by the Pharaohs for Egyptian mummies (Datt and Sundharam, 1968). Then Jains even though not in entrepreneurial spirit but had done trading for materials. During 19th century, under the British rule, India began to industrialise and Indian entrepreneurs were instrumental in the spread of manufacturing (Medhora, 1965). After that many industries started growing in India. After independence, few private sectors were made public. Then after market was open for foreign markets, in 20th century, goods flooded the market and many importers became prominent. Then the boom in IT industry made a leap and the rate
of Indian entrepreneurs also shot up. And now in India, one in every eight Indians is engaged in one or the other form of entrepreneurial activity (Global Entrepreneurship Monitor report, 2007). For centuries in India, the duty of children born into a commercial family had been to carry on their father’s work. Certain regions and sects of society are famous for spawning one generation after another of children who build upon what their parents bequeathed them.

In India, family businesses range from the small mom and pop store (or kirana) to large conglomerates with equally varied business interests. As their growth has rocketed, many have stepped outside their zones to acquire companies in new industries and geographies. Their contribution in India’s growth is also being increasingly recognised. India has a few very large business groups, which started four or five generations ago as small entrepreneurial ventures. The Tatas and the Birlas are often identified as the symbol of Indian Entrepreneurship, but there are several others like the Murugappa Group, Dabur Group, Wadia Group, Godrej Group, Kirloskar Group, DB Corp, V-Guard Industries etc. India is also a hub for numerous small and medium family businesses.

The results of PwC’s Family Business Survey 2012 reveal that family firms are robust, vibrant and successful. Being highly ambitious and entrepreneurial, they are delivering solid profits even in an uncertain economic environment. These businesses are making a substantial contribution to the growth of the Indian economy, and hence expect the government to offer a more targeted support (e.g.: access to capital, expediting approvals, clarity in some tax issues, greater predictability, etc). Family businesses in India have performed well in the previous year and are bullish about their growth over the next five years. 74% have grown in the last 12 months and 36% are aiming at a quick and aggressive growth over the next five years. Among the key challenges to this growth are; the need to innovate, attract the right skills and talent, retain key staff, the need for new technologies and compliance with the regulations. Family businesses believe that they have certain key advantages over non-family businesses. These include motivation, strong values, agility and speed in decision-making as well as insight into their particular industry. Indian family business enterprises also recognise disadvantages like
attracting non-family staff, challenges around succession, family politics and access to capital in running their businesses. Although they generally believe that the government recognises the importance of family businesses, they have also pointed out that more assistance in terms of accessing finance and providing incentives for start-ups is needed. Only 4% plan to sell or float the business although one-third will pass ownership of the business to the next generation employing non-family management. 50% of our respondents will pass the management to their next generation. Seventy-eight per cent of family businesses in India have the required procedures in place to deal with family member issues and conflict. Ninety per cent of Indian family enterprises are confident of achieving their predicted growth. Eighty per cent of Indian family enterprises support employment in areas of their operation. Seventy-eight per cent of Indian family enterprises support various community initiatives. Seventy-eight per cent of Indian family enterprises go out of their way to help and retain their staff in bad conditions. So the Indian family business contributes the majority to the Indian economy. So the sample taken in the research is mainly family business entrepreneurs.

2.1.3 Previous Studies on Characteristics of Entrepreneur

When these researches were defining and understanding entrepreneurship, simultaneously, in 19th century, we can see many researches attempting to define general characteristics of entrepreneurs, entrepreneurial characteristics and personality profiles (Cooper and Dunkelberg, 1987; Hornaday and Aboud, 1971; McClelland, 1961; Sexton and Bowman-Upton, 1986, 1990). Some research discovered that the characteristics like need for achievement, tolerance for ambiguity (Schere, 1982; Sexton and Bowman, 1986), and need for conformity (Begley and Boyd, 1987; Miner et al., 1989) have been shown to differentiate entrepreneurs to a certain degree, but individual psychological traits, including locus of control and risk-taking, have been shown not to differentiate entrepreneurs and managers (Begley and Boyd, 1987; Sexton and Bowman, 1984).

But in a research regarding the entrepreneurial decision-making process, Hoy and Carland (1983) found entrepreneurs to be more perceptive and flexible
while small business managers were more logical and methodical in their decision-making. Smith, Gannon, Grimm, and Mitchell (1988) also found that managers used a more rational approach than did the entrepreneurs. Brodzinski, Scherer, and Weiße (1990) found that entrepreneurs' decision style affected selection of boundary-spanning activities (that is, the number of contacts sought and the way information was analysed), and Dollinger (1984) found that entrepreneurs high on integrative complexity and tolerance for ambiguity spent significant time on boundary-spanning activities and their decision style was positively related to financial performance of their organizations.

According to Bird (1988), the key distinction between entrepreneurial behaviour and managerial behaviour is the entrepreneur's intentionality toward the creative process. By examining the intentions associated with their behaviours, researchers have begun to better understand how entrepreneurs think and why they behave as they do. For example, Gatewood, Shaver, and Gartner (1995) conducted a longitudinal study on cognitive factors influencing start-up behaviours and success of new venture creation and found that ways of thinking such as personal attributions for venture creation were related to successfully starting a business. Moreover, Busenitz and Lau (1996) concluded entrepreneurs were found to have different cognitive schema than non-entrepreneurs with regard to intentions to create new ventures.

The entrepreneurial process became a foundation for the research so that they could learn the entrepreneurs on cognitive basis. Recent cognitive-based research theory development could be classified as either focusing on the discovery or creative process of entrepreneurs (Alvarez and Barney, 2006). In the discovery process, entrepreneurial opportunities exist to be discovered by alert entrepreneurs who can objectively assess and evaluate the risk factors and exploit opportunities (Gaglio and Katz, 2001; Shane and Venkataraman, 2000). In the creative process, opportunities emerge as individuals explore ways to generate economic wealth (Gartner, 1985; Sarasvathy, 2001). According to the discovery model, opportunities exist as objective phenomena, waiting to be discovered by unusually alert people who, once they decide to exploit an opportunity, are called entrepreneurs.
and Katz, 2001; Kirzner, 1973). The central task in this model is to discover and then exploit these opportunities. The theory suggests that those who do this will find these opportunities through the systematic study of industry and market structure. Since this process is objective, entrepreneurs can usually collect much of the information they need to develop a plan. Entrepreneurs are defined by their keen ability to perceive opportunities that are available to all, but only acted upon by a few (Kirzner, 1973; Shane and Venkataraman, 2000).

These observations are leading to studies regarding the differential ability of individuals to exploit objective opportunities. Busenitz and Barney (1997) showed that while both entrepreneurs and non-entrepreneurs manifest certain like biases, some entrepreneurs are systematically more biased in their decision-making. Baron (1988) also argued that due to the unique nature of the entrepreneurial process, entrepreneurs are more susceptible to cognitive biases than other people. These include counterfactual thinking, affect infusion, attribution style, the planning fallacy, and self-justification. Moreover, McGrath (1999), and Simon, Houghton, and Aquino (2000) provided analyses of how cognitive errors such as overconfidence, illusion of control, and misguided belief in the law of small numbers shape such phenomena as the creation of real options for entrepreneurs. The creation theory suggests that differences in the cognitive biases between entrepreneurs and non-entrepreneurs may exist, but these differences are likely to reflect the emergent search process that entrepreneurs experience more than initial differences between entrepreneurs and non-entrepreneurs (Hayward, Shepherd and Griffin, 2005; Sarasvathy, 2001).

In other words, not only do entrepreneurs create opportunities through an emergent search process, but this process also creates the entrepreneur. Thus, the concept of emergent opportunities incorporates theories of learning (Dodgson, 1993; Huber, 1991).

The concept of an entrepreneurial mind-set has been used to bridge the two domains of discovery and creative entrepreneurial process (Busenitz and Lau, 1996; McGrath and Macmillan, 2000; Wright, Hoskisson, Busenitz and Dial, 2000).
According to McGrath and Macmillan (2000), the entrepreneurial mind-set includes passionately seeking new opportunities, pursing opportunities with enormous discipline, a focus on execution, and the ability to engage the energies of others toward a goal. However, the concepts discussed within the entrepreneurial mind-set have mostly been related to cognitive activities such as environmental scanning, pattern recognition, coping with uncertainty and decision-making (Busenitz and Lau, 1996).

In a study it was suggested that the entrepreneurial CEOs needed leadership competencies when their company’s focus was taken as long-term stability (Swiercz and Lydon, 2002). Another research has emphasised on the importance of the leadership and of leadership influence on organisational operation. It states that leadership is vital for the organisational survival in the rapidly changing business environment of today (Bass, 1990). It was found that the entrepreneurial development programmes did not prepare prospective entrepreneurs for generating successful business (Feng, 2006). And it was also found that the lack of knowledge of leadership competencies was the main cause for entrepreneurial failures even after providing the functional knowledge (Gitomer, 2005). In a research work by Timmons and Spinelli (2004) and Warren (2005), it was found that there is an existence of direct relationship between the successful entrepreneurial endeavours and the leadership abilities of entrepreneurs. Going further deep into the research, a research has been conducted by Lord, Foti & Vadar (1994) on the characteristics of a leader from which it was found that intelligence was found to be the most prototypical of a leader when compared to 58 other attributes such as honesty, charisma and kindness. When a research was done taking all the inputs in the above researches, it was found that honesty and the spirituality factor is perceived as the best factor to influence entrepreneurial success.

Thus we can understand how important the role of an entrepreneur is, in an economy and research has been conducted in various areas of entrepreneurship from its very definition to characteristics and critical success factors of entrepreneur, which were explained in the terms of skills, knowledge and competencies of an entrepreneur.
2.1.4 Entrepreneurial Success

Entrepreneurial success has been defined in different ways. Researchers have been giving various measures for measuring entrepreneurial success in terms of organisation or personal success. The study has reviewed both the areas of measuring success:

- Success in the terms of Organisational Parameters
- Success in terms of Personal Parameters

Traditional measures of business success have been based on either employee numbers or financial performance, such as profit, turnover or return on investment (Barkham et al., 1996; Bruderl and Preisendorfer, 1998; Forsaith and Hall, 2000; Gray, 1998; Ibrahim and Goodwin, 1986; Kalleberg and Leicht, 1991; Kelmar, 1991). For businesses to be deemed successful these financial measurements require increases in profit or turnover and/or increased numbers of employees. As Hall and Fulshaw (1993: 229) state, "the most obvious measures of success are profitability and growth'. In economic terms this is seen as profit maximization (Greenbank, 1999; Jarvis et al., 2000; Jennings and Beaver, 1997). Economic measures of performance have generally been popular due to the ease with which they can be administered and applied since they are very much 'hard' measures (Barkham et al., 1996; Gibb and Davies, 1992; Ibrahim and Goodwin, 1986). Furthermore as Marlow and Strange (1994:180), stated that, 'all businesses must be financially viable on some level in order to continue to exist'.

As Dyer and Handler (1994) pointed out: Little theorizing and research has been conducted to explore what happens to entrepreneurs after they build a successful enterprise. Indeed, the assumption seems to be that once a new enterprise is viable the entrepreneur's subsequent career path ceases to be of interest since it may not focus on traditional entrepreneurial activities. (Dyer and Handler, 1994: 71).
The easiest definition is through tangible elements such as revenue or a firm’s growth, personal wealth creation, profitability, sustainability, turnover (Perren, 1999, 2000; Amit et al., 2000). The question then that needs to be asked is whether using these traditional financial criteria is the most appropriate measure of success for all business owners or whether non-financial measures are a better indicator.

Since the late 1980’s, the research as well as the organizations has applied the measurement of non-financial performance measures (Stivers, Covin, Hall, & Smalt, 1998)(Vaivio, 2001) such as Balance Score Card (Kaplan & Norton, 1992) and Performance Prism (Neely, Adams, & Kennerley, The Performance Prism: The Scorecard for Measuring and Managing Business Success., 2002) and Dynamic Performance Management System (Laitenin, Framework for small business performance management towards integrated PM systems, 1996).

In the Balance Scorecard framework, the success factors are chosen based upon the organization’s vision and strategy and have four perspectives, which are usually financial, customer, process, and learning and growth. Performances measure both financial and non-financial factors.

Performance Prism is the latest performance measurement tool similar to Balance Scorecard but instead of organisation’s vision and strategy being the focus, the stakeholder contribution and satisfaction is the focus here. The strategies, the processes to make the strategies to action and the possibilities of making the processes operate are all build based upon the stakeholders’ satisfaction and to increase their contribution.

Dynamic Performance Management System is a model, which has the basic idea of measuring how the resources of the corporate are transformed into company’s profits through its processes. The circulation of the resources is the basis of this model- financial, human, materials and any other resources are monitored in this model.
Thus these reviews above are considered for bringing the variables for the organisational success factors.

Looking deep into the success factors of the entrepreneur from a personal level, even though financial perspective is given importance, non-financial measures of success used by most of the business owners. Non-financial Measures of success such as autonomy, job satisfaction or the ability to balance work and family responsibilities (Buttner and Moore, 1997; Green and Cohen, 1995; Kuratko et al., 1997; Parasuraman et al., 1996) are subjective and personally defined and are consequently more difficult to quantify.

The expression of being either 'pulled' or 'pushed' into starting a business has been used extensively in the literature (Brodie and Stanworth, 1998; Buttner and Moore, 1997; Gray, 1994; Hamilton, 1987). A 'pull' motivation is associated with the individual having a reasonably strong positive internal desire to start a business venture. The opposite motivation is 'push', which is associated with a possible equally strong desire, but based on external negative reasons. A number of pull motivation factors are identified in the literature including: personal freedom, independence gained from being one's own boss, personal satisfaction, a less rigid, more flexible lifestyle and greater job satisfaction (Birley and Westhead, 1994; Brush, 1992; LeCornu et al., 1996; Loscocco, 1997). A study by Fielden et al., (2000) indicated that a large proportion of their sample (88%) listed making money as a motivator; however, 71% mentioned that job satisfaction, greater independence, creating opportunities, encountering new challenges and pursuing one's own interests were criteria which were of real importance to them (Walker & Brown, What Success Factors are Important to Small Business Owners?, 2004).

There are entrepreneurs who are happy with other types of rewards such as personal satisfaction more than being financially successful, as economic theory assumes or expects businesses to be (Wheelock and Baines, 1998). These affective measurements are not necessarily substitutes for, but are complementary to, financial goals. As Jennings and Beaver (1997) state:
... contrary to popular belief, and a great deal of economic theory, money and the pursuit of a personal financial fortune are not as significant as the desire for personal involvement, responsibility and the independent quality and style of life which many small business owner-managers strive to achieve. Consequently, the attainment of these objectives becomes one of the principal criteria for success, as defined by the entrepreneur/owner-manager.

Watson et al., (1998); Taormina and Lao, (2007); Dafna, (2008) supported the notion that a successful business is a venture that has been operating for at least three years. However, Vesper (1990) revealed that about 10% of businesses survive after three years of operation exhibits its success.

2.2 UNDERSTANDING OF INTELLIGENCE AND ITS EARLY CONCEPTUALISATION

On the context of understanding intelligence, Stenberg (2001) was fond of saying about the intelligence as;

“Looking at it one way, everyone knows what intelligence is, looked at it other way, no one does.”

An intelligence quotient, or IQ, is a score derived from one of several standardized tests designed to assess human intelligence. The abbreviation "IQ" was coined by the psychologist William Stern for the German term “Intelligenz-quotient”, his term for a scoring method for intelligence tests he advocated in a 1912 book. In 1905, Alfred Binet and Theodore Simon developed the first modern intelligence test. Since that time we have been debating what ‘Intelligence’ is, where it comes from and how to develop it. Intelligence was narrowly defined as what the intelligence tests measures (Boring, 1923) and also pointed that further scientific research can extend the definition. Many researches was conducted on intelligence and many elements such as biological, cognitive, motivation and personality were brought in, to give it a broader definition.
The conceptualization of intelligence as a single cognitive ability has had a long history that can be traced back to Sir Francis Galton’s pioneering studies of historical creators, leaders and celebrities published in 1869 in *Hereditary Genius*. Fifty years later the idea of a general intelligence or “g” factor as the single dimension of cognitive ability was proposed by Charles Spearman (1927). This research revolved around the concept that a person’s intellectual potential is a fixed, genetically determined trait which can be measured early in life and determines an individual’s success later in life. For many years, psychologists have devoted much effort to isolating ‘g’ from other aspects of cognitive ability thereby revolutionizing research on general intelligence. It allowed investigators to show that the predictive value of mental tests derives almost exclusively from this general factor rather than from the more specific aptitudes measured by intelligence tests. It was found that the ‘g’ at the apex with group factors, such as verbal ability, mathematical reasoning, spatial visualization, and memory arranged at successively lower levels and below these are skills that are more dependent on knowledge and experience, such as the practices of a particular profession (Carroll, 1993). In the 20th century the intelligence quotient (IQ) test eventually became the dominant determinant in decisions involving school admission or job selection. Although mental tests are often designed to measure specific domains of cognition such as verbal fluency, mathematical skills, spatial visualization or memory, people who do well on one kind of test tend to do well on the others.

Reviews of the literature on the traits of effective leaders have reinforced the importance of intelligence to leadership (House & Aditya, 1997). Many researches have been conducted on the relationship between IQ and leadership effectiveness or success of leaders for over 100 years with much of the scientific research done on the role of intelligence in leadership dating back to the 1920s and 1930s. For example, leaders were found to be more intelligent than their followers, and intelligence was consistently correlated with perceptions of leadership (Bass, 1990, & Lord, DeVader, & Alliger, 1986). Bass (1990) reported that general or abstract intelligence is perhaps the individual characteristic that has been most consistently associated with leader emergence and effectiveness with correlations
hovering around .40 after correcting for statistical and methodological artefacts (Lord, et al., 1986). Other reviews of this literature though, have been more equivocal. For example, Fiedler (2002) concluded that Leadership performance cannot be predicted by Intellectual abilities to any appreciable degree. Thus, whereas intelligence has proven indispensable in many areas of psychology (Schmidt & Hunter, 2000), its overall relationship to leadership is neither strong nor trivial.

Taken together, this research indicates that effective leadership requires a certain level of general intelligence; however, highly intelligent leaders are not necessarily more effective. In fact, this same body of studies also showed that large discrepancies between the intelligence of leaders and followers mitigated against the exercise of effective leadership. However, these early studies, however, did not take into account that intelligent behaviour occurs in a social context that includes expectations, demands, and a history of prior experience (Glynn, 1996). Many intelligence experts (Hedlund & Sternberg, 2000; Kihlstrom & Cantor, 2000) believe that intelligence is context specific. Contextualists (Sternberg, 1988) point out that in order to understand intelligence; we need to recognize that human adaptation often takes the form of selecting or transforming the environment in which we live. This has resulted in more divergent approaches to intelligence beyond the cognitive or psychometric perspective, which characterized earlier conceptualizations found in IQ theory. Because intelligence is defined relative to a particular context, researchers have shifted the focus from the emphasis on individual traits to broader frameworks which acknowledge that intelligence is not only embedded in individuals but in organizational contexts as well.

Some studies showed that leaders with too high an IQ may actually be detrimental for team performance. But certain research showed that IQ provided limited value in predicting supervisory performance (Bahn, 1979). According to Bahn, it was agreed that a minimum threshold level of IQ is necessary for good performance and that other non-IQ factors play a significant role in predicting leader effectiveness beyond that. A study of the relationship between leader IQ and team performance found a higher positive correlation of +.56 between intelligence and
performance in leaders with a directive style whose groups were supportive (i.e. willing to listen), a lower positive correlation of +.21 for leaders with a directive style whose groups were unsupportive and non-listening, and a negative correlation of -.05 for non-directive leaders with unsupportive and non-listening groups (Fiedler, 2001). These results suggested a complex interaction between IQ and social dynamics, with the benefits of higher IQ only realized when the leader uses other abilities to create a supportive environment. In summary, modern leadership theories highlighted the business context in which emotional relationships, inspirational motivation, and the creation of meaning become central for leader effectiveness. Many of these leadership paradigms suggested that EI and SI play a role in leadership effectiveness. The studies also highlighted the limitation of using only IQ to predict leader effectiveness.

2.2.1 From IQ to Multiple Intelligences

In the early 1980s, the time had come to throw a monkey wrench into our cogitations of viewing intelligence as a single cognitive ability. Williams and Sternberg (1988) found that the social qualities of group members, in addition to their raw IQ, contributed to group performance for even cognitive tasks. Although verbal and performance IQ and other more ‘academic’ abilities have taken us far, there also has been dissatisfaction with such limited conceptions of mental abilities (Bar-On, 1997; Cooper & Sawaf, 1007; Mayer & Salovey, 1997).

The theory of multiple intelligences (MI) was first described by Howard Gardner (1993) who defines intelligence a set of abilities that allow a person to solve a problem or fashion a product that is valued in one or more cultures. The author did not dispute the existence of ‘g’ but treated it as a specific factor primarily relevant to academic achievement. Gardner’s definition is in sharp contrast to intelligence as defined by the intelligence quotient, which is solely based on verbal and logical-mathematical intelligence. Unlike Spearman and other advocates of general intelligence, Gardner has proposed that intelligence is not a unitary cognitive ability but that there are seven (and perhaps more) quite different kinds of intelligence, each hypothetically dissociated from the others, and each hypothetically associated with a
different brain system. Gardner originally postulated seven relatively autonomous “intelligences” in different domains of achievement: linguistic, musical (as seen in musical geniuses like Stravinsky and the Bach family), logical-mathematical (exemplified by Einstein), spatial (as seen in the works of Swiss architect Le Corbusier), and bodily kinesthetic (captured in the fluid movements of Martha Graham).

In addition, Garner postulated two forms personal intelligence, one directed toward oneself known as intrapersonal intelligence (expressed in Freud’s psychoanalytic theory of personality and found in individuals with keen introspective skills) and the other directed toward others or interpersonal intelligence (evident in Gandhi’s public life or in the occupations of sales persons and therapist). In his more recent work, Gardner added naturalistic as the eighth intelligence and suggested that people possess all eight intelligences but in varying degrees of strength and skill. Each intelligence is a system in itself, distinct from g. Gardner argues that these separate intelligences exist on the basis of their cultural significance and their correspondence to underlying neural structures. In sum, Gardner’s treatment of cognitive ability in terms of a number of seven intelligences represents a more sustainable conceptualization of human intelligence compared to definitions of intelligence as a single factor. Most leadership theorists agree that multiple intelligences play a part in leadership and organizational effectiveness.

Bass (2002), for example, asserts that multiple intelligences contribute to transformational leadership. More specifically, the author suggested that cognitive intelligence is linked to the intellectual stimulation. On the basis of many research done, human intelligence was classified as Analytic Intelligence, Emotional Intelligence and Spiritual Intelligence.

Hedlund and Sternberg (2000) found that IQ, a measure of cognitive intelligence focusing on linguistic and logical-mathematical abilities, only accounts for about 20 to 30 per cent of professional success. Sternberg (1997b, 2001) argues that improved prediction of leadership performance requires broadening the concept of intelligence beyond IQ. Sternberg (1984, 1997a) proposes a three-factor model
consisting of analytic, creative, and practical intelligences, and Sternberg (1997b, 2001) advocates looking at practical intelligences to predict leadership effectiveness.

2.2.2 Emotional Intelligence

EI refers to an individual’s ability to understand and accurately interpret his or her own emotions as well as those of others. It is a relatively new construct intended to complement the traditional view of intelligence by emphasizing the emotional, personal, and social contributions to intelligent behaviour (Gardner, 1983; Mayer & Salovey, 1993; 1995). The key difference between analytical and emotional intelligence is that emotional intelligence involves the integration of emotion with thought, enabling one understand what others are feeling, while analytical intelligence involves the integration, organization, and ordering of thoughts (Goleman, 2001).

The EI construct was first discussed by Salovey and Mayer (1990) and had its roots in Gardner’s concepts of intra- and interpersonal intelligences, and in Thorndike’s (1930) concept of social intelligence. According to Goleman (1995), EI plays an advantage for every individual in any domain of life, whether it is success at home, school or at work. But it was found not to be congruent with the existing research base, since the study of Bell laboratory engineers found that the IQ level of the top performers and their peer were equal, but it was claimed that the EI was the key difference and high in the top performers but no EI measures were used in this research. EI was taken as an aspect of personality rather than a separate intelligence in a research conducted among students and military personnel and students on EI, personality and cognition. In another research, it was found that the great leaders moved their followers through emotions and established an emotional connection with those they lead. This was possible only when they had better understanding of their emotions and feeling and thus allowed them to create and nurture relationships with their followers. Thus this encouraged the emerging view of EI as an important component like IQ.
Mayor and Salovey (1997) treated EI as “thinking with a heart”. According to Mayer’s four-branch model (Mayer, Curaso & Salovey, 1999), EI is defined as the ability to perceive emotions, access and generate emotions so as to clarify thoughts, understand emotions and process emotional knowledge and regulate emotions reflectively to promote emotional and intellectual growth. EI was referred as an ability to recognise the meaning of emotions and their relationships and to reason and problem-solve on the basis of them. Emotional intelligence is involved in the capacity to perceive emotions, assimilate emotion-related feelings, understand the information of those emotions, and manage them. There are two models on EI, the first model represented an ability approach to EI, which is an ability to solve emotional problems and focuses on the interplay of emotion and intelligence.

The research suggested that mental ability models of EI can be described as a standard intelligence and empirically meet the criteria for a standard intelligence (Mayer, Caruso, & Salovey, 1999). According to Sternberg, there are three criteria, which are needed for an intelligence to exist:

1. It should reflect the behaviour in the real world.
2. It should be purposive or directed towards the goal.
3. It should be involved either by the means of adaptation to the environment (fluid intelligence) or the automation of high-level cognitive processes (crystallized intelligence)

And based on this traditional intelligence definition, it was found that EI defined by Mayer, Salovey and Sitaraneious (2001) matched the definition. The second model, known as the mixed model (Bar-On, 1997, Goleman, 1995), defined EI as a mixture of abilities and other personality dispositions and traits. This model encompassed personality characteristics like achievement motivation, openness, practical intelligence, self-esteem and subjective well being along with EI thus differentiating from the ability model. But Mayer and Salovey argued that although the personality characteristics may be the elements of EI, it may be better to be
addressed directly and distinctly. Even though Mayer et al model suggested that the emotions can provide additional richness and clarity to problem solving and decision making processes, the mixed model incorporated a wide range of personality variables, which offered it the cognitive definition of EI.

Research was also conducted to create measurement tests for EI. It was found in the comprehensive review done by Davis et al. (1998) that the EI measures exhibited low reliable and indicated a lack of convergent validity. Later on factor analysis demonstrated self-report measures, which had personality factors, had satisfactory reliabilities. The ability and mixed models of EI had generated assessment devices that are based upon self-report; yield self and other perceptions of EI attributes rather than an estimate of a person’s actual emotional ability. The multi-factor emotional intelligence scale (MEIS) (Mayer, Caruso & Salovey, 1999) a performance measure of EI based on ability model, had demonstrated that moderate correlations with one measure of general intelligence and small correlations with measures of the Big Five personality factors. However, serious problems with scoring, reliability, and validity were reported.

Roberts, Zeidner, & Matthews (2001) in their assessment of the MEIS pointed out that even the modest validity coefficients found for EI may not be maintained if personality and ability are statistically controlled. The Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT, 2002) required the participant to view a series of faces and report how much of each of six emotions is present, answer questions about emotional scenarios and solve emotional problems. The MSCEIT had solved some of the earlier measurement problems that plagued the MEIS and has reasonable reliability, convergent, and divergent validity. Further, a confirmatory factor analysis provided support for the proposed four-branch factor structure (Mayer et al., 2003). Still there were few problems, which made EI measures unreliable, invalid or both, for which researchers postulated (Cooper, 1997; Fineman, 1997; Steiner, 1997) that context specific measures are needed for measuring the EI construct.
The Emotional Competency Inventory (Boyatzis, Goleman and Rhee, 2000; Boyatzis, Goleman, and Haygroup, 2001) is a validated questionnaire that measures the demonstration of eighteen emotional competencies that belong to four major emotional competency clusters. Goleman (1998) classified emotional intelligence into four distinct sets of emotional competencies: self-awareness (awareness of oneself); self-management (management of oneself); social awareness (awareness of others); and social skills (management of one's relationships with others). The ECI consists of 72 questionnaire items measuring eighteen emotional competency scales. The response scale for the questionnaire ascertains the degree to which the assessed was observed demonstrating each behaviour in the item. The average scale reliability for ECI is .815 (Boyatzis and Sala, 2004). Thus few measures were evolved for studies on EI.

2.2.2.1 Emotional Intelligences and Leadership

A number of studies had reported that there are positive relationships between EI and various measures of leadership (Sosik & Megerian, 1999; Gardner & Stough, 2002). Early research on emergent leaders suggested that they are skilled in taking in and understanding emotional information. This research revealed that emergent team leaders were socially perceptive and uniquely able to identify and understand unstated team needs (Chowdhry & Newcomb, 1952).

Goleman, Boyatzis and McKee (2002) established the link between emotional intelligence and leadership and described this link between emotional intelligence and leadership as primal because leaders throughout history served as emotional guides, and created positive outcomes, which are the most important responsibility of leaders. Resonant leaders (i.e., leaders with deep emotional connections to followers) generated positive feelings in followers that enhanced collective performance, used leadership styles that are visionary, relied on coaching instead of coercion, built harmony and value input and participation. But a definite link between EI and leadership performance cannot be established since there is no consensus about the existence or definition of EI. Transparency or integrity is a character trait demonstrated through consistent behaviour, not a psychological
ability as claimed. If EI is everything but cognitive intelligence, then it seems logical to assume that EI skills and abilities beyond IQ contribute more to a leader’s success than mental ability. Self-confidence, integrity, inspirational leadership, persuasion, collaboration, and interpersonal communication all appear to be more important to leaders than cognitive ability alone.

Emotional characteristics had occupied a central place in leadership studies and had experienced a revival in the current literature (Ashkanasy, Härtel & Zerbe, 2000; Ashforth & Humphrey, 1995). Feelings had played an important role in such leadership tasks as motivating followers, decision-making, developing interpersonal relationships and shaping culture (George, 2000). Some practitioners and researchers view organizations as emotional, not rational arenas and organizations like The Body Shop make the expression and acknowledgment of emotion as a central value (Martin, Knopoff & Beckman, 1996).

2.2.2.2 The Contribution of EI to Business Leadership Effectiveness

Having established the reliability and validity of several EI constructs, there is an increased interest in the role of EI in business organizations and leadership because teamwork and collaboration are required in groups (Abraham, 1999; Cherniss, 2000, 2001; Cooper & Sawaf, 1997; Robins, 2002).

Since the leader served as a motivator and facilitator of relationships in the team, the leader’s EI is important for the performance of the team as a whole (Prati, et al., 2003). Ashkanasy and Tse (1998) reviewed the theory and empirical studies on transformational leadership and concluded that transformational leaders need high EI. In fact, correlations showed trait-EI contribute to effective transformational leadership (Bass, 2001; Mandell & Pherwani, 2003). However by highlighting the problem of using divergent measures, Palmer, Walls, Burgess and Stough (2001) used a different trait-EI measure and found no significant correlation between EI and transformational leadership. Unfortunately reducing their predictive value, these studies measured the outcomes with the MLQ, a self-report measure of transformational leadership style, rather than business performance outcomes such
as productivity, financial returns, employee turnover, or customer satisfaction. Some authors suggest that EI accounts for over 80 per cent of leader effectiveness (Bennis, 2001; Goleman, 1998a; Goleman et al, 2002). Goleman (1998b) cited a study of hundreds of executives at 15 companies by Hay/McBer in which “the stars showed significantly greater strengths in a range of emotional competencies, among them influence, team leadership, political awareness, self-confidence, and achievement drive. On average, close to 90 per cent of their success in leadership was attributable to emotional intelligence”. Higher cognitive abilities were 27% more frequent in the star leaders than in the average performers. In comparison, emotional competencies showed greater weight, as they were 53% more frequent in the stars. Such data, while suggestive, lacked objective measures of star performance or EI. For example, measuring performance based on career advancement was problematic as some charismatic leaders may promote their own power base and career at the expense of organizational performance (Hogan, Raskin, & Fazzini, 1990).

Others had put forward less extreme claims on the significance of EI for leadership (Caruso, Mayer, & Salovey, 2001) and argued for using an objective measure of ability-EI (MEIS/MSCEIT) for leadership selection. For instance, individuals who ranked high in ability-EI measures seem to write higher quality vision statements (Mayer, et al., 2004).

Wong and Law (2002) developed and used their own short self-report trait-EI measure to show that the EI of subordinates positively related to their job satisfaction and job performance as rated by the superior. They also found that the self-rated EI of the leader affects the followers’ job satisfaction and organizational citizenship behaviour but failed to show a relationship to follower performance. Indeed, it was hard to see how using the leader’s self-assessment of one’s own EI and only one’s assessment of the team members’ performance can be valid to assess the link between the leader EI and the subordinate’s performance. No independent rating was used to judge subordinate performance across different leaders such that the relationship between the EI of the leader and the performance of the subordinates or the team could be ferreted out. Furthermore, this study suffered from
a limitation of many studies that use their own self-report trait-EI measure and made the results hard to generalize.

Higgs and Rowland (2002) found that trait-EI predicts leadership competency, but again the constructs were made operational using the author’s own unique self-report measures. A study of 40 managers in a leadership development centre showed a positive relationship between trait-EI and independently assessed leadership potential (Higgs & Aitken, 2003.) The researchers used a self-report measure of trait-EI, and the leadership potential was assessed by centre staff, which unfortunately could be biased by certain traits or competencies that may not translate into higher actual performance.

In a survey of 100 corporate board directors, the Chairman and CEO, the most significant leadership positions within the director group was found to have self-reported higher levels of trait-EI than the other directors (Dulewicz and Higgs, 2003). In another studying which 58 managers from the UK and Ireland were assessed on personality traits, cognitive ability, and EI were found to have trait-EI that accounted for 36% of the variance in career advancement compared to 27% for IQ (Dulewicz and Higgs, 2000). These results are difficult to generalize because the authors used their own definition and measures of EI and IQ, with IQ including atypical competencies like planning and strategic decision-making. A research of 91 executives in a large company was analysed on IQ, personality, ability-EI, and trait-EI data and was able to assess the impact of EI on leadership success as measured by multi-rater feedback, position, and salary (Collins, 2001). Initially, there was no significant relationship between EI and leadership success. However, after controlling the gender, EI did appear to predict success. As women tend to have higher EI (Mandell & Pherwani, 2003), but lower salaries and face a ‘glass ceiling’ in some organizations, controlling for gender differences is important for understanding the effect of EI.

In a sample of only 11 managers leading 26 different service teams, Feyerhem and Rice (2002) found mixed results between the manager’s ability-EI and the team’s performance. For example, they found a positive correlation between
the leader’s EI component of understanding of emotions and customer service satisfaction (r=.44, p<.05). However, they found a negative correlation between understanding of emotions and other performance measures such as accuracy (r= -.46, p<.01) and productivity (r= -.51, p<.01). The study highlights the challenge of correlational research as it is not likely that the ability-EI component of understanding of emotion reduces productivity and accuracy directly; other causal factors are likely to account for the negative correlation. In addition, the overall EI score as well as the other EI components such as perception of emotions, and management of emotions showed no significant correlation with any aspects of performance.

Keeping the entrepreneurial mind-set Rhee and White (2007) did a research on Emotional Intelligence of entrepreneurs in which the entrepreneurs showed higher levels of self-confidence, trustworthiness, achievement orientation, service orientation, empathy, change catalyst, and teamwork and collaboration. At the same time, our sample reported that they demonstrated lower levels of emotional self-control, adaptability, and conflict management. It was interesting to note that trustworthiness was ranked the highest of all competencies and scored much higher than the overall norm. This seems to suggest that trustworthiness might be one of the key ingredients of successful entrepreneurs. Goleman (1998) defined trustworthiness as the ability to maintain standards of honesty and integrity.

A person, who demonstrates trustworthiness acts ethically, builds trust through their reliability and authenticity, admits their own mistakes, and takes tough and principled positions despite unpopularity (Goleman, 1998). It is then likely that without building and having trust, entrepreneurs might have difficulty building the support network necessary to ensure the success of their start-up business.

Emotional self-control was one of the lowest demonstrated competencies. A person who demonstrates emotional self-control "manages their impulsive feelings and distressing emotions well," is able to "stay composed even in trying moments," and is able to "think clearly and stay focused under pressure" (Goleman, 1998: 82).
2.2.3 Spiritual Intelligence

Elkins, Hedstrom, Hughes, Leaf, and Saunders (1988) identify several important dimensions of spirituality that include a sense of meaning and mission in life, a sense of sacredness of life, balanced appreciation of material values, and a vision for the betterment of the world. Vail (1989) said that spirituality is a requisite for a visionary leader; Hawley (1993) said that spirituality is the very core and the base of leadership; the World Bank launched the Spiritual Unfoldment Society; Stephen Covey (1994) talked about the spiritual renaissance in the business world and in 2000 Zohar and Marshall created the concept of Spiritual Intelligence. Many models and definitions have been proposed by researchers, theorists, and spiritual advocates. The models and definitions of spiritual intelligence identify specific propensities, qualities and capacities of human perceptions, intuitions and cognitions.

Spiritual intelligence was coined and introduced by Danah Zohar. The word spiritual in the Zohar/Marshal concept comes from the Latin word *spiritus*, which means, "that which gives life or vitality to a system". Then Danah Zohar and Ian Marshall combined and did research on SI and defined it as the intelligence with which problems related to meaning and value are addressed and solved. It is an intelligence with which one will plan and place one's actions and one's life in a wider, richer, meaning-giving context. Spiritual intelligence is the intelligence with which one can access one's deepest meanings, purposes, and highest motivations. It is the intelligence with which fundamental question are asked and with which answers are reframed. SI becomes a form of “hyperthinking giving rise to” meaning giving, contextualizing, and transformative intelligence.

Working more in the tradition of research on analytic intelligence and the work of Mayer, Salovey and their associates, Emmons postulated that there are at least five core abilities that define spiritual intelligence. Robert Emmons (2000) defined spiritual intelligence as "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment." The proposed 5 core abilities of spiritual intelligence are:
1. The capacity to transcend the physical and material.
2. The ability to experience heightened states of consciousness.
3. The ability to sanctify everyday experience.
4. The ability to utilize spiritual resources to solve problems.
5. The capacity to be virtuous.

The fifth capacity was later removed due to its focus on human behaviour rather than ability, thereby not meeting previously established scientific criteria for intelligence. Like Gardner (1983), Emmons (2000) looked at behaviour genetics and quoted findings from neuroscientists who have begun to investigate the neural bases of spiritual and religious experiences. In controlled laboratory settings, ‘spiritual experiences’ (reported as having a sense of light, forms of elation or high degree of being) have been created by artificially stimulating the temporal lobes. Similarly, the alteration of religious-mystical experiences in certain brain disorders has been cited as additional evidence for the existence of spiritual capabilities (Saver & Rabin, 1997). Emmons also followed Mayer and his associates by examining the psychometric evidence to support spiritual intelligence as being of the type that meets the Gardner criteria and quoted several psychometric studies that revealed that measures of spirituality and religious attitudes are statistically independent of general intelligence.

Piedmont (1999) developed a scale of spiritual transcendence, a multidimensional instrument that reportedly is independent of the dimensions that make up the Five-Factor Model of Personality (FFM, McCrae & Costa, 1996). The author conceptualized transcendence as a fundamental, intrinsic motivation to find a deeper sense of meaning by subjecting one’s needs to those of a larger group or cause. Spirituality is viewed as one of many ways to express this innate need for transcendence. Moreover, Piedmont (1999, 2000) also defines a hierarchy of three related but distinct constructs. Transcendence is the most general construct; spiritual transcendence and spirituality seem to be used interchangeably; and finally, religion
is presented as the most specific as a socially contextualized form of spirituality. Finally, the author argued that spirituality is a 6th factor of personality.

Addressing the validity of SI, Emmons (1999) states: “Viewing spirituality as intelligence enlarges the concept of spirituality to encompass meanings typically not associated with it. SI enhances the plausibility of a scientific spirituality by locating spirituality within an existing acceptable psychological framework, one that has proven to be extremely useful in understanding the common ground between personality and behaviour. It allows spirituality to become anchored to rational approaches that emphasize goal attainment and problem solving.

Emmons’ position was rebutted by Gardner (2000) who wrote specifically that SI is not intelligence. However, at one time he did consider evidence for spirituality as the ninth (after naturalistic) intelligence but then changed it in favour of existential intelligence to capture spiritual concerns. Gardner’s counterarguments are based on the notion that “core” to the intellectual realm is the capacity to carry out certain kinds of computations. The author provided examples of how linguistic intelligence, for example, computes the sounds and sights of language; spatial intelligence computes positions and perspectives of entities in space. Each intelligence, accordingly, evolved because of the desirability of performing these computations efficiently, which cannot be done on elements that transcend normal sensory perception. Finally, Gardner points out that SI as a construct makes it difficult to distinguish between those who use their spiritual intelligence in a creative, as opposed to destructive, manner.

As noted earlier, according to Mayer (2000) three stringent criteria must be met for a candidate intelligence to be judged a true intelligence. First, intelligence must reflect mental performance rather than just preferred ways of behaving. Presently, we cannot judge SQ on this criterion since we only have one measure of spiritual abilities. Additional measures are needed to establish convergent and divergent validities of the SI construct. Second, the intelligence should be defined a set of abilities that are moderately intercorrelated with one another. Third, the
intelligence develops with age and experience, from childhood to adulthood. In support of the second and third criteria, it has been argued that spiritual capacities are highly interdependent and the development of one fosters the other (Walsh & Vaughn, 1993), and that spiritual capacities are age-related (Weibust & Thomas, 1994). In order to validate this criterion, we need longitudinal studies of SI that trace its development over the lifespan.

Mayer (2000) expressed his concern with the possible conflation of spirituality (or spiritual consciousness) with spiritual intelligence and for good reason. If spiritual intelligence were nothing more than spirituality, then nothing would be gained by invoking the language of intelligence. Spirituality, on the other hand, is a broader, more encompassing construct that has as its focus a search for the sacred. Spiritual intelligence is largely a positive, adaptive construct whereas spirituality may be positive or negative depending on how it is expressed in particular contexts. As Gardner suggested in his description of charismatic religious leaders (Jim Jones, for example), those same skills might be applied inappropriately in a destructive manner. Like Mayer and his collaborators, Emmons (2000) set out to demonstrate that spirituality is a set of related abilities and competencies that meet Gardner’s criteria of a new intelligence. Finally, Mayer (2000) questioned the spiritual abilities Emmons conceptualized as virtues – to show forgiveness, express gratitude, be humble, display compassion. According to Mayer, they belong in a domain of personality and are fundamentally different from cognitive competencies and abilities. The author argues that virtues can be practiced; they are skill-like competencies or capacities that can be strengthened and cultivated. They are spiritual in that they are viewed as highly prized possessions in all of the major religions of the world. Retaining them in a model of spiritual intelligence results in what Mayer, Caruso and Salovey (1999) have characterized as a mixed model of intelligence, where mental abilities, dispositions and traits are included in a compound collection of ingredients.

Kathleen Noble (2000/2001) agreed with Emmons’ (2000) definition and added that spiritual intelligence is an inherent ability and also added two other abilities:
1. The conscious recognition that physical reality is embedded within a larger, multidimensional reality with which we interact, consciously and unconsciously, on a moment-to-moment basis.

2. The conscious pursuit of psychological health, not only for ourselves but also for the sake of the global community.

Frances Vaughan (2000) described SI as an intelligence which is concerned with the inner life of mind and spirit and its relationship to being in the world. Vaughan’s focus was on intelligence or ‘abilities’, rather than simple ‘understanding’ or insight’, SI is defined as the ability to create meaning based on deep understanding of existential questions, and awareness of and the ability to use multiple levels of consciousness in problem solving.

Wolman’s (2001) framework is empirically derived, emerging from a factor analysis of data gathered from individuals who were taking part in conferences oriented toward and focused on mind/body awareness, healing, spiritual practices, and consciousness and self-empowerment. Each of Wolman’s participants completed the PsychoMatrix Spirituality Inventory (PSI), the only available measure of SI at this time, which consists of 114 items that the author gathered during his consulting engagements. Wolman’s analyses revealed seven factors of SI: divinity, mindfulness (pertains to alternative or integrative health practices), extrasensory perception, community, intellectuality (a desire to study, read and/or discuss spiritual material or sacred texts), trauma and childhood spirituality.

Spiritual intelligence is described as an ‘Awareness of the world and your place in it’ (Tony Buzan, 2001). Cindy Wigglesworth defined spiritual intelligence as "the ability to act with wisdom and compassion, while maintaining inner and outer peace, regardless of the circumstances." The competencies that comprise SQ is broken down into 21 skills, arranged into a four-quadrant model similar to Daniel Goleman's widely used model of emotional intelligence or EQ. The four quadrants of spiritual intelligence are defined as:
1. Higher Self / Ego self Awareness
2. Universal Awareness
3. Higher Self / Ego self Mastery
4. Spiritual Presence / Social Mastery

Wigglesworth’s SQ model and assessment instrument had been successfully used in corporate settings. David B. King (2007) defined spiritual intelligence as a set of adaptive mental capacities based on non-material and transcendent aspects of reality, specifically those that: “...contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states.” The four core abilities or capacities of spiritual intelligence were proposed in this model:

1. **Critical Existential Thinking**: The capacity to critically contemplate the nature of existence, reality, the universe, space, time, and other existential/metaphysical issues; also the capacity to contemplate non-existential issues in relation to one's existence (i.e., from an existential perspective).

2. **Personal Meaning Production**: The ability to derive personal meaning and purpose from all physical and mental experiences, including the capacity to create and master a life purpose.

3. **Transcendental Awareness**: The capacity to identify transcendent dimensions/patterns of the self (i.e., a transpersonal or transcendent self), of others, and of the physical world (e.g., nonmaterialism) during normal states of consciousness, accompanied by the capacity to identify their relationship to one's self and to the physical.

4. **Conscious State Expansion**: The ability to enter and exit higher states of consciousness (e.g. pure consciousness, cosmic consciousness, unity,
oneness) and other states of trance at one's own discretion (as in deep contemplation, meditation, prayer)

Cowan (2005) suggested that emerging frameworks of SI provide substantive leverage points for developing legitimate connections to organizational effectiveness and leadership development. Although none of these authors ground their frameworks in a leadership and organizational context, Emmons’ framework (1999) is arguably the most inclusive of dimensions that imply linkages to leadership. While Emmons defines core components of SI, it remains the task of organizational scholars to translate these ideas into organizational contexts and leadership competencies. The works of Zohar and Marshall and Wolman (2001) offer useful insights for enriching and refining leadership connections, but neither provides a full array of leadership-relevant dimensions as does Emmons’. Singh G. (2008) defined spiritual intelligence as "an innate ability of thinking and understanding of spiritual phenomenon and to guide the everyday behaviour by spiritual ideology”.

William Frank Diedrich defined spiritual intelligence as "choosing between the ego and Spirit (Higher Self)". This definition is based upon the root words: “spiritus”, meaning breath. Spirit is the breath of life. “Intelligentia”, meaning "to choose between". There are three major aspects of spiritual intelligence:

1. Identifying with one's Higher Self or Spirit rather than with the ego. That is, you are not your body, your problems, your past, your finances, your job, your gender, or your ethnicity. These are each roles you play. You are a spiritual being having a human experience.

2. Understanding Universal Law—Cause and Effect. Spiritual Intelligence—Cause and Effect. Spiritual Intelligence means that you take 100% responsibility for your life, your situation, and for yourself. You recognize that you are the creator of your life and that your thinking, your beliefs, and your assumptions create your world. This means no blaming!
3. Non-attachment. As a spiritual being you are unattached to outcomes, forms, or experiences. Your well-being comes from within you, by way of your spiritual identity.

Basically all the human beings are spiritual in their nature. They may differ in their evolution of such a need and hence work at different levels of "need satisfaction". Abraham Maslow, a great psychologist and existentialist, classified such needs of the man in five categories in a hierarchical order:

![Maslow's Hierarchy of Needs Diagram]

The lowest needs in such hierarchy are Biological, such as hunger, thirst and sex. Next are the Safety needs that include security, stability and order. Then belongingness such as affiliation, affection, and identification comes. Thereafter Self-esteem needs follows that include prestige, success, and self respect. Finally at the top in hierarchy comes the need for Self-actualization that refers to person's need to develop his full potentialities in whatever field he works.

J.L. Holland (1985) divided people into six main personality types and devised tests to determine one’s personality type (or personality types there can be one, two or three) and Zohar & Marshall (2000) addressed these personality types as the spiritual path (or paths) one can follow. The outline of these six personality types and spiritual paths are meant to help those who wish to develop their SQ and gain a better awareness of themselves.
Conventional Type or the Path of Duty: This path is followed by serving the community and is done by realizing our life's purpose and following it with full commitment. In this path we have the interest of humanity in mind and pursue what we truly love for others' sake and many of us may want to associate ourselves with a specific organization to fulfil this ambition. On the other hand there are mainly two common mistakes that people on this path make: becoming narcissistic and extreme identification. Narcissist behaviour is easy to slip into. At one point one may withdraw completely from relationships and focus only on himself/herself. Behaviours associated with such self-absorption include lying in bed late, heavy drinking and smoking and overindulgence in food and sex. A narcissist must address his/her problems adequately through therapy or spiritual practices before he/she can progress on the path of duty. And the second mistake is extreme identification with one group and its uncritical championing. One must realize that there is a place in the world for groups whose values differ from his/hers.

Social Type or the Path of Nurturing: This type or path is about loving, nurturing and protecting. People of this type and on this path include parents, teachers, nurses and therapists, who reach out to others with acceptance and compassion and provide them with the space to grow and find themselves. To pursue this path, the right attitude is crucial. One must find his/her original answer to "How can I serve others when I myself need so much from others?" question. It is important to be mindful of the way we help others. A distorted way of this personality or path is to succumb to the shadow aspect of love and nurturing, which is hatred and revenge. Love can be patient and kind but when we do not truly love ourselves our love for others becomes bitter and destructive. Another common failing is to suffocate the person we seek to love. We have to give the person space to grow. To pursue this path effectively, we must be receptive and listen to the other person, also we must be willing to reveal ourselves to others.
- **Investigative Type or the Path of Knowledge**: The path of knowledge covers a broad range of experience. It could be something as simple as solving everyday problems. Or, as vast as pursuing a spiritual path. Most people on this path are scholars, scientists or those who have an intense love of learning. How we pursue this path can have profound benefits for mankind. One can engage in research that solves problems plaguing mankind. For instance, a scientist could devise a cheap fuel that is eco-friendly. While the potential of this path is limitless, we must clarify our intention in pursuing it. We must realize that all things are interconnected and we cannot apply our knowledge to one area of experience without having profound effects on others. Like the other personality types or spiritual paths there are some handicaps can be seen here, too. One of the most important challenges on this path is whether one is going to be honest with himself/herself and question things. When he/she investigates matters, his/her value system will be challenged. One cannot afford to operate from his/her comfort zone. Another spiritually unintelligent way to walk this path that must be avoided is using our talent to support morally reprehensible work.

- **Artistic Type or the Path of Personal Transformation**: Writers, artists, musicians and their like constitute only 10 to 15 per cent of the population. But most of us walk this path to some extent. The task facing such people is personal and transpersonal integration. We must explore the depths of ourselves and weld the disparate fragments into a harmonious whole. Cultures throughout history have treated the artist as someone blessed with special vision. Indeed, their capacity to create societal awareness is profound. On the other hand there are traps of this personality type or spiritual path, too. One is becoming an aesthete—people concerned with form only who produces art purely for sensual gratification. Their goal is acquisition and display. Another common failing is to be a compulsive, permanent rebel. Such people will resist
order and imagination in their art, fight committed relationships and even miss deadlines.

- **Realistic Type or the Path of Brotherhood:** Practical, no-nonsense, uncomfortable with overt feelings, these people personify the virtues of the hero. Their mission in life is to pursue the path of brotherhood and justice. It is to see a connection between themselves and all other beings. Those who have internalized this precept form organizations that bring justice into the world. They decide how rights and goods are distributed for the benefit of all. This involves respect for the other's point of view. When such people work together in NGOs or spiritual organizations, they grow toward a deeper understanding that all people are players in a larger pattern.

- **Enterprising Type or the Path of Servant-Leadership:** All human groupings, families, tribes and societies need leaders to impart vision, motivation and purpose. Effective leaders must be confident, outgoing and comfortable with power. Truly great leaders are servant-leaders-those who serve humanity by creating new ways for people to relate to each other. They put the good of society above their own good and take society in new directions. It must be stressed, however, that a servant-leader should have a great deal of inner clarity. A spiritually unintelligent way to walk this path is to use one's power to exploit others. Another mistake is to focus purely on one's petty needs and ignore the interests of the people we serve.

Bozdag (2005) provides a concise explanation of the differences between intellectual, emotional and spiritual intelligence:

- Intellectual and emotional intelligences have definite goals, whereas spiritual intelligence focuses on the progress of consciousness rather than accomplishing tasks.
• Intellectual intelligence depends on information and logic, emotional intelligence depends on emotions and the process of managing emotions to achieve goals, and spiritual intelligence depends on all of these elements and on consciousness about the universe as a whole.

2.2.3.1 Twelve principles of Spiritual Quotient(SQ)

Zohar and Marshall introduced 12 principles of SQ, which would give the characteristics of the spiritually intelligent individual:

• Self-awareness: Knowing what I believe in and value, and what deeply motivates me
• Spontaneity: Living in and being responsive to the moment
• Being vision- and value-led: Acting from principles and deep beliefs, and living accordingly
• Holism: Seeing larger patterns, relationships, and connections; having a sense of belonging
• Compassion: Having the quality of "feeling-with" and deep empathy
• Celebration of diversity: Valuing other people for their differences, not despite them
• Field independence: Standing against the crowd and having one's own convictions
• Humility: Having the sense of being a player in a larger drama, of one's true place in the world
• Tendency to ask fundamental "Why?" questions: Needing to understand things and get to the bottom of them
• Ability to reframe: Standing back from a situation or problem and seeing the bigger picture; seeing problems in a wider context
• Positive use of adversity: Learning and growing from mistakes, setbacks, and suffering
• Sense of vocation: Feeling called upon to serve, to give something back
2.2.3. 2 Scientific Evidence of Spiritual Intelligence

The roots of the human intelligence are in the genes of a human body. It is influenced by one's daily experience, physical and mental health, diet, the amount of exercise we get, kinds of relationships formed, and many other factors. It is neurologically said that everything that is handled by intelligence is routed through or controlled by the brain and its neural extensions in the body. For e.g., one's IQ is a result of a kind of neural organisation which enables rational, logical and rule-bound thinking. EQ is a result of yet another neural organisation enabling associative, habit-bound, pattern-recognising emotive thinking. It is the thinking with which we reframe and transform our previous thinking, which forms SQ that is creative, insightful, rule-making, rule-breaking thinking.

It is found that the serial neural connections form the basis for IQ, which provides serial thinking process, which works on logical basis. Most of the day-to-day work is done by this part of brain. Their advantage is that they are reliable, accurate and precise. But an American philosopher James Carse said that the serial thinking is a “finite game which functions within boundaries”. The networks of bundles of neurons in the brain form the basis for EQ, where one neuron is connected to thousands of neurons and functions to provide associative thinking, which is done via conditioned response, which was experimented by Pavlov.

Then neurologist Wolf Singer in his work on ‘binding problem’ shows that there is a neural process in the brain devoted to unify and giving meaning to our experiences. Thus it is found that SQ, based on the brain’s third neural system has the synchronous neural oscillations that unify data across the whole brain, which offers a viable tertiary process of thinking. In Freudian psychology, two basic processes are given:

1. The primary process or Id, which is unconscious
2. The secondary process, which is the conscious or ego.
Neurologically the primary thinking is the associative thinking and the secondary process is the serial thinking. Now is found that the tertiary thinking which is the unitive thinking is based upon the 40Hz neural oscillations. For e.g., the serial and associative thinking will help us to grasp and understand the situation but the SQ will reframe and question the purpose of the situation and create various options for reacting or creating a new situation. This process unifies, integrates, and has the potential to transform material arising from the primary and secondary psychological process mentioned above.

In 1997, neurologist V S Ramachandran and his team at the University of California found the existence of a ‘God-spot’ in the human brain. This built-in spiritual centre is located among neural connections in the temporal lobes of the brain. On scanning a person exposed to the discussion on spiritual topics with positron emission topography, these neural connections were found to light up. Thus this research also formed the scientific evidence for the existence of SQ.

2.2.3.3 SQ is not being religious

The word "spiritual" in relation to the intelligence has no necessary connection with organized religion. And despite the overlap between religion and spirituality, there is general agreement on their distinction: religion is focused on the sacred within institutional organizations, and spirituality refers to experiential elements of meaning and transcendence (Worthington, 2001).

The major issue on people’s minds today is meaning. Many writers said that the need for greater meaning is the central crisis of our times. Spiritual Intelligence is that intelligence with which we recognize existing values and even creatively discover the possibilities of having new values. While conventional religion is an externally imposed set of rules and beliefs. It is top-down, inherited from priests and prophets and holy books, or absorbed through the family and tradition. SQ, as described in the book *Spiritual Intelligence* is an internal, innate ability of the human brain and psyche, drawing its deepest resources from the heart of the universe itself. It is just an intelligence, which rests in the deep part of the self.
That is connected to wisdom from beyond the ego, or conscious mind, which is an expansion of the Western Psychology which rests on the Freud’s psychological process- Primary and secondary process. The primary process is associated with the Id, with the instincts of the body, emotions and the unconscious, thus is related as EQ. The secondary process is associated with the ego, with the conscious, rational mind and is related as IQ based on the neural wiring in the brain. Based on these two processes, Western psychology effectively places a hole at the centre of the self since the two processes struggles for gaining control or expression and they have no common source through which they can be integrated and transformed. They have no transpersonal dimension.

The birth of Jungian ‘self’ or the Jungian ‘transcendental function’, was an attempt to bridge this divide, but neurology was insufficiently developed in Jung’s lifetime to offer him a scientific basis for his further psychology works. Thus a person may be high in SQ but have no religious faith or belief of any kind. Equally, a person may be very religious but low in SQ.

2.2.3.4 Other Research on Spiritual Intelligence.

Alexander et al. (1993) found that, compared to controls, employees who practiced meditation over a 3-month period showed less anxiety and stress, increased job satisfaction, and improved personal relationships at work. Ellison (1983) described a measure of spirituality, the Spiritual Well Being Scale, which includes subscales for spiritual belief and existential well being (EWB). EWB was positively correlated with self-esteem and social skills. Spiritually oriented people appear to have improved human relations and exhibit greater empathy (Elmer, et al., 2003). Trott (1996) studied 184 workers in a Fortune 100 company, finding a positive correlation between spiritual well-being and general self-efficacy. The study by Jooybari, Sharifnia, & Afshar (2012) showed that the variables of age, marital status, ethnicity, field of study, and the average score of spiritual intelligence is not statistically significant. In the year 2009, Amram examined the contribution of emotional and spiritual intelligence and spiritual intelligence in effective leadership businesses and pay reported rates by managers to evaluate employee’s significant
relationship between the effective leadership. The evaluation found that personality traits and spiritual intelligence in management effectiveness and the role of emotional intelligence and spiritual intelligence plays an important role in effective management.

Schmidt-Wilk et al. (1996) reviewed retrospective, prospective, and case research on applications of meditation in business settings and concluded that the practice appeared to improve employee health, well-being, job satisfaction, efficiency, and productivity at the individual level and thus improved the organizational climate, reduce absenteeism, and improve financial performance. The positive changes in performance and well-being that result from spiritual development and meditation practices that aim to develop awareness of multiple levels of consciousness, a component of SI which gave a positive contribution from spirituality and SI to performance. While, it could be argued that the positive effects from meditation are simply the result of other factors such as a greater relaxation response, they do suggest a possible positive impact on performance from greater SI.

According to George (2006) the most important applications of spiritual intelligence in the workplace are:

1. Creating peace of mind and how it affects the effectiveness of the individual: self-awareness, spiritual intelligence is the key competencies, unfortunately, most of us peace of mind we depend on the physical conditions of life, including money, property, etc., all depend on our job is not so they can make us feel insecure. And thus creates a feeling of fear and stress, So that performance and our relationships at work and in the work environment will be affected.

2. Creating mutual understanding and consensus: the ability to recognize, understand and respond to the feelings of others, and this is a strong emotional that is located in the area of emotional intelligence. However, there is another layer below, layer the sentiment that the root cause of this recognition, the spiritual intelligence is.
3. Management of change and eliminate barriers for most people, change is painful. You cannot imagine when people speak about the challenges of the future probable and improbable, must be completely relaxed and laugh. Creating resistance occurs to change behaviours such as controlling, complaining, and criticizing. When people deeply understand their internal errors, it will not be repeated, and the fear and confusion in the face of change will drop and the deepest level of spiritual intelligence. (Bagheshahi, 2012)

2.2.3.5 Spiritual Intelligence (SI) and Spirituality in Business Leadership: Conceptual Motivations

The growing interest in how spirituality affects business and leadership is reflected in the growing number of journal articles and books devoted to it (Cavanagh, 1999). The spiritual qualities discussed earlier like confidence in the meaning and purpose of life, a sense of mission in life, and a vision for the betterment of the world, tie into the inspirational elements of leaders and to those models of leadership that highlight the leader’s role in defining and mobilizing meaning. Indeed, as work forms one of people’s most significant communities, people expect work (where they spend the bulk of their waking hours) to satisfy their deeply held need for meaning (Fairholm, 1996). Fairholm’s research with mid-level managers pointed to the spiritual as well as economic rewards people receive from work.

McCormick (1994) argued that the integration of spirituality and management provides a source of enduring meaning for all currently working in turbulent times. Based on the experience as leadership consultant, Wheatley (1999, 2002) argued that the need for union between spirituality and work is an unavoidable consequence of the chaotic times in which leaders must respond to questions of meaning that historically have only been answered by the spiritual traditions. The questions were such as ‘what are my values?’ and ‘what is the meaning and purpose of my work and life?’
Furthermore, an inspirational leader helps people to expand their capacity to understand the complexities of work and to inspire or ‘breath life into’ the vision for the organization (Creighton, 1999). Fry (2003) called for more holistic leadership that integrates the four essential dimensions of the person: physical body, mind thoughts, heart emotions, and spirit. Hence, “to motivate followers, leaders must get in touch with their core values and communicate them to followers through vision and personal actions to create a sense of spiritual survival through calling and membership.”

Based on the leadership experience and consistent with the teachings of the spiritual traditions, Greenleaf (1977) describes effective leadership as service. The servant leader pointed the leadership way by showing initiative, listening, demonstrating acceptance and empathy, exhibiting awareness, using persuasion, and having conceptual foresight. Furthermore, the effective leader uses insight into multiple levels of consciousness and “knows the unknowable—beyond conscious rationality”.

From his anecdotal experience as a leadership trainer, Covey (1990) saw both emotional and spiritual development as important for effective leaders. Given the communal inter-dependence that is the cornerstone of an effective organization, he advocates principle-centred leadership, which consistently applies natural universal laws to guide action and to build trust. Covey further stated that effective leaders “regularly exercise the four dimensions of human personality: physical, mental, emotional, and spiritual”.

Similarly, Strack and Fottler (2002) argue that leaders who are more spiritually actualized tend to implement the five practices of effective leaders: challenge the process; inspire a shared vision; empower others; model the way; and encourage the heart. In looking at leaders’ ability to utilize multiple levels of consciousness, one of the components of SI, Young (2002) argues that as CEOs move from lower to higher development on Wilber’s (1975) spectrum of consciousness model they will be more effective by using intuition and higher modes of consciousness to gain insight and solve problems more holistically.
In summary, review of the elements of SI suggests several possible links to effective leadership:

(a) The ability to mobilize meaning based on understanding of existential questions helps leaders motivate followers; and

(b) The capacity to use multiple levels of consciousness enables leaders to use higher modes of knowing, such as intuition, in problem solving.

### 2.2.3.5.1 Spiritual Intelligence (SI) and Spirituality in Business Leadership: Empirical Studies

Parish (1999) did qualitative detailed in-person interviews with 6 educational, 3 ministerial, and 3 political leaders on their effective leadership style. Of the 12 leaders, 3 (25%) stated that they were not inspired to lead based on spirituality. Conversely, 9 (75%), stressed the importance of spirituality in daily activities as well as leadership. Similarly, Jacobsen (1994) interviewed 22 leaders from the public and private sectors, each were nominated by an outside panel of experts. For the majority of leaders, spirituality played a vital role in their personal and professional activity. The majority favoured the integration of spirituality into secular organizational life yet a significant minority was concerned about the role of spirituality in a religiously diverse culture.

Delbecq (2000) reports on the impact of a course on spiritual development for business leaders in which 9 CEOs and 9 MBAs in Silicon Valley participated. The course focused on integrating business leadership as a calling, listening to the inner voice in the midst of work turbulence, self-integration to address challenges, and discernment in leadership. Delbecq reported getting positive feedback from most participants on the impact of the course in their practice of business leadership. While suggestive of the role of spirituality and SI in leadership, the three qualitative studies reviewed in this section are limited by their small sample size and lack of random selection of subjects. These factors limit their validity and make it hard to generalize their conclusions.
Hartsfield (2003) found a significant correlation between spirituality and transformative leadership in a study of 124 leaders in a large aerospace corporation. He used the Multifactor Leadership Questionnaire (MLQ), the Spiritual Well-Being-Scale (SWBS, Ellison, 1983), a self report measure of trait-EI, and a measure of self-efficacy. He found that all three—spirituality, EI and self-efficacy--contributed to transformational leadership. Spirituality had a beta coefficient of .15 (p<.05), EI had a beta coefficient of .34 (p<.001), and self-efficacy had a beta coefficient of .29 (p<.01). Combined, spirituality, EI, and self-efficacy accounted for 40% of the variance in transformational leadership. As noted earlier, transformational leadership seems to contribute to leader effectiveness, so these results can be interpreted to suggest the positive contribution of spirituality to effective business leadership. As impressive as these results are, Hartsfield’s study suffered from common method bias because the dependent and all the independent variables were measured using self-reported data. This reduces the external validity of Hartsfield’s conclusions. Furthermore, Hartsfield found significant correlations among all three independent variables. Spirituality correlated to EI (r=.36, p<.001) and self-efficacy (r=.29, p<.001). Similarly EI correlated to self-efficacy (r=.52, p<.001). While this highlighted the potential relationship between EI and SI, this correlation also suggests that the regression estimating their impact on leadership suffers from multi-collinearity. This made the reported results biased in unknown manner. Unfortunately the appropriate corrections for multi-collinearity were not carried out.

Although spirituality appeared to be correlated with transformational leadership, other research results are mixed. For example, a study by Zwart (2000) found no relationship between spirituality and transformational leadership in 266 leaders. He used the MLQ for the transformational leadership assessment, but a different measure of spirituality. Such divergence of results between the Hartsfield and Zwart studies highlighted the need to use common definitions and measures of spirituality. While theoretical arguments and a number of qualitative studies do suggest a positive contribution of spirituality (and presumably SI) to leadership, some of the quantitative studies failed to show such a relationship and/or suffer from methodological flaws.
There are many researches done on the principles of SQ and its effects on business leadership. In empirical studies looking at the role and use of intuition in functioning and adaptation, which is one of the principles of SQ, Agor (1989) did a survey of 3,157 managers to assess intuitive ability among business and government management employees. Agor found that intuition appears to be a skill that is more prevalent as one moves up the management ladder. Top 53 level managers in both private and government sectors showed significantly higher levels of intuitive ability than middle- and lower-level managers. Based on this evidence, Agor (1989) contends that intuition is important in management and leadership. In another study, Agor (1986) surveyed 200 top executives who scored in the top 10% on a national survey of intuitive abilities. All but one of the respondents said they used intuition to guide their most important decisions, and used it in combination with other skills. About a third of these top executives used techniques to expand their intuitive abilities. In a similar 2-year study of top executives, Isenberg (1984) found that they do not closely follow the classical model of rational decision-making. In fact, the most successful senior managers use a mix of intuition and disciplined analysis in their decision making.

Using Jung’s topology as assessed with the Myers-Briggs Type Indicator (MBTI), Andersen (2000) studied 200 managers from eight companies to determine if those who are intuitive are more effective. Though statistically inconclusive ($p$ values were not below .05), Andersen (2000) found that the covariance between effectiveness and less effectiveness was 1.5 for intuitive managers. The covariance for other non-intuitive managers was 0.5. This implies that intuition in managers is three times as strongly related to effectiveness compared to other dominant functions. Furthermore, those who combine intuitive (in contrast to sensing) and thinking (in contrast to feeling) were 6.7 times more likely to be effective compared to other personality and decision making styles. Dean and Mihalasky (1974) did a computerized test of top executives for extra sensory perception (ESP, an intuitive or trans-rational mode of knowing). They found that superior ESP scores were significantly correlated with superior profit-making ability. In fact, 80% of the leaders who doubled their company profits over a 5-year period scored above
average in ESP (intuitive) powers. These executives said that they used factors like hunch, sixth sense, or gut feeling, as well as logic and numbers in decision making (Dean & Mihalasky, 1974; Mihalasky, 1975). As a result of such findings, Dean and Mihalasky (1974) recommend that the screening process for company presidents include tests for ESP. The literature suggests that intuition and intuitive abilities, such as ESP, gut feeling, sixth sense, and so forth, have been linked with functioning and adaptation. In particular, such intuitive abilities appear to contribute to organizational leadership advancement and greater business profitability.

Furthermore, there is an increasing body of evidence suggesting that spiritual practices aimed at the development and refinement of consciousness (e.g., meditation) positively impact mental abilities and cognitive functioning (Cranson, Orme-Johnson, Gackenbach, & Dillbeck, 1991; Kember, 1985; Warner, 1987), as well as reduce stress and improve personal relationships at work (Alexander, Swanson, Rainforth, Carlisle, Todd, & Oates, 1993; Shapiro, Schwartz, & Bonner, 1998; Shapiro, Schwartz, & Santerre, 2002). These improvements in cognitive, emotional, and social functioning resulting from a practice aimed at developing consciousness could contribute to effective business leadership and managerial performance among CEOs. Other SI abilities pertaining to the development of consciousness theme (including, mindfulness, self-awareness, and self-knowledge) map well into one of Bennis (2000) key leadership abilities pertaining to management and awareness of self and greater self-knowledge. Being mindful and present with employees may support a deepening relationship and loyalty among followers.

Nobel-prize winner, Simon (1987) further emphasized the important role of intuition in decision making. Moreover, leaders with abilities pertaining to the grace domain and themes including joy, beauty, optimism, and trust are likely to be more inspiring to followers. Such leaders are able to manifest greater joy, faith, optimism, or trust that are important leadership qualities (Bennis, 2007) and to create a culture of celebration (Kouzes & Posner, 2005).
Indeed, in studying 53 sales managers, George (1995) found that those who exhibited greater positive mood and optimism were found to be more effective. This effect stayed in place even when controlling for the leader’s job involvement and satisfaction. Other studies show that optimistic expectations contribute to success by helping people overcome adversity (Schulman, 1999).

Similarly, inner-directedness of the SI themes is also one of the key characteristics identified by Quinn (2000) in his study of great leaders. Abilities pertaining to inner-directedness, such as freedom from social norms (supportive of creativity), freedom from fears (supportive of courage), and discernment (relating of good judgment, strong inner-compass, conscience, values, and integrity) would be contributing to leader performance based on Sternberg (2007) systems model of leadership. Kouzes and Posner (1992, 2005) highlight the importance of inner-directedness having discernment, clarifying one’s values, giving voice and having the integrity to live in alignment with them. They state that leaders must find their own voice, and then they must clearly and distinctively give voice to their values. (Kouzes & Posner, 2005).

Indeed, integrity and honesty in communications was found to be an important factor in stakeholder satisfaction among employees, customers, and shareholders of public Midwest financial institutions (Strong, Ringer, & Taylor, 2001). Furthermore, other inner-directed abilities, such as leader self-efficacy, and inner locus of control are important contributors to their effectiveness (Murphy, 2001; Sanders, Hopkins, & Geroy, 2003).

Lastly, leader abilities relating to the SI truth domain, such as acceptance, openness, and egolessness, could also be expected to contribute to leader performance. For example, leaders who work based on acceptance of what is (inner and outer awareness and acceptance of truth) fulfil one of Koestenbaum (2002) four key leadership diamond principles, namely a reality orientation and having no illusions.
Furthermore, leaders whose egos don’t get in the way of seeking feedback and being open to the truth, who are more open and curious to what is can be expected to stimulate discussion and bring out the best creative ideas in their teams, which is supportive of the intellectual stimulation element of transformational leadership theory (Bass, 1990, 1997). Leaders who remain open and egoless are more likely to seek innovative ways to change, grow, and improve, all of which are important leadership practices (Kouzes & Posner, 2005). Similarly, leaders who manifest the paradoxical qualities of a sense of purpose as well as egolessness are also expected to inspire the best in their organizations (J. Collins, 2001; Quinn, 2000). J. Collins. (2001) study of great CEOs who delivered superior stock performance over a long-term sustained period were characterized by the paradoxical qualities of humility and strong resolve. Indeed, greater scores in the Truth domain of the ISIS seemed to be related to greater business acumen (Amram & Dryer, 2008).

In sum, analysis of several components of the SI model and measurement instrument described above suggests a positive contribution of SI to business leadership. Such contribution of SI to CEO performance may be mediated through greater organizational and workplace spirituality, as discussed earlier. However, higher SI among CEOs may contribute to their performance through other means that are not related to greater organizational spirituality. For example, CEOs with greater SI may be more effective problem solvers by applying SI abilities relating to greater inner-freedom, creativity, intuition, and holistic systems perspective. Furthermore, greater SI may contribute to a leader’s effectiveness by supporting greater inspirational motivation through greater integrity, authentic presence, and inner-directedness, all of which are important leadership qualities that do not necessarily translate into greater workplace spirituality.

Several authors have already proposed a link between spiritual intelligence and leadership performance. Solomon and Hunter (2002) suggest that finding meaning through existential and spiritual intelligences contributes to effective leadership. Mussig (2003) argues that SI is an important component in values-driven leadership required to manage and mobilize meaning in business organizations.
In discussing mental, physical, emotional, and spiritual intelligences, Covey (2004) argues that spiritual intelligence is the central and most fundamental of all the intelligences because it becomes the source of guidance of the other three. Spiritual intelligence represents our drive for meaning and connection. Hence, Covey sees SI as the key to going beyond effectiveness to leadership greatness. All the theoretical arguments made by several authors and the analysis of several components of spiritual intelligence all suggest a possible contribution of SI to leadership performance but all have been self-reported leadership qualities. So a 360° research was done on the SI and business leadership and found that the staff’s observer ratings of the CEO’s SI strongly and significantly correlated with their assessment of the CEO’s leadership effectiveness (r = .68, p < .001). Observer-reported SI was significant in explaining leadership effectiveness, even after controlling for company variables and the observer ratings of personality. Furthermore, observer-reported SI was significant in explaining leadership effectiveness after controlling for company variables, and observer ratings of personality. These results reinforce the predictive validity of SI and its incremental contribution to understanding leadership effectiveness.

Bekis (2006) examined the relationship between spiritual intelligence and leadership but did not consider spiritual leadership. Instead, Bekis analysed the possible connections between managers’ spiritual intelligence and their leadership types. According to the results, managers’ spiritual intelligence has a significant relationship with charismatic, transformational, visionary and team leadership, but the relationship between spiritual intelligence and team leadership is the strongest (Bekis, 2006). Dogan and Sahin (2009) considered spirituality, spiritual intelligence and transformational leadership in workplace settings and found that both spiritual intelligence and spirituality can affect transformational leadership.

### 2.2.3.6 Measuring spiritual intelligences

Spiritual intelligence seems to be an ambiguous concept; therefore, the way in which spiritual intelligence is measured is a big question. Although there are well over 150 instruments of spirituality and religiosity like the Psycho-Matrix
Spirituality Inventory (PSI) (Wolman, 2001), the Expressive Spirituality Index (MacDonald, 2000), the Spiritual Intelligence Scale (SIS) (Nasel, 2004), and the Integrated Spiritual Intelligence Scale (ISIS) (Amram and Dryer, 2008) and the development of instrumentation continues at what some consider an alarming rate, at this time, there is no measure of spiritual intelligence per se. Some scholars (e.g., Emmons, 2000; Zohar and Marshall, 2000) claim that this type of intelligence cannot be quantified in the way that emotional intelligence or the traditional intelligence quotient (IQ) can be. There is a great deal of disagreement over the measurement of spiritual intelligence. Many suggest that this ability set cannot be measured by traditional means, while others maintain that, like most psychological constructs, some degree of measurement is possible.

Cindy Wigglesworth has developed the first competency-based Spiritual Intelligence Assessment Instrument, which measures 21 skills through a rigorously validated questionnaire, which has undergone statistical analysis of results to determine statistical significance and reliability, a construct validity analysis, and a correlation analysis with other highly respected, validated assessments of adult development. David B. King of Trent University is currently developing a self-report measure of spiritual intelligence, called the Spiritual Intelligence Self-Report Inventory (SISRI).

Due to its varying definitions and models, a number of different indicators and measures of spiritual intelligence have been proposed. Many authors use the term spiritual quotient, following a trend that started with the intelligence quotient or IQ and later emotional intelligence or EQ. While some measures may be founded in science, others are geared more towards popular use by the public.

Though his book is titled *Thinking with Your Soul: Spiritual Intelligence and Why It Matters*, Wolman’s (2001) instrument is more of a measure of spiritual orientation rather than spiritual intelligence. The PSI is an 80-item self-report measure on a 4-point Likert-type scale in which all items are positively scored. PSI has been administered to over 6,000 people and has a stable seven-factor structure. The PSI factors are as follows:
(a) Divinity: pertaining to a divine energy source, transcendent intelligence, higher power, or God;

(b) Mindfulness: relating to attention, conscious living, and activities and attitudes that increase quality of life through better psychological and physical health;

(c) Extrasensory Perception (ESP): covers a wide range of alternative ways of knowing about oneself and the world;

(d) Community: relating to presence and concern for others in groups and community;

(e) Intellectuality: relates to energy associated with thoughts, dialog, and understanding of ultimate questions, concerns of meaning, the sacred and spiritual matters;

(f) Trauma: assesses the presence of childhood events of trauma that often appear correlated to spiritual interest and growth;

(g) Childhood Spirituality: designed to measure the range and frequency of childhood spiritual experiences, again believed to predict spiritual awareness later in life.

Unfortunately, these last two factors and the items assessing them lack face validity in relation to spiritual intelligence. Unfortunately, Wolman (2001) does not offer any detailed statistics for the test-retest reliability, Cronbach's alpha, or validity studies for the PSI.

The Spiritual Intelligence Scale (SIS) was developed as part of a doctoral dissertation by Nasel (2004). The SIS is a 17-item self-report measure of spiritual intelligence rated on a 4-point Likert scale from 1 (never) to 4 (almost always). The questionnaire items are all positively worded and designed to assess behaviours (e.g., .even when a situation seems hopeless, I can find a deeper meaning in it. or .I apply insights gained from self-reflection to problematic situations in my life.) and attitudes (e.g., .in day to day living, I try to place my daily affairs within a larger context.) rather than simple beliefs. The SIS was developed using two samples of
participants with an initial group of undergraduate psychology students at the University of South Australia. A second study and further validation of SIS was done with 224 participants who were recruited from organizations specializing in New Age and alternative therapeutic courses, patrons of metaphysical bookstores, and staff and visitors to a Catholic educational organization. The Cronbach’s alpha for the total SIS scale was reported at .87 and .88 at the pilot and the second study, respectively. Factor analysis of the SIS suggests a stable two-factor solution across several studies. These factors are labelled by Nasel (2004) as Awareness of Divine Presence (factor 1) and Existential Questioning (factor 2). Reliability measures for each factor appear satisfactory (0.86 for Awareness of Divine Presence and 0.70 for Existential Questioning in the initial study. The second study showed those scale reliabilities to be at 0.85 for factor 1 and 0.83 for factor 2.

A third and follow-up validation study in the same dissertation by Nasel (2004) assessed the correlation between the SIS and a subjective measure of well-being developed by the same author. Among the 297 participants who were all first and second year undergraduate students attending psychology tutorials, those who scored higher on the SIS were more likely to report higher well-being. For example, the factor of Awareness of Divine Presence correlated with overall satisfaction with life (r = .25, p < .001), lower negative affect (r = -.20, p < .001), greater optimism (r = .33, p < .001), and greater relationship satisfaction (r = .24, p < .001). The factor of Existential Questioning showed a correlation (r = .22, p < .001) with greater optimism. In this third study, Cronbach’s alpha for the total SIS scale was .87 and the reliability measures for each factor were again satisfactory (factor 1 = .82, and factor 2 = .78). Despite the overall satisfactory reliability, construct, and some predictive validity of the SIS, among its limitations is the fact that it was designed to measure spiritual intelligence from a particular set of two perspectives’ adherence to traditional Christianity and/or New Age/individualistic spirituality.

Furthermore, with only 17 items, the model of spiritual intelligence used by the SIS excludes other potentially important elements of spiritual intelligence (discussed earlier) that may contribute to effective business leadership. For example, the SIS does not include any items that assess the ability to use trans-rational modes
of knowing and states of consciousness such as intuition in problem solving, an I-Thou orientation manifesting compassion and empathy in human relations, or a factor corresponding to the ability to solve problems more holistically. Since it is believed that these are important dimensions of SI that are likely to contribute to effective leadership, it does not appear as the ideal instrument in assessing the impact of spiritual intelligence on effective business leadership.

The third measure of SI reviewed and chosen due to its comprehensive nature and strong psychometric properties is the ISIS (Amram & Dryer, 2008). ISIS is an 83-item long form, and a 45-item short form, self-report and observer-rated instrument containing 22 subscales assessing separate capabilities that are grouped into five main domain scales of spiritual intelligence. In studies with 263 participants, the ISIS has shown satisfactory factor structure, internal consistency, test-retest reliability, and construct validity. ISIS correlated with existing measures of spirituality, and predicted satisfaction with life \( (r = 0.48) \), even when controlling for the effect of spirituality. Conversely, spirituality did not predict satisfaction with life when controlling for the effect of SI. This suggested that it is SI rather than spirituality per se which contributes to satisfaction with life and well-being. ISIS scores were significantly different among groups in the study such that spiritual teachers and business leaders who were nominated for their embodiment of spirituality in daily life scored higher than other groups such as MBA students, even when controlling for other confounding variables such as gender, and age.

ISIS items are scored on a six-point scale rating behavioural frequency (rather than beliefs) with five ISIS domains are as follows:

1. Consciousness: This domain reflects the ability to raise or shift consciousness, to tap intuition, and to synthesize multiple points of view in ways that enhance daily functioning and well-being. The Consciousness domain includes three capability subscales: Intuition, Mindfulness, and Synthesis. For the entrepreneur, Mindfulness enables them to know their self and live consciously with clear intentions embodied with awareness and presence. The entrepreneur needs to have
clear intentions of their purpose and objective of being in business. Mindfulness divides the ethical and non-ethical business people. If they are mindful, they would be aware of their actions and the outcomes to themselves and also the society. Trans-rational knowing refers to the transcending rationality through the synthesis of paradoxes and using many ways and means to access to more knowledge. Some of these means would be through dreams and intuition. As for Practice, this ability refers to the usage of a variety of ways to develop and refine consciousness and spiritual qualities.

2. Grace: This domain reflects inner-directedness (combining discernment and freedom) and love for life, drawing on the inspiration, beauty, and joy inherent in each present moment to enhance functioning and well-being. The Grace domain includes five capability subscales: Beauty, Discernment, Freedom, Gratitude, Immanence, and Joy.

3. Meaning: This domain reflects the ability to experience meaning, link activities and experiences to values, and construct interpretations in ways that enhance functioning and well-being, even in the face of pain and suffering. The Meaning domain includes two capability subscales: Purpose and Service. For the entrepreneur, this feeling of significance in their daily activities would give them a sense of purpose and objective in life. This sense of purpose is important especially when the entrepreneurs face strong challenges and they might experience pain and suffering. The pain and suffering could be experience when the business venture fails. “Meaning” gives the entrepreneurs a sense of meaning in life.

4. Transcendence: This domain reflects the ability to align with the sacred and transcend the egoist self, with a sense of relatedness and holism in ways that enhance functioning and well-being. The Transcendence domain includes five capability subscales: Higher-Self, Holism, Practice, Relatedness, and Sacredness. For the entrepreneur, Transcendence
encourages them not to be egoistic especially when they have achieved success in their business

5. Truth: This domain reflects the ability to be present to, love, and peacefully surrender to truth, manifesting open receptivity, presence, humility, and trust in ways that enhance daily functioning and well-being. The Truth domain includes six capability subscales: Egolessness, Equanimity, Inner-Wholeness, Openness, Presence, and Trust. For the entrepreneur, they need to forgive the mistakes of their staff in case the staff has made an unintentional mistake. Open acceptance relates to one of the dimensions of Emotional Intelligence, which is Understanding Others Emotions. If the entrepreneur is able to forgive and forget, the employee or the staff member would be full of gratitude and he or she would work harder for the organisation. They would be even more loyal to the organisation than ever. Serenity connects Peacefulness and Egolessness. Peacefulness refers to the individual’s ability to be equanimous and self compassionate. In Egolessness, it is refers to the individual’s ability to maintain their level of humbleness despite their success. In terms of the entrepreneur, Serenity encourages the individual to maintain their level of receptivity and humbleness. It is important for the entrepreneur to be receptive especially in terms of allowing what wants and needs to happen.

The last dimension of the Spiritual Intelligence construct, Amram suggested Inner-Directedness. In terms of Inner-Directedness, it relates to Freedom, Discernment and Integrity. Amram suggested that Freedom refers to the liberation from rules and regulations, attachments and fears. It manifests the individual to be courage and creative. For the entrepreneur, Freedom is important. They would like to be free to do their desires and be motivated about it. When they have the freedom to do so, their level of creativity and ability to innovate increases.

With Amram and Dryer (2008) reporting a Cronbach’s alpha value of .97, the internal consistency of the ISIS is quite strong. (All Cronbach’s alpha and
other statistics pertaining to instruments discussed in this chapter are based on their original authors published results). The reported Cronbach’s alpha for each of the five ISIS domains was as follows: Consciousness, 0.84; Grace, 0.91; Meaning, 0.86; Transcendence, 0.95; Truth, 0.90. The internal consistency of the capability subscales is also moderate to high. Cronbach’s alpha scores range from 0.62 to 0.88, with a mean value of 0.75. The Cronbach’s alpha values for the subscales are as follows: Beauty, 0.79; Discernment, 0.75; Egolessness, 0.62; Equanimity, 0.74; Freedom, 0.77; Gratitude, 0.72; Higher-Self, 0.87; Holism, 0.82; Immanence, 0.77; Inner-Wholeness, 0.71; Intuition, 0.71; Joy, 0.74; Mindfulness, 0.71; Openness, 0.70; Practice, 0.88; Presence, 0.73; Purpose, 0.70; Relatedness, 0.68; Sacredness, 0.87; Service, 0.82; Synthesis, 0.70; and Trust, 0.77. The test-retest reliability of ISIS was reported at 0.77. In addition to an 83-item full scale, a 45-item short-form version of the ISIS is available. The short version uses two items for each of the capability subscales, plus one overall validity item. This short-form shows correlation of .99 with the overall long-form ISIS score. Correlations of the short form with the long form range from 0.94 to 0.98 for each of the five domain scales and from 0.82 to 1.00 for each of the 22 capability subscales. (Correlation of 1.00 is reported for the Gratitude subscale, which contains the same two items in both the long- and short-forms.). Yet another measure was Paloutzian and Ellison’s7 Spiritual Well-being Scale. This is a Likert-style scale consisting of 20 items that express spirituality in terms of religious well-being alternated with those of existential well-being.

Another instrument was The Spiritual Orientation Inventory (SOI). Based on humanistic philosophy, it was designed to measure the spirituality of the non-religious and consists of 85 items that measure nine distinct spiritual attributes, they are:

- Transcendent dimension
- Meaning and purpose
- Mission in life
- Sacredness of life
• Material values
• Altruism
• Idealism
• Awareness of the tragic
• Fruits of spirituality

This instrument is rare in that it is only one of a few which assess a model of spirituality that has good support of its content validity (i.e., the nine components of spiritual orientation have been seen by a range of experts as representing key elements of the construct). Furthermore, this test embodies one of the first, and, to date, one of the most effective, efforts at devising a measure of spirituality that minimizes the confound with conventional religion and religiousness. A British publication by Govier outlines ‘five Rs of spirituality’ as a foundation for assessment of spiritual needs. These are reason, reflection, religion, relationships and restoration:

• Reason and Reflection: The search for meaning in life experiences
• Religion: As a vehicle for expressing spirituality
• Relationships: With self, others and God
• Restoration: Positive influence on physical dimension of person

The few other measures are:

• The Spirituality Scale: The internal consistency of subscales ranged from 0.59 to 0.97 (Delaney 2005).
• The Spiritual Meaning Scale (SMS): Cronbach’s alphas of the subscales ranged from 0.60 to 0.62 (Mascaro, Rosen & Morey 2004).
• Daily Spiritual Experiences Scale: Cronbach’s alpha correlation coefficient for the global scale was 0.90 (Underwood, Institute & Teresi 2002).
A survey used in a national study in the Higher Education Research Institute by the University of California to explore students’ search for meaning and purpose. The internal consistency of the subscales ranged between 0.75 and 0.97. All of these scales were valid but focused on religion or higher being as a measure of spirituality and did not fit the definition of spirituality developed for the current study. In addition, they may not be relevant to non-religious.

Instead of continuing with the development of additional scales, several scholars (e.g., Slater, Hall & Edwards, 2001) have pointed out that researchers need to take care of some basic issues such as the lack of precision in definitions of spirituality, religiosity, and related constructs, ceiling effects, bias; many of the instruments have been developed within a denomination or particular theological orientation, and the possibility of bias against other groups has not been investigated and social desirability.

2.2.3.7 Comparisons between SQ, EQ and IQ

Comparison between SQ, EQ and IQ is to be found in the book "SQ: Spiritual Quotient" by Dr. Muhammed Bozdağ. The distinction made is that IQ and EQ explain extraordinary events by the terms "coincidence, chance, accident", which are thought as spontaneous chaos. SQ, on the other hand, sees these kinds of events as requiring a more subtle degree of attention, assuming that they are planned by an infinite consciousness.

According to standard theory on emotion, emotions of creatures are natural; they are genetic, hormonal or instinctive in nature. Spiritual Quotient theory posits instead that emotions are derived from thousands of spiritual inspiration channels, and aims to encourage people to find ways of sensing channels of inspiration floating in the universe. Danah Zohar in her book, Understanding Spiritual Intelligence emphasised on that Spiritual Intelligence helps in better functioning of both IQ and EQ.
2.2.3.8 Criticisms of the concept of SQ

Theories of SQ have been criticized for being pseudo-scientific, wishy-washy attempts to define a concept into existence, lacking any real coherence and mixing terms and concepts. They have also been criticized for their suggestion that SQ is something that can be developed and increased, which renders comparison with IQ and EQ (a comparison implicit in the use of the acronym SQ) tenuous and suggests it is simply a term coined to lend credence to those who hold the wishy-washy beliefs that underlie the relevant theory. It is said that it is only SQ that set humans apart from both machines and animals. According to them SQ is about compassion and creativity, self-awareness and self-esteem, flexibility and gratitude. Thus what were once espoused by the great philosophers of the likes of Swami Vivekananda is once again being exhorted by the modern day corporate world.

2.2.3.9 Indian Perspective on spirituality

Indian culture is based on cherished values of satyam (truth), shivam (righteousness) and sundaram (beauty). Indian ethos have all along emphasized five basic human values, namely, truth, righteous, conduct, peace, love and non-violence. Indian books have spoken about spirituality many ages back. Vedas\(^1\) is known to be the most ancient scripture which gave how to live a purposeful life and attain Self. It is known that rest scriptures have been build on the vast strong foundation of Veda-namely the Upanishads, Bhagavad Gita, and various other texts.

2.2.3.9.1 Vedanta

Law of Karma is one of the most important teachings in Vedanta since it teaches a person to watch his thoughts, actions, behaviour and personality, thus a

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\(^1\) Vedas, one of the ancient scriptures is known to be the first book of spirituality; and comes in four parts- Rig Veda, Sama Veda, Yajur Veda and Atharva Veda. It is written by several Rishis and was later compiled by Sage Veda Vyasa.
self-development happens in an individual. It says that destiny or “prarabdha” is the fruit of what has been done in the past, since one’s present is always shaped by the past and even says that the present shapes the future. This pure scientific reasoning is a theory of cause and effect, which covered the past, the present, and the future of an individual. Thus, an individual has got the capacity to change one’s future by regulating one’s self-efforts and consciously choosing the path of good (Sreyas).

In simple terms, what Vedic Management said is that you control the world by controlling yourself by the simple mantra given below:

Be aware of your thoughts, they become your words,
Be aware of your words, they become your actions,
Be aware of your actions, they become your habits,
Be aware of your habits, they become your attitudes,
Be aware of your attitudes, they become your character,
Be aware of your character, it becomes your life.

Vedanta further offers a comprehensive framework of ‘purusarthas’ or ends of life, within which an individual may express all the needs of his personality:

1. Kama or desire constitutes the range of human cravings and satisfactions at sensory levels.
2. Artha or wealth: is the instrument for the satisfaction of kama.
3. Dharma or the ethical sense: which helps in discipline and regulating the pursuit of the above mentioned.
4. Moksha: is the state of liberation wherein spiritual comes in its own. When correctly pursued, kama, artha, and dharma leads to moksha. It is the fulfilment of the other three values.
It is said that as long as artha is guided by dharma it is a blessing, otherwise a bane.

In Management, we can take it as Kama-Artha as the wealth Creation Process, Dharma as Social Responsibility and Moksha as liberation from ignorance and taking ethical means. So in business, there should be wealth creation for uplifting the society and the wealth creation should be by ethical means. According to the Vedas the Divine Law is the moral standards. Dharma is the root of good conduct; wealth is its branch; customary good conduct produces merits. Truthfulness, kindness, calmness, and harmlessness are the four parts of dharma.

In ancient India, rishis had done a thorough study of the structure of a human being and formulated his psycho-physical personality, which can stand the scrutiny of a scientific temper. They discovered that human personality comprises the divine spirit of life called Self with five distinct sheaths called Pañchakośas, enveloping it:

1. The Food sheath or Annamaya Kośa: consists of the five sense organs or organs of perception, the jnana-indriyas (the eyes, the nose, the ears, the tongue and the skin) and five organs of action, the karma indriyas (speech, hands, feet, the genital organs and the organ of evacuation).

2. Vital Air sheath or Pranamaya Kośa: consist of five pranas: Prana or the faculty of perception (controls the perception of the stimuli received through five sense organs); apana or the faculty of excretion (urine, sputum, perspiration etc); samana or the faculty of digestion (digests food received by stomach); Vyana or faculty of circulation (the power by which the digested food is properly conveyed to various parts of the body by blood); and Udana or the faculty of thinking (capacity to raise one’s thoughts from present level so as to conceive a possibility of or appreciate a new principle or idea, the capacity of self-education. The above two form the Stula sharīra or Physical body, where conscious mind operates.
3. The Emotional Sheath or Manomaya Kośa:: regulates and orders the Vital sheath

4. The Intellectual Sheath or Vijnanamaya Kośa:: controls the mental sheath. The above two with Pranamaya Kośa forms the Sukshma Sharir or Mental or Astral body

5. The Blissful sheath or Anandamayi Kośa Vijnanamaya Kośa and Anandamayi Kośa forms the Karana Sharir or Spiritual body.

Vedanta speaks about one’s destruction due to desires, discrimination and self-delusion. The never ending desires will turn a person bad especially in the case of not fulfilling it or to get it sooner, since one’s value system is ignored in both the situations and reactions such as anger, discrimination occurs on the basis of false value systems. In Vedanta, delusion is caused by the Maya, veiling power (avarana sakti) in mind and is at play trying to delude the mind.

Upanishads provide standards for inspired living and prescribe practical actions, which help in attaining peace, harmony and poise in life:

- Service (Niśkama Karma): is the highest ideal of right living- a subtle life of activity that is pursued without motive or any desire. Thus not attached to the fruits of the actions we do.
- Honesty (Satyam): is the quality of mind which is reached by living a honest life with one’s own intellectual convictions and act in accordance with the determinations one has reached.
- Noninjury (Ahimsa): means not to have even a single cruel intentions in mind.
- Charity (Dana) is a quality, which springs from an inner sense of oneness between the giver and the recipient and inner sense of abundance. But this might result in egotism and vanity unless we give charity with modesty and humility, ever remembering Him who has given us whatever we have.
- Fortitude (Dhriti): is a subtle boldness of an individual while facing adversity.

- Harmony (Ekabhava): is the perfect rhythm by which every entity is connected to each other. Individuals must understand that they are a microcosm of a macrocosm called the universe and be aware of the totality and entirety of mankind.

Thus Vedanta helps in nurturing not just the individual but the personality in him since it assists an individual to grow internally. A transformed individual is a true asset in every sphere of life.

Vedanta also offers four distinct Yoga traditions. ‘Yoga’ means the joining of ego to the Supreme Self. The technique of one’s progress towards the realisation of the Supreme Self is called Yoga and the final merger is the fulfilment of Yoga. They are practical paths one can follow based on his/ her mental make-up, to attain spiritual awakening and ultimate goals of life.

- Bhakti Yoga- Devotion oriented
- Jnana Yoga- Knowledge oriented
- Karma Yoga- Action oriented
- Raja Yoga- Meditation and Yoga oriented

Bhakti Yoga: is the devotional path and involves chanting of mantra and prayer in the glorification of the Lord. A Bhakti Yogi sees God in all manifestations of this Universe and his emotional energy eliminates ego, anger, hatred and jealousy leading him onto the Spiritual path. Omnipresence in everything both animate and inanimate is the cardinal phenomenon here. Prayer oriented religions like Judiasm, Christianity and Islam are based on Bhakti marg, where there is dualism and a dialogue. Work according to Gita as stated in Bhakti yoga should be done with maximum concentration and pure mind.
Jnāna Yoga: is the Philosophical path or intellectual approach, using two powerful intellectual techniques of Viveka (discrimination) and Vairagya (dispassion) to remove the Maya (disillusion). The essence of Vedānta reveals the right knowledge leading to the Spiritual path. Advaita (non-dualism) preached by Sri Sankaracharya comes under this knowledge-oriented phenomenon. According to Jnāna Yoga, knowledge is very important and it guides us in every aspects of life.

Rāja Yoga: is the scientific path or path of psychological approach; controlling our senses and mind. The foundation of Raja Yoga is Hatha yoga, which emphasizes on Āsanās and Prāṇāyāma leading to Dhyāna and Samādhi. The Sanskrit term 'Raja' means king or supreme and is considered to be the royal path of Yoga. Patanjali's Yoga Sutras, Buddhism and Jainism are also based on this Spiritual phenomenon.

Karma Yoga: is action oriented path and recommends service above self. Work is considered as worship and a Karma Yogi does selfless service without craving for fruits of his labour. Egoless and unattached performance will lead him to the Spiritual path. Karma yoga states that one should always do one’s appointed duties. Action is better than inaction. He ought to perform his specific duties for the sake of duty, which fit in with his native abilities. He can attain his highest personal good thereby, and contribute to the social good. He should also perform his duties with perfect detachment. Only these actions can reach highest ethical standards.

Individuals either follow each path or combinations of it for spiritual attainment.

The Gita tries to show how one can lead a normal life of duties and responsibilities and yet be in peace and contentment. One (manager) must develop one’s third eye (Jnana Chakshu) - the type of wisdom, vision, insight and foresight. The Gita stresses the purity of the mind, the inner purity of motives and intentions. Every human being have inner resources (divine virtues), which are much powerful than outer resources (capital, material, plant etc.), thus they should make use of those inner resources. Gita prescribes that, if actions are performed with an unattached mind, then their defects cannot touch the performer, as the goodness or
badness of an action depends upon the inner motive of the action. If there is no motive of pleasure or self-gain, then the action performed cannot bind the performer. According to Gita duty should be done without ego and without calculations of gain or loss. One should pour his heart and soul in the performance of one’s assigned duty. Work offers double benefit both personal and social benefit thus work should be worshiped (Chattopadhyay, 2012). Lord Krishna described it as, niskama karma:

“Karmanye Vādhikārasthe, Mā Phaleshu Kadhachana,
Mā Karmaphala heturbhurma, Te Sangoyastha karmani.”

(Chapter –II; Verse : 47)

“What you sow, thou shall reap”. -- is the biblical version and all this imply the same meaning: the causes and effects of our actions lead to our destiny.

2.2.3.9.2 Kautilya’s Arthashastra

Arthashastra is a detailed rule book and a practical guide to leadership. It is a classic book, which gives a holistic view of how a king should administer his dynasty, which is now utilised as how entrepreneurs should administer the corporations under them. The text prescribes practical guidelines for the grooming of a leader and establishes the Rajarshi Model to be followed by kings. Its keynotes and principles are as valid for leaders in business and other human institutions also (Chakraborty and Bhattacharya, 2001) as they were for the kings for the ancient times.

Kautilya points out that in order to maintain the position on top and avoid one’s downfall, as well as that of organisation, one must have control over the senses. A leader’s success is maintained by controlling the senses especially from the six negative behaviour: Lust (Kaam), Anger (Krodha), Greed (Lobha), Pride (Mana), Arrogance (Madh), and Over Excitement (Harsha). A leader is carefully watched by media, intelligence agencies, team members, employees and public. Stephen Covey said, “Private victory leads to public victory” in his book Seven Habits of Highly Effective people.
Kautilya also jotted out qualities of a leader, and he gave so much importance for ethics in business and spiritual side of a leader. It was pointed out by Peter Drucker, father of modern management that the root of any business laid in its core value systems- its philosophy. Many years back, Kautilya has mentioned the founders to establish certain value system for the organisation, which would provide guidance and direction especially during difficult times. A good businessman is not just a law-fearing but a law abiding person, not just the law of the land but the universal law of the nature. Such a businessman would contribute to the society and brings economic prosperity to the people associated with him. Even duty is more important than the rights and has to be just and ethical when taking in decisions since everlasting organisation might undergo difficult situation and delayed success but the everlasting success is important (Radhakrishna Pillai, 2011). Other qualities were total awareness, knowledgeable, eye for detail, being energetic, etc. Only such a disciplined king gains true knowledge, become wise, and treats justly all his people. Thus he becomes a Rajarshi (sage emperor). He is organic, intrinsic synthesis between the sage and the emperor. The greatest asset and reward for such Rajarshi is the loyalty and trust of his people (Chakraborthy & Chakraborthy, 2008).

The text prescribes practical guidelines for the grooming of a leader, and establishes the Rajarshi Model to be followed by kings its key notes and principles are as valid for leaders in business and other human institutions also (Chakraborthy and Bhattacharya, 2001) as they were for kings during ancient times.

Arthashastra contains ‘categorical imperatives’ for the ‘good conduct’ of a ‘wise’ and ‘just’ king (Rangarajan, 1992). At the very start Kautilya prescribes the exercises of vigilant control over the six internal enemies in all human – lust, anger, greed, delusion, vanity and envy.

‘Only such a disciplined king gains true knowledge, becomes wise, and treats justify all his people.’ Thus he becomes a Rajarshi (sage emperor). He is an organic, intrinsic synthesis of the sage and the emperor. The greatest asset and reward of such a Rajarshi is the loyalty and trust of his people. These ideals can constitute the core of leadership in all spheres.
The Arthashastra furnishes comprehensive lists of dos and don’ts that a Rajarshi must follow to check impoverishment, greed and disaffection among his subjects, here are a few of the don’ts:

i. Don’t ignore the good people and favour the wicked.

ii. Don’t neglect the observation of proper and righteous practices

iii. Don’t suppress dharma and propagate adharma

iv. Punish those who ought to be punished, but don’t punish those who do not deserve to be punished.

v. Don’t indulge in wasteful expenditure or destroy profitable undertakings

vi. Don’t antagonize the wise by lying and doing mischief.

The Rajarshi model constitutes an impeccable blue print for grooming leaders delivering artha-kama, subject to dharma-moksha.

Spiritual intelligence is the expression of innate spiritual qualities through our thoughts, actions and attitude (Brahmakumari Shivani, 2010).

1. **Being spiritual**

To be ‘spiritual is to think, act and interact from an awareness of self as spirit not form, soul not body. Most of us are taught to believe that we our physical forms, and so we identify with our body or the labels given to our bodies such as nationalities, race, gender, profession etc. This wrong sense of self is what creates all fear, anger and sadness in life. From a spiritual point of view these emotions are result of ego (misidentification), which then blocks access to our spiritual nature, which is peaceful, loving and joyful.

2. **Having intelligence**

Intelligence is to use what you know in the right way at the right time in the right place with the right intention.
3. The difference between spiritual intelligence and spirituality-

Spirituality is to know who we are and spiritual intelligence is to realize and live in that awareness.

Spirituality is knowledge of our self as energy (spirit/soul) and the understanding of our highest spiritual qualities and attributes, which our love, peace, purity and bliss. Spiritual intelligence is the expression of these innate spiritual qualities through our thoughts, attitudes and behaviours. It is ability to transcend all the false identities of race, colour, gender, nationality, profession and religion. There is no longer any inner division and therefore conflict between the many identities previously created is removed. This capacity is developed by first learning to free ourselves from attachments and possessiveness. In effect, we act from an authenticity that desires nothing of another, but serves only to give. The abilities of building trust, integrity, empathy and leadership are enhanced through a consistently proactive attitude and positive vision. We are able to stay calm and focused in the face of crisis and chaos; a more relaxed perspective on life.

Table 2.1: Spiritual intelligence – SQ skills

<table>
<thead>
<tr>
<th>Higher self/Ego self awareness</th>
<th>Universal awareness</th>
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</thead>
<tbody>
<tr>
<td>1. Awareness of own worldview</td>
<td>6. Awareness of interconnectedness of all life</td>
</tr>
<tr>
<td>2. Awareness of life purpose (mission)</td>
<td>7. Awareness of world views of others</td>
</tr>
<tr>
<td>3. Awareness of values hierarchy</td>
<td>8. Breadth of time perception</td>
</tr>
<tr>
<td>5. Awareness of ego self/ higher self</td>
<td>12. Awareness of spiritual laws</td>
</tr>
<tr>
<td>13. Experience of transcendent oneness</td>
<td></td>
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<table>
<thead>
<tr>
<th>Higher self/Ego self mastery</th>
<th>Social master/spiritual presence</th>
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<tbody>
<tr>
<td>15. Keeping Higher self in charge</td>
<td>20. A wise and effective change agent</td>
</tr>
<tr>
<td>16. Living your purpose and values</td>
<td>21. Makes compassionate and wise decisions</td>
</tr>
<tr>
<td>17. Sustaining your faith</td>
<td>1. A calming, healing presence</td>
</tr>
<tr>
<td>18. Seeking guidance from spirit</td>
<td>2. Being aligned with the ebb and flow of life.</td>
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Developing Spiritual Intelligence

Through exercises to develop “soft eye” (the ability to see the whole picture) and strengthen my peripheral vision, reading calisthenics, listening to baroque music (stimulating alpha brain waves and relaxation), meditation and learning mind mapping (which integrates left and right brain thinking to see the whole picture) deepened awareness and consciousness was experienced. SQ is identified as integrating the other intelligences (which include intellectual quotient (IQ), emotional intelligence (EQ) etc.) to enable a whole-brain approach (Zohar,2001).

Contemplative practices, such as meditation, seem particularly relevant for refining spiritual intelligence because it depends on familiarity with at least three distinct ways of knowing: sensory, rational, and contemplative. These three ways of knowing appear to be an integral part of the spiritual intelligence that some people demonstrate (Vaughan,2002). For many people, spiritual intelligence also implies aesthetic sensitivity and appreciation of beauty. Physically, spiritual intelligence is sometimes associated with sensitivity to subtle energy currents in the body. Practices such as meditation, yoga, and martial arts that quiet the mind can expand awareness and refine perceptual sensitivity to energy, sound, light, and subtle levels of consciousness. Since ancient times, spirituality has been an integral part of human life. Vaughan believed everyone has the potential for developing spiritual intelligence, just as everyone has a capacity for intuition, thinking, sensing, and feeling.

Brahmakumari Shivani (2010) had framed 5 methods to learn and develop intelligence:

1. **Meditation**

Meditation is the cultivation of self awareness – a process to learn about ourselves. It will also help to restore the ability to control our thoughts and feelings;
sharpen our ability to discern truth from illusion, thereby making more intelligent decisions in life.

2. **Detached observation**

   This is not the ability to disengage from the world of thoughts, feelings and emotion. It is not avoidance of inner and outer world, but a way to see more clearly and understand more deeply what is actually happening. This practice is also essential to conserve energy at the mental emotional levels, where much of our tiredness has its origins.

3. **Reflection**

   This involves taking time out on a daily basis to review and re assess past experiences of the interaction with the others. This allows to build awareness of the connection between inner world of thoughts and feelings and the other world of action and the consequences of those actions.

4. **Practice**

   New learning, new insights, new realisations have to be brought into life by practice and then perfected as behaviours and expressions. Practical action is essential in sustaining the momentum of developing spiritual intelligence.

5. **Purity**

   Purity in thoughts, words and actions are essential for maintain a serene crystal clear and developing spiritual intelligence. To achieve purity, we have to always abide by truth. Then a spiritual vision is developed to see only the best in others, which empowers others to develop the best in themselves. From a spiritual point of view seeing is creating – how we see others is how we will create the other within s; which will be both a reflection of how we see ourselves at that moment and the quality of the energy we will then give to them. Positive energy projected will reflect back positive attitude.
The yogic path to inner peace and truth

Yogic way to life is simple living and high thinking and it is achieved through a process of self-disciplined life.

There are 5 major steps for this scientific and spiritual process:

i. Proper exercise or Āsanas:

ii. Proper breathing or Pranayama

iii. Proper relaxation or Yoga Nidra

iv. Proper diet: Vegetarian food

v. Positive thinking and meditation

1. Proper Exercise- Āsana

In Yoga, the physical exercises are called Āsana, which provides proper lubricants to the joints, ligaments, tendons, and other parts of the body. It also helps our nervous system, improve circulation, release tension and increase flexibility. It conserves energy enhancing mental facilities and spiritual capabilities.

2. Proper breathing- Prānāyāma:

Deep and slow breathing clears and nourishes our systems. The supply of oxygen is increased and carbon dioxide is pumped out completely in yogic breathing. Prānāyama (Yogic breathing techniques) enhances physical and mental rejuvenation by conservation of vital life force energy (Prana).

3. Proper Relaxation- Yoga Nidra

When the mind, body and senses are bombarded with stimuli continuously, they have no chances to rejuvenate themselves. In order to achieve
radiant health and sparkling intellect, we have to have proper techniques of relaxation and rest. Relaxation poses like Corpse pose, Child pose, breathing pose, Sleeping pose, Diet and Silence are recommended for complete rejuvenation of body and mind.

4. **Proper Diet- Vegetarian food**

Yogic diet recommends simple, natural and wholesome food; free from meat, to optimize natural elements like air, water and sunlight. Vegetarian food has special effects on the mind and Astral body, which helps in meditation and positive thinking. We are what we eat. A man who eats less becomes a Yogi, when he eats more – a Bogi and when he over eats – a Rogi.

5. **Positive thinking and Meditation**

The physical body is like a chariot pulled by 5 horses of senses (sight, smell, hear, touch and taste); only a balanced mind can control these vagrant senses. Meditation enhances our intellect to control this vagrant mind to lead a proper life in the spiritual path. Positive thinking will purify the conscious mind to experience inner peace and harmony. Meditation will help to find inner tranquility. Osho says, “This mind cannot enter on the path of yoga because yoga means a methodology to reveal the truth. Yoga is a method to come to a non – dreaming mind. Yoga is the science of being in the here and now. Yoga means now you are ready not to move into the future. Yoga means now you are ready not to hope, not to jump ahead of your being. Yoga means to encounter reality as it is. Mind can be either the source of bondage or the source of freedom. Mind becomes the gate for this world, the entry; it can also become the exit. Mind leads you to hell; mind can lead you also to heaven. So it depends how the mind is used. Right use of the mind becomes meditation; wrong use of the mind becomes madness. Yoga sutras of Patanjali are the most scientific; Yoga is the cessation of the mind!” (Osho - The path of yoga -- cover page).
Meditation

Karma, dharma, Satya, Kama, Artha, Moksha and Nirvana is the connecting links for management by consciousness and intuition. Meditation is the process that helps us to delve into the deepest core of human mind, where techniques of Tantra, Mantra, Yantra and Mudra are used as specified in Vijnyana Bhairava Tantra, 112 techniques of meditation (Ravindranath, Tantric Management, 2014).

Siddha Kundalini Tantra in the form of a lotus blooming as denoted by Tantra with petals specified for each chakra is also mentioned in the book, Spiritual Intelligence- the ultimate intelligence (Zohar & Marshall, 2000)

Research Gap

From the extensive literature review, we can find that a study has not come which would give a direct relationship between Spiritual intelligence and Entrepreneurial Success. This study would provide a holistic approach on success of an entrepreneur by developing spiritual intelligence. The various factors of Spiritual Intelligence are given and the study highlights how it effects differ factors of Personal Success and Organisational Success. The factors of Spiritual Intelligence are also ranked so as to help one concentrate on each area and develop the characteristics. Even in the factors to have Personal Success, it would rank the different factors thus helping us to pave a path to success. Similarly, Organisational Success factors have also been ranked.

Since this study emphasizes on developing the Spiritual Intelligence, an intelligence, which deals with values and vision, decision making and bringing meaning and purpose to life. This study would help an entrepreneur to develop Spiritual Intelligence and lead this organisation with values and stand out as sustainable organisation especially when many organisations are caught in issues related to value weakness, unethical problems, scams and demoralised image. And since the study has brought the success factors too, it will help the entrepreneurs to understand what they need to work on to become successful.
Reference


