

Spiritual Intelligence as a Tool for Ethical Decision Making in Business Management

Sangeeta Chauhan¹, Dilip Jhunjhunwala²

¹Professor, Guru Gobind Singh Indraprastha University, Sector 16C, Dwarka, Delhi-110078, India
Email: [Chauhan.dr\[at\]gmail.com](mailto:Chauhan.dr[at]gmail.com)

²Corporate Consultant and Trainer
Email: [dilipjhunjhunwala\[at\]gmail.com](mailto:dilipjhunjhunwala[at]gmail.com)

Abstract: *The purpose of this research is to determine if spiritual intelligence helps managers at Indian firms make more moral decisions. The ethical behaviour of Indian company managers and employees is studied in relation to spiritual intelligence and human values. Management from all levels in India's healthcare, banking, manufacturing, and information technology sectors contributed data. Being spiritually intelligent enables one to reflect on one's life, find one's true purpose, and make ethically sound judgements by increasing one's awareness of, integration of, and adaptive use of one's non-material and transcendental life components. Emotional and cognitive intelligences have been extensively explored in leadership contexts. However, there is a lack of literature on spiritual intelligence and ethical business decisions made by Indian corporations. To fill that gap, data was collected from various sectors to determine the interplay between spiritual intelligence, value-based leadership, and ethical philosophy. Respondents with a high SQ regularly exhibited the community's long-term values: honesty, empathy, and social responsibility. Managers' ethical views were more congruent with those of the company, but employees' views were different, as shown in the research. Human resource professionals, leadership development programs, and lawmakers may all benefit from the study's findings by incorporating spiritual intelligence development into corporate ethics training to foster more ethical work environments.*

Keywords: Spiritual Intelligence, Ethical Decision-Making, Business Ethics, Indian Organizations, Human Values, Managerial Ethics, Value-Based Leadership, Organizational Behavior, Ethical Leadership, Sustainable Management, Transcendent Motivation.

1. Introduction

Within the context of today's complex and ethically ambiguous business climate, leadership and decision-making are being scrutinised in extraordinary detail. In the world of global business, there is a great deal of cross-cultural complexity, strong competition, and rapid technical advancement. All of these factors place CEOs in circumstances where they are required to make difficult moral judgements. The intelligence quotient (IQ) and emotional intelligence (EQ) have long been the key emphases of methodologies for judging the effectiveness of a manager, despite the fact that both are essential for analytical thinking and interpersonal dynamics. It is possible that these intelligences, on their own, are not sufficient to assist leaders in making decisions that are loaded with ethical conundrums and heavy in terms of values. A higher-order ability known as spiritual intelligence (SQ) has been presented as a potential means by which leaders might acquire a more distinct understanding of what constitutes right and wrong, in addition to a more robust sense of purpose in their job. The concept of spiritual intelligence provides a framework that is values-driven and has the ability to navigate what is good, fair, and sustainable, rather than just profitable or acceptable.

In this paper the authors propose to:

- 1) To investigate the influence of spiritual intelligence on the moral judgement of business managers.
- 2) To examine the relationship between ethical conduct and spiritual intelligence in Indian business settings.

2. Spiritual Intelligence

In 2000, Danah Zohar and Ian Marshall were the first to use the phrase "spiritual intelligence" in relation to leadership. In their description, it was defined as the capacity to access one's deepest, most profound meanings, values, and purposes. When compared to intelligence (IQ), which is responsible for logical thinking and emotional intelligence (EQ), spiritual intelligence (SQ) is concerned with existential awareness, personal integrity, and transcendent decision-making capabilities. In order to be an ethical leader, it is necessary to possess the qualities of compassion, humility, and inner tranquility. Such leadership also provides others with the strength to act with these characteristics.

According to King (2008), spiritual intelligence consists of four primary components:

- **Existential Critical Thinking:** Having the mental space to ponder profound existential concerns like the nature of reality, mortality, and reality itself.
- **Personal Meaning Production:** Finding meaning and direction in emotional and physical events.
- **Transcendental Awareness:** Awakening to the spiritual aspects of existence and one's own identity.
- **Conscious State Expansion:** The capacity to voluntarily experience altered states of awareness.

Since of these features, SQ is an essential tool for making ethical business decisions since it promotes self-awareness and ethical consciousness.

The Business Ethics Crises

In the last several decades, there have been a number of high-profile corporate scandals that have brought to light

major violations of ethical judgement on the part of top executives. The instances of Enron, Satyam, Wells Fargo, and Volkswagen are included under this category. These tragedies not only caused significant damage to the businesses' finances and reputations, but they also undermined the trust of the general public. The absence of moral thought and devotion to ideals in corporate leadership is brought to light by these incidents, which attract attention to a broader systemic level of problem. In spite of the fact that they are necessary, legislative limits, company compliance systems, and ethical standards are not sufficient to ensure ethical behaviour by themselves. Everyone has their own internal moral compass, which is used in order to arrive at conclusions that are really ethical. This is where spiritual intelligence comes into play; it helps individuals to choose their own long-term sustainability, the welfare of society, and their integrity above their own short-term goals.

Business Management Leadership

Managing a company's decision-making process is fundamentally a value- and moral-based endeavor, in addition to being technically complex. Ethical considerations must be included into every major company decision, including those involving people, advertising, pricing, investments, and conflict resolution. Leaders with high levels of spiritual intelligence are able to see the bigger picture when deciding between potential actions, considering not just the monetary but also the social, ecological, and ethical effects of their choices.

In particular, leaders with high levels of spiritual intelligence are more prone to:

- Communicate in a genuine and open manner.
- Put the interests of stakeholders before ones or company's greed
- Foster an environment where employees at all levels of the company feel safe enough to act ethically.
- Rather than controlling and being afraid, lead with compassion and a vision.

Therefore, in modern corporate management, spiritual intelligence is a strategic advantage in addition to a moral compass.

Business in India

Within the context of business leadership in India, doing research into the function of spiritual intelligence presents a novel and potentially lucrative opportunity. Throughout its history, Indian philosophy has consistently put a strong focus on self-actualization, service, and ethical living. It draws from a wide range of traditions that extend back hundreds of years, such as Vedanta, Buddhism, Jainism, and Sufism. Ahimsa, which means "nonviolence," Dharma, which means "obligation," Satya, which means "truth," and Seva, which means "selfless service," give a fundamentally spiritual foundation for ethical standards in business.

Nevertheless, despite the fact that India is a nation with a rich cultural heritage, the country has unhappily been the victim of its fair share of unethical business practices and corporate frauds. This paradox gives rise to significant questions, which are as follows: If spiritual traditions are compatible with modern business practices, then what are

the implications? What are some ways that Indian business leaders might incorporate spiritual intelligence into their management practices? What kind of impact does social intelligence have on moral judgements in the Indian corporate world? Within the context of the current emphasis on environmental, social, and governance (ESG) goals, Indian organisations are conducting an increasing number of investigations into value-based leadership techniques. It is beneficial to investigate the role that spiritual intelligence plays in this transformation in order to design enterprises that are both ethically strong and socially responsible.

Sample

The sample consisted of one hundred and fifty employees and managers hired by a variety of governmental and private organisations in India. These organisations included ministries, universities, multinational corporations, and small and medium-sized enterprises. The management group was made up of 27 men, which was 54% of the total, and 23 women, which was 46% of the whole. In comparison, the employee group was made up of 55 women, which was 55% of the total. Workers had an average age of 35.8 years old, while supervisors had an average age of 39.1 years old. The participants' ages were from 22 to 58 years old.

Whereas workers had an average of 10.7 years of experience, managers had an average of 13.2 years of experience.

With reference to the minimum degree of education that is required

Employees:

(18%) held a higher secondary school certificate

(67%) possess a bachelor's degree

(15%) had a master's degree or above. **Managers:**

(72%) possess a bachelor's degree

(28%) had a degree equivalent to a master's

Participants were selected from a variety of sectors and levels of the organisational hierarchy using stratified random sampling.

Data Collection

Through an introductory email and a formal invitation, the human resources departments of selected organisations were provided with an explanation of the objective of the study, as well as assurances of anonymity and confidentiality. After due permissions, the researchers reached out to each participant on an individual basis, presented them a questionnaire, and conducted in-person interviews over the course of a period of four months (January–April 2025). Data was gathered from both metropolitan (Delhi, Mumbai, and Bengaluru) and semi-urban (Nagpur, and Jaipur) locations in order to have a comprehensive understanding of the many organisational cultures that exist.

Demographic Profile:

In the first part of the survey, respondents were asked to provide fundamental demographic information, which included their age, gender, level of education, job title, industry, and number of years of experience.

Tools:

For this study two tools were used:

- a) (SISRI-24), created by King (2008), and
b) the Rokeach Value Survey (RVS)

1) **The Self-Report Inventory (SISRI-24), created by King (2008)**, is a questionnaire used to assess spiritual intelligence. The SISRI-24 is a 24-item assessment with four subscales:

- Transcendental Awareness (TA),
- Personal Meaning Production (PMP),
- Critical Existential Thinking (CET), and
- Conscious State Expansion (CSE) Sample statements included:
- “I have spent time contemplating the purpose or reason for my existence.”
- “I recognize aspects of myself that are deeper than my physical body.”

2) The evaluation of instrumental and terminal values was carried out with the help of the **Rokeach Value Survey (RVS)**. In this instrument, respondents evaluated 16 instrumental values (such as honesty, responsibility, and

logic) and 16 terminal values (such as inner harmony, equality, and self-respect) on a five-point Likert scale. The first value was the least important, and the fifth value was the most important.

For the purpose of ensuring language clarity and making any required revisions for Indian cultural relevance, a pilot of the RVS was conducted on twenty individuals. The updated version was adequate in terms of both its dependability and its face validity.

Data Analysis

Using SPSS software, the gathered data were examined. Included in the statistical approaches were:

- The mean and standard deviation are examples of descriptive statistics.
- Pearson correlation to investigate the connection between ethical principles and spiritual intelligence
- To ascertain the predictive usefulness of spiritual intelligence components in moral decision-making, multiple regression analysis

3. Result

Table 1: Terminal and instrumental employee values (N=99): means and standard deviations

Terminal Values	Mean	SD	Instrumental Values	Mean	SD
Social Recognition	3.87	0.91777	Ambition	3.78	1.02293
Exciting Life	3.82	0.96549	Cooperation	3.73	0.99577
True Friendship	4.31	0.61988	Self-Control	4.26	0.61971
A World at Peace	4.24	1.04338	Independence	4.21	0.77664
Self-Respect	4.21	0.84491	Honesty	4.27	0.68572
Happiness	4.52	0.76096	Decisiveness	4.27	0.58971
Inner Harmony	4.37	0.6301	Resourcefulness	4.26	0.69021
Equality	3.93	0.94565	Capability	4.16	0.84564
Wisdom	4.11	0.70703	Helpfulness	4.03	0.78141
A Comfortable Life	3.68	0.99442	Cleanliness	3.84	0.87323
Mature Love	4.21	0.79514	Generosity	3.59	1.12495
A Sense of Accomplishment	4.14	0.74729	Logic	3.83	0.80441
Family Security	4.47	0.64466	Responsibility	4.12	0.67983
Pleasure	3.72	1.08093	Politeness	4.11	0.87476
Salvation	3.87	0.93974	Competitiveness	3.31	1.19056
A World of Beauty	3.67	1.1199	Mindfulness	4.01	0.95831

Table 2: Terminal and instrumental manager means and SDs (N=51)

Terminal Values	Mean	SD	Instrumental Values	Mean	SD
Social Recognition	4.07	1.03621	Ambition	3.85	0.91694
Exciting Life	3.73	0.97659	Cooperation	4.21	0.82510
True Friendship	4.58	0.60585	Self-Control	4.28	0.70126
A World at Peace	4.42	0.83078	Independence	4.42	0.60844
Self-Respect	4.34	0.62685	Honesty	4.40	0.60585
Happiness	4.58	0.63801	Decisiveness	4.30	0.58276
Inner Harmony	4.54	0.50254	Resourcefulness	4.30	0.46862
Equality	4.25	0.77054	Capability	4.26	0.63493
Wisdom	4.28	0.64169	Helpfulness	4.05	0.78516
A Comfortable Life	3.71	1.22138	Cleanliness	3.87	1.00039
Mature Love	4.42	0.77914	Generosity	3.68	1.36367
A Sense of Accomplishment	4.07	0.97659	Logic	4.03	0.67794
Family Security	4.64	0.52244	Responsibility	4.36	0.63121
Pleasure	3.32	1.43513	Politeness	4.24	0.89091
Salvation	3.85	1.21687	Competitiveness	3.36	1.11285
A World of Beauty	3.77	1.06421	Mindfulness	4.07	0.84482

The most important values, according to both employees and supervisors, are listed in Tables 1 and 2. Employees rank the following as their top five (most important) terminal values: personal fulfilment, family safety, personal harmony, genuine friendship, and global peace. The top five instrumental values that workers should prioritise in their job are honesty, decisiveness, self-control, resourcefulness, and independence. Business managers should prioritise having a safe environment for their families, genuine friendships, happiness, inner harmony, and a peaceful world as their most important terminal values. Managers place a premium on the following qualities as instrumental values: independence, honesty, responsibility, decisiveness, and resourcefulness. It was expected that there would be no significant differences in the ranks based on the results of the t-test that compared managers and workers. Tables 3 and 4 provide the spiritual intelligence measurement parameters, together with their respective means and standard deviations.

Table 3: Employee spiritual intelligence means and SDs (N=99)

Component of Spiritual Intelligence	Mean	Standard Deviation (SD)
Important Existential Philosophy	14.93	3.66
Creation of Personal Meaning	13.24	1.68
Awareness Beyond the Horizon	16.12	5.43
Extension of the Conscious State	12.34	2.49
Total Spiritual Intelligence	61.64	12.13

An interval of 0–28 is theoretically associated with the first two components, namely Critical Existential Thinking and Transcendental Awareness. Conversely, there is a theoretical range of 0–20 associated with the fourth and second elements, namely, conscious state expansion and personal meaning production. Total spiritual intelligence may take on any number between 0 and 96. Employees scored around average or slightly above average on all dimensions of spiritual intelligence according to the SISRI results.

Table 4: Manager spiritual intelligence means and SDs (N=51)

Component of Spiritual Intelligence	Mean	Standard Deviation (SD)
Important Existential Philosophy	15.37	3.67
Creation of Personal Meaning	14.04	1.83
Awareness Beyond the Horizon	15.94	3.47
Extension of the Conscious State	12.63	4.45
Total Spiritual Intelligence	62.98	12.32

The results of the SISRI indicate that the scores of the managers on all facets of spiritual intelligence are either average or slightly above average. There is a little variance between the total scores of workers and the overall scores of managers in terms of spiritual intelligence. Tables 5 and 6 illustrate the links that exist between the many aspects that comprise spiritual intelligence and the latter's terminal and instrumental values.

Table 5: Bivariate relationships between spiritual intelligence and terminal value on managers.

Terminal Value	Important Existential Philosophy	Creation of Personal Meaning	Awareness Beyond the Horizon	Extension of the Conscious State	Total Spiritual Intelligence
Social Recognition	0.064	0.094	0.200	-0.076	0.106
Exciting Life	-0.045	-0.112	0.084	0.037	-0.002
True Friendship	-0.178	0.161	0.057	-0.065	-0.030
A World at Peace	-0.099	-0.109	-0.058	-0.229	-0.161
Self-Respect	-0.080	-0.053	0.143	-0.335	-0.092
Happiness	0.032	0.120	0.005	-0.126	0.007
Inner Harmony	-0.080	0.083	-0.012	0.074	0.005
Equality	0.179	*0.280	*0.289	0.127	*0.296
Wisdom	-0.031	0.016	-0.050	-0.004	-0.029
A Comfortable Life	0.205	*0.287	*0.279	0.154	*0.314
Mature Love	-0.087	0.092	0.036	-0.128	-0.038
A Sense of Accomplishment	0.072	0.144	*0.281	-0.151	0.130
Family Security	-0.421	-0.153	-0.223	-0.130	*-0.339
Pleasure	0.137	0.209	0.240	0.125	0.242
Salvation	0.136	*0.298	*0.348	0.116	*0.303
A World of Beauty	0.129	0.196	*0.296	-0.109	0.186

Three outcomes—equality, salvation, and a cheerful life—were shown to be positively correlated with PMP, TA, and Total Spiritual Intelligence. There was a strong relationship between TA, a pleasant environment, and feelings of success. Evidence suggests that self-respect, family-respect, CET, and total self-esteem all have an inverse connection with one another.

Table 6: A two-way street connecting spiritual intelligence with practical ethics and the impact on managers

Instrumental Value	Important Existential Philosophy	Creation of Personal Meaning	Awareness Beyond the Horizon	Extension of the Conscious State	Total Spiritual Intelligence
Ambition	-0.203	-0.029	0.052	-0.168	-0.122
Cooperation	-0.035	-0.038	0.258	-0.037	0.067
Self-Control	0.003	0.034	-0.058	-0.169	-0.065
Independence	-0.199	-0.219	-0.175	-0.027	-0.214
Honesty	0.065	0.095	0.068	0.161	0.127
Decisiveness	0.162	-0.141	0.107	-0.189	0.016
Resourcefulness	0.211	-0.040	0.143	-0.087	0.107
Capability	-0.136	-0.106	-0.058	0.048	-0.091

Helpfulness	0.081	0.224	0.309 *	0.082	0.236
Cleanliness	-0.049	0.129	-0.087	0.130	0.017
Generosity	0.031	0.231	0.302 *	0.111	0.224
Logic	-0.034	0.052	0.080	0.020	0.037
Responsibility	0.013	0.048	0.178	0.102	0.119
Politeness	-0.177	0.067	-0.051	-0.099	-0.107
Competitiveness	0.046	0.218	0.141	0.131	0.169
Mindfulness	-0.150	0.116	0.033	-0.024	-0.027

As can be seen from the data, there was a positive correlation between TA, generosity, and helpfulness. These two tables, 7 and 8, illustrate the connections that exist between the features of spiritual intelligence and the instrumental and terminal values of professionals.

Table 7: Terminal value and spiritual intelligence bivariate correlations on personnel

Terminal Value	Important Existential Philosophy	Creation of Personal Meaning	Awareness Beyond the Horizon	Extension of the Conscious State	Total Spiritual Intelligence
Social Recognition	0.127	0.024	0.192	0.071	0.157
Exciting Life	0.237 *	0.054	0.194	0.102	0.221 *
True Friendship	0.103	-0.011	0.019	0.170	0.101
A World at Peace	0.113	-0.128	0.119	0.130	0.105
Self-Respect	0.024	-0.121	-0.020	0.139	0.017
Happiness	0.120	0.074	-0.009	0.046	0.079
Inner Harmony	0.068	0.056	-0.067	0.166	0.067
Equality	0.196	0.086	0.216 *	0.254 *	0.268 **
Wisdom	0.241 *	0.089	0.097	0.185	0.219 *
A Comfortable Life	0.112	0.020	0.309 **	0.098	0.206 *
Mature Love	0.026	-0.052	0.158	0.118	0.098
A Sense of Accomplishment	0.176	0.053	0.192	0.231 *	0.235 *
Family Security	-0.060	0.032	-0.185	0.089	-0.063
Pleasure	0.184	-0.193	0.144	0.041	0.100
Salvation	0.210 *	-0.073	0.033	0.038	0.095
A World of Beauty	0.193	-0.077	0.071	0.043	0.104

The terms "total spiritual intelligence," "total equality," and "total spiritual intelligence" were shown to have positive relationships that were statistically significant. There were discovered to be positive relationships between CET and TA, as well as between CET and knowledge and salvation.

Other positive correlations were identified between CET and TA. In addition, it was shown that a pleasant living and a feeling of success had a favourable link with overall emotional intelligence.

Table 8: Employee instrumental values and spiritual intelligence bivariate correlations

Instrumental Value	Important Existential Philosophy	Creation of Personal Meaning	Awareness Beyond the Horizon	Extension of the Conscious State	Total Spiritual Intelligence
Ambition	0.256 *	-0.037	0.379 **	0.187	0.308 **
Cooperation	0.069	-0.037	0.081	0.176	0.107
Self-Control	0.137	-0.034	-0.046	-0.044	0.017
Independence	0.103	0.057	-0.064	-0.089	0.004
Honesty	-0.019	-0.038	0.005	0.014	-0.010
Decisiveness	-0.093	-0.044	-0.119	-0.053	-0.113
Resourcefulness	-0.017	0.104	-0.050	0.125	0.037
Capability	0.083	0.175	0.013	0.146	0.128
Helpfulness	0.180	0.073	0.249 *	0.107	0.226 *
Cleanliness	0.210 *	0.025	0.142	0.168	0.203 *
Generosity	0.123	-0.095	0.280 **	0.110	0.174
Logic	0.109	-0.180	0.209 *	0.035	0.096
Responsibility	-0.020	-0.040	0.228 *	0.024	0.081
Politeness	-0.036	-0.102	0.099	0.109	0.034
Competitiveness	0.186	-0.145	0.229 *	0.056	0.152
Mindfulness	0.228 *	-0.004	0.094	0.153	0.180

According to the findings, TA is positively associated with a number of personality traits, including but not limited to desire, helpfulness, friendliness, responsibility, competitiveness, and reason. According to the findings, there were also positive correlations found between total SI, cleanliness, and CET.

4. Discussion

The outcomes of this research provide support to the notion that spiritual intelligence might be a beneficial tool for managers in the Indian business sector to employ in order to make judgements that are more moral. In accordance with the findings of the research on terminal and instrumental

values, both employees and managers place a high level of importance on values that are representative of a morally grounded and value-conscious mindset. These values include happiness, the stability of families, inner harmony, real friendship, and a world at peace. Based on these findings, it may be inferred that both managers and workers possess an ethical compass that can be sharpened and guided by more sophisticated mental and spiritual capacities.

All groups demonstrate varying degrees of spiritual intelligence, with managers showing considerably higher scores than the others. One way to measure intelligence is by looking at its constituent parts. Some of these parts include CET, MP, TA, and CSE, or Critical Existential Thinking. These parts work together to form CSE. A favourable indicator for the process of making judgements that are ethically praiseworthy is this development, which shows that persons in charge are thinking more deeply and thoughtfully. Among managers in particular, there was a strong correlation between spiritual intelligence and a range of ethical principles. Consider the following: equality, salvation, and a life filled with joy—all significantly correlated with total spiritual intelligence (TA). This research found that those with a strong spiritual connection are more inclined to back issues related to peace, personal accountability, and social justice.

The high positive connections that exist between the components of spiritual intelligence and attributes such as ambition, knowledge, cleanliness, generosity, and helpfulness among workers provide more evidence for the concept that spiritual awareness might promote moral behaviour. People who are spiritually sensitive are able to make decisions that are rational, ethical, and socially conscious. This is due to the fact that there are statistically significant relationships between spirituality and numerous aspects of life, including ethical values and transpersonal affect (TA).

The findings of this research have a considerable impact on the ways in which ethical corporate cultures within the Indian business sector might be developed. In accordance with the findings of the study, spiritual intelligence training need to be included into leadership development and human resource practices. It may be possible to foster SI practices like as reflective leadership programs, value-based education, and mindfulness in order to assist workers and managers in navigating challenging ethical issues. In a country like India, which is both spiritually flourishing and culturally diverse, spiritual intelligence provides a framework that is culturally suitable for the purpose of enhancing professional ethics while also establishing a strong connection with traditional practices.

A quantitative, practical, and transformative skill that fosters ethical decision-making in corporate management is considered to be spiritual intelligence, according to the study. This talent is recognised as having the ability to change. Furthermore, it is not only a philosophical conceptualisation. By combining their personal views with their professional convictions, persons who are spiritually intelligent (SI) contribute to the development of workplaces that are more ethical, compassionate, and sustainable via

their actions. Consequently, this demonstrates the significance of SI in the enterprises of today.

5. Conclusion

The findings of this study titled "Spiritual Intelligence as a Tool for Ethical Decision Making in Business Management" indicate that emotional intelligence (EQ) has a significant influence on the moral compass with which Indian corporate executives and employees navigate the world. It was discovered that there is a high-relationship between fundamental components of spiritual intelligence such as transcendental consciousness, critical existential thinking, and personal meaning formation and ethical principles such as honesty, accountability, helpfulness, and equality. Spiritual intelligence is a prerequisite for ethical leadership and responsible management because it promotes self-awareness, value-based thinking, and purposeful behaviour. These findings provide support for this idea. With India's rich cultural and spiritual heritage, the study underscores the need of developing spiritual intelligence as part of leadership training and organisational ethics programs. This is especially pertinent considering the fact that India has a long history of spiritual and cultural traditions. In conclusion, spiritual intelligence is an essential basis for the development of value-driven, long-term business strategy and for the promotion of ethical behaviour in the workplace.

References

- [1] Amram, J. (2005). *Intelligence Beyond IQ: The Contribution of Emotional and Spiritual Intelligences to Effective Business Leadership*, Institute of Transpersonal Psychology: 3-28
- [2] Burke, R. (2006). *Leadership and spirituality*, Emerald Group Publishing Limited, Vol.8, No. 6: 14
- [3] Connor, P. E., Becker, B. W. (2003). *Personal Value Systems and Decision-Making Styles of Public Managers*. *Public Personnel Management*. 32(1): 155-180
- [4] Drakulevski, Lj., Taneva-Veshoska, A. (2012). *Ethical behavior in the workplace in R. Macedonia*. *Majska konferencija o strategijskom menadzmentu*: 904-908
- [5] Emmons, R. (2000). *Is Spirituality Intelligence: Problems and Prospects*, *International Journal for the Psychology of Religion*, 10(1): 3-26
- [6] Frederick, W. C., Weber, J. (1987). *The Values of Corporate Managers and Their Critics*. In Frederick, W. C. (Ed.) *Research in Corporate Social Performance*. Greenwich: JAI Press: 131-152
- [7] Ghosal, S., Bartlett, C., Morgan, P. (1999). *A new manifesto for management*. *Sloan Management Review*, 40(3): 9-20.
- [8] Gull, G. A., Doh, J. (2004). *The "transmutation" of the organization: Towards a more spiritual workplace*. *Journal of Management Inquiry*, 13(20): 128-139
- [9] Hitlin, S., & Piliavin, J. A. (2004). *Values: Reviving a dormant concept*, *Annual Review of Sociology*, 30: 359-393
- [10] Hunt, S. D., Wood, V. R., Chonko, L. B. (1989). *Corporate Ethical Values and Organizational Commitment in Marketing*. *Journal of Marketing*

- (53): 79-90
- [11] Javaheri, H., Safarnia, H., Mollahosseini, A. (2013). Survey relationship between spiritual intelligence and service quality. *Interdisciplinary Journal of Contemporary Research in Business*. Vol. 4, No. 9: 547-555
- [12] Joseph, C., Lakshmi, S. S. (2012). Spiritual Intelligence at Work, *The IUP Journal of Soft Skills*, Vol.V, No. 4: 21-30
- [13] Karacaer, S., Gohar, R., Aygun, M., Sayin, C. (2009). Effect of Personal Values on Auditor's Ethical Decisions: A Comparison of Pakistani and Turkish Professional Auditors, *Journal of Business Ethics*, 88
- [14] King, D. B. (2008). Rethinking claims of spiritual intelligence: A definition, model, and measure. Unpublished Master's Thesis. Peterborough. Ontario: Trent University
- [15] King, D. B., DeCicco, T. L. (2009). A Viable Model and Self-Report Measure of Spiritual Intelligence. *International Journal of Transpersonal Studies*. 28. Peterborough: Trent University, 68-85
- [16] Mayton, D. M. II, Ball-Rokeach, S. J., Loges, W. E. (1994). Human values and social issues: an introduction, *Journal of Social Issues*, 50(4): 1-8
- [17] McGhee, P., Grant, P. (2008). Spirituality and Ethical Behavior in the Workplace: Wishful Thinking or Authentic Reality. *Electronic Journal of Business Ethics and Organization Studies*, Vol.13, No. 2
- [18] Mitroff, I. I., & Denton, E. A. (1999). A study of spirituality in the workplace. *Sloan Management Review*. Summer: 83-92
- [19] Palermo, J., Evans, A. (2012). Relationships between personal values and reported behavior on ethical scenarios for law students. *Centre for Health through Action on Social Exclusion*. Burwood: Deakin University
- [20] Pruzan, P. Spirituality as the Context of Leadership. In Zsolnai, L. (Ed.). (2004). *Spirituality and Ethics in Management*, 3-22. New York: Kluwer Academic Publisher
- [21] Rani, A. A., Abidin, I., Hamid, M. R. (2013). The Impact of Spiritual Intelligence on Work Performance: Case studies in Government Hospitals of East Coast of Malaysia. *The Macrotheme Review* 2(3): 46-52
- [22] Reker, G. T. (1997). Personal meaning, optimism, and choice: Existential predictions of depression in community and institutional elderly, *The Gerontologist*, 37: 709
- [23] Rendtorff, J. D. (2010). Philosophy of Management: Concepts of Management from the Perspectives of Systems Theory, Phenomenological Hermeneutics, Corporate Religion, and Existentialism. In Koslowski, P. (Ed.). *Elements of a Philosophy of Management and Organization*. 19 Studies in Economic Ethics and Philosophy. Berlin: Springer
- [24] Roe, R. A., & Ester, P. (1999). Values & work: Empirical findings and theoretical perspectives. *Practice of the Learning Organization*. New York: Doubleday.
- [27] Smircich, L., Morgan, G. (1982). Leadership: The management of meaning. *Journal of Applied Behavioral Science*, 18(3): 257-273.
- [28] Spohn, W. C. (1997). Spirituality and ethics: Exploring the connections, *Theological Studies*, 58(1): 109-124
- [29] Wolman, R. N. (2001). *Thinking with your soul: Spiritual intelligence and why it matters*, New York: Harmony Books
- [30] Zarezankova-Potevska, M., Taneva-Veshoska, A. (2012). *Delovno komuniciranje i etika*. Skopje: 2-ri Avgust.
- [31] Zohar, D., Marshall, I. (2000). *Spiritual intelligence: The Ultimate Intelligence*. New York: Bloomsbury
- [32] Zsolnai, L. (2004). *Spirituality and Ethics in Management*. New York: Kluwer Academic Publisher.
- Applied Psychology: An International Review 48(1): 1-21
- [25] Rokeach, M. (1973). *The Nature of Human Values*. New York: The Free Press
- [26] Senge, P. (1990). *The Fifth Discipline: The Art and*