THE SIGNIFICANCE OF EMOTIONAL AND SPIRITUAL INTELLIGENCE IN THE WORKPLACE

N. SASIKALA[1], Dr. WATINARO LONGKUMER[b] , Dr. R. SELVARAJU[c]

[1]Ph.D. Research Scholar, Department of Psychology and Counseling, St. Joseph University, Chümoukedima-797115, Nagaland.
[2]Associate Professor, Department of Psychology & Counseling, St. Joseph University, Chümoukedima-797115, Nagaland.
[3]Associate Professor of Education (DD&CE), Manonmaniam Sundaranar University,Tirunelveli-627012, Tamil Nadu.

Abstract: The job environment is dynamic and unpredictable since it is constantly changing. The workforce has become more multicultural, both in terms of age and nationality. Due to globalization, there are less geographic boundaries and more mobility nowadays. Organizations expect their employees to be more devoted to their work and to have more harmonious working relationships. The capacity to perceive, comprehend, and use emotions as a source of human energy, knowledge, connection, and influence is known as emotional intelligence. The set of skills that people use to apply, incorporate, and embody spiritual resources, ideals, and traits in ways that improve their daily functioning and wellbeing is known as spiritual intelligence. The workplace will be more conducive if both of this intelligence is present. A higher degree of productivity is correlated with a better working environment**.**

Keywords: Interpersonal interaction, spiritual intelligence, and emotional intelligence.

1. INTRODUCTION

Work is continually evolving, according to Biberman and Whitty (1997). The kind of jobs that employees used to be employed for demonstrate this. Additionally, the traditional idea of lifetime employment has evolved. Future workers must show organizations how they may benefit from having them on board (Harari, 1993). Organizations have begun to express interest in spiritual principles, not just in Japan but also in the United States of America (Brandt 1996, Galen 1996, Labbs 1995, Vicek 1992). Many people frequently underestimate and disregard organizational soul and workforce spirit (Biberman and Whitty 1997). Every employee at a job has a work life that penetrates and touches their very soul and spirit. People who are working are always looking for methods to better themselves and feel like they are contributing to their work. Unity among employees builds a stronger company that can weather the risks in this dynamic business environment. Both emotional intelligence and spiritual intelligence are necessary for this kind of spirit. Psychologists, educators, leadership theorists, and corporate executives have all taken an interest in emotional intelligence (Burbatch et al. 2003). Workplaces now have a diverse workforce as a result of globalization. Similar to how diversity has become an increasingly significant issue for management to address, collaboration, cooperation, and teamwork have as well. The new economic model, which would serve as the engine of the economy, was introduced by Malaysia's current prime minister, Datuk Seri Najib Tun Abdul Razak. The best human capital is needed for the new economic paradigm (The Star 2009). People are what make up the workplace. There must be connections between individuals. Inter personally skilled workers ought to be seen as a valued asset. This essay aims to emphasis the value of both spiritual and emotional intelligence in the workplace, particularly in emerging nations like Malaysia.

2. REVIEW OF LITERATURE

2.1. Understanding emotions

John Mayer and Peter Salovey (1997) described emotional intelligence as the ability to recognize emotions, access and produce emotions to support thought, comprehend emotions and emotional knowledge, and successfully manage emotions to support both emotional and intellectual development. "Emotional intelligence is the capacity to perceive, understand, and use the force and wisdom of emotions as a source of human energy, information, connection, and influence," claim Cooper and Sawaf (1998). (1998, Cooper and Sawaf). The ability to recognize, interpret, integrate, and control one's own and other people's moods and emotions as well as to react to them in a logical and reasonable manner is referred to as emotional intelligence, according to the Chartered Management Institute (2004). When employed in the workplace, emotional intelligence is the capacity to successfully recognize, express, comprehend, and manage emotions in a professional and effective manner (Palmer and Stough, 2001). The Genos EI, formerly the Emotional Intelligence Unit at Swinburne University, defines five crucial emotional traits that are pertinent to the workplace:

I) Emotional Recognition and Expression - this concept relates to the capacity to recognize one's own emotions and mental states as well as the capacity to communicate those feelings to others.

II) Understanding other people Emotions refers to the capacity to recognize and comprehend other people's feelings as well as those that arise in response to office settings and staff meetings.

III) Emotions The degree to which emotions and emotional information are incorporated into circumstances requiring decision-making and/or problem-solving is referred to as "direct cognition."

IV) Emotional management is the skill of skillfully managing strong emotional states such as anger, stress, anxiety, and frustration that are encountered at work.

Emotional intelligence is a collection of mental skills that are concerned with emotions and the processing of emotional information, according to Mayer and Salovey (1997). The conceptually connected abilities in Mayer and Salovey's ability model of emotional intelligence are listed hierarchically from the simpler to complicated, and include:

a. The capacity for emotion perception;
b. The capacity for using emotion as a tool for reasoning; and
c. The capacity to comprehend the information that emotions transmit as well as their meaning; and The capability to successfully control and manage emotion

The emotional intelligence measures are anticipated to:

a) demonstrate positive multiple correlations among the subscales created to evaluate the four major areas;
b) demonstrate a consistent factor structure composed of an emotional intelligence general factor and four correlated primary factors; and
c) demonstrate age-related differences that reflect the developmental perspective of the model.

It is expected that emotions will be incorporated into a concept so that it can be compared to other emotions, experiences, or thoughts. An individual's thoughts are influenced by their environment and culture. These elements would comprise the individual's residence.

2.2. Spiritual Intelligence

Emmons (2000) have defined spiritual intelligence as "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment". He had suggested five components of spiritual intelligence.

1. The ability to go beyond the tangible and material.
2. The potential for higher realms of consciousness.
3. The capacity to elevate commonplace experience.
4. The aptitude for using spiritual resources to address issues.
5. The ability to be moral.

In addition to agreeing with Emmons' (2000) basic competencies, Nobel (2000; 2001) identified spiritual intelligence as an underlying human capability and added two more components:

The conscious understanding that physical reality is a part of a wider, multidimensional reality with which humans constantly interact, both consciously and unconsciously.

The deliberate pursuit of psychological wellness for oneself and the benefit of the world community. Spiritual intelligence, according to Wiggles Worth (2002), is the capacity for people to act in accordance with knowledge and compassion while upholding inner and exterior peace. In terms of the hierarchy of human

intelligence, there are four levels. The pyramid-shaped representation of the hierarchies illustrates the order of development. When babies first learn to regulate their bodies, they are demonstrating physical intelligence. The language and cognitive skills, often known as intelligence quotient, are the following development. Then, before acquiring spiritual intelligence, the person will develop emotional intelligence.

The emotional abilities come before the spiritual powers, claims Wigglesworth (2002). These two skills are connected to one another. They complement each other's skills. According to Times of India (2010), having spiritual intelligence improves a person's ability to comprehend people on a deeper level. With the aid of spiritual awareness, one is also able to service the 'real needs' of others until they themselves are able to take care of their own needs and identify the 'actual cause' of behavior without passing judgement. Being able to meet our own inner needs and learning to let go of attachment and neediness are the first steps in developing this capacity. Being spiritually educated is the antithesis of being attached and needy. Understanding one's own feelings and emotions (again, self-awareness) is the only way to achieve the emotional literacy necessary to recognize, understand, and react to the emotions of others. This directly relates to emotional intelligence.

Spiritual intelligence, according to Vaughn (2002), is concerned with the interior life of the mind and spirit and how it relates to existing in the world. He believed that spiritual intelligence implied the ability to comprehend existential issues deeply and to have knowledge of many levels of consciousness. Spiritual intelligence also entails an understanding of spirit as the source of all existence, the source of all existence, or the creative life energy of judgement. It might be referred to as spiritual if the assessment of life, from stardust to mineral, vegetable, animal, and human existence, reflected some kind of intelligence rather than being a simply random process. Spiritual intelligence emerges as consciousness evolves into an ever-deepening awareness of matter, life, body, mind, soul and spirit. Spiritual intelligence, then, is more than individual mental ability. it appears to connect the personal to the transpersonal and the self to spirit. Spiritual intelligence goes beyond conventional psychological development. In addition to self-Awareness; it implies awareness of our relationship to the transgender, to each other, to the earth and all beings. working as a psychotherapist, his impression is that spiritual intelligence opens the hearts, illuminates the mind, and inspires the soul, connecting the individual human psyche to the underlying ground of being. Spiritual intelligence can be developed with practice and can help a person distinguished reality from illusion. It may be expressed in and culture as love, wisdom, and service".

George (2006) asserts that a variety of variables necessitate spiritual intelligence. Finding a person's deepest and most inner resource is made possible by spiritual intelligence. This resource gives a person the ability to care, tolerate, and adapt. Additionally, it helps people establish a distinct and stable sense of who they are, particularly in the context of interactions at work. The employees' employment would be more fulfilling if they kept this in mind. A clear feeling of purpose can be achieved by connecting an employee's personal values with their spiritual intelligence. It would be possible for workers to exhibit a high level of integrity. Additionally, staff members would be able to comprehend and affect the "true cause"

Spiritual intelligence, according to Zohar and Marshall (2000), is the capacity for addressing and resolving issues of significance and value. It also refers to the ability for people to see how their activities and lives fit within a larger, richer, meaningful context. Spiritual intelligence, according to Zohar and Marshall (2000), enables people to determine which line of action or life-path is more significant. based on Amram (2007). The set of skills that people use to apply, incorporate, and embody spiritual resources, ideals, and traits in ways that improve their daily functioning and wellbeing is known as spiritual intelligence. The concept of spiritual intelligence created by Amram and Dryer (2007) consists of five major dimensions.

2.3. Dimension of Spiritual Intelligence
2.3.1. Ultimate Reality Aspects

In spiritual intelligence dimensions, one can conclude that to be a spiritually intelligent person; one must understand God and divine aspects. Material things must be secondary to them. The ultimate reality aspect in the dimensions of SI deals with the characteristics of the spiritually intelligent individual about the divine elements. Knowing the creation helps an individual to be spiritually wise. The creator is the absolute truth, knowledge and bliss. A person's ignorance about the true divine self-separates him from God (Maharaj, 2004). To understand the ultimate reality, one needs to attain self-realization primarily.

Spirituality does not depend upon a particular religion; instead, it is an individual's state of his relationship with the supreme power and with his fellow beings. Chatterjee (2004) quoted the words of Swami Vivekanda, "to be pure and unselfish, to be good and do well to others. That is the whole of religion", to establish that true religion lies in selfless service. Being a member of a particular religion can enhance spirituality often due to some religious exercises like prayer and meditation. The soul is a metaphysical concept which is interpreted in many ways. It is the bridge between the living/human being and the divinity. It is the part of human beings which consists of faculties of mind and thinking, conscience and emotions. Soul connects the living being to the super soul.

2.3.2. Personal Aspects

Along with one's relationship with God, to be spirally intelligent, one has to lead a value-based, committee and happy life, with awareness of one's abilities and limitations. Awareness of one's self – his authentic self – is a significant dimension of spiritual intelligence. Before knowing or understanding his fellow beings, one must be aware of himself. He needs to be mindful of his relationship with God, his place on his earth, his abilities which help the welfare of others and his weaknesses. A spiritually intelligent person must lead a value-oriented life.

In some cases, specific values may be subjective. But valuing something beneficial for oneself and his fellow beings is always a sign of being spiritually intelligent. Value-based life helps maintain peace and happiness in society, thereby eliminating chaos and depression. An individual must have a conviction of what he professes and practices. He must be dedicated to doing/practicing what he preaches. One should not look upon personal gains while doing a job. An individual's character measures his spiritual intelligence.

Life is a mixture of happy and distressful situations. All people, spiritually intelligent, have to deal with these situations. In such cases, one needs to trust in God to maintain good strength of mind. As suggested by lyre (2007), a mathematical equation for eternal happiness is $H = R/N$, where H stands for happiness or contentment, R for resources at your command, and N for your needs.

2.3.3. Social Aspects

The following six dimensions of spiritual intelligence deal with the social behaviour of an individual. Spiritually intelligent individuals should be well behaved in society, in a standard that is palpable to all their fellow beings. Spiritual Intelligence is reflected in an individual's approach to other community members. Considering all others as brothers and sisters is possible only if the individual is spiritually intelligent. Caring for others and advising others as if they are brothers makes a lot of difference in the harmonious living in society. A spiritually intelligent person should not separate himself from people of other castes, creeds, colour or gender. He should consider all human beings as 'human', and he should be able to recognize others as part of the divine entity.

An individual's spirituality can be assessed very well by looking at his relationship with others. A spiritually intelligent person will strive to avoid problems and tensions and maintain peace in his relationship with others. Love is the fundamental characteristic of a spiritually awakened person. Seeing things in love, having a compassionate heart, and an empathetic attitude shows that the individual is spiritually intelligent. Spiritually intelligent people will be able to adjust to situations quickly. They will be flexible to change to new ideas or problems without difficulty. Spiritually intelligent leaders can influence their followers in an impression-like way. The spiritually intelligent leaders will be servants and followers, so they do not impose hard and fast rules upon the followers.

2.3.4. Holistic aspects

Spirituality is a speech when one completely surrenders his life to God. All aspects of life are viewed from a higher (divine) point to consider. Everything in life finds the same meaning and purpose for spiritually intelligent people.

2.3.5. Life & death (Natural) Aspects

A spiritually intelligent person is intelligent about death also. He considers death as a door to the outside world. Lilawala (2006) defines death as merely the loss of the physical body, a piece of cloth covering the soul. He will not fear death but considers it a path to attain the 'truth, beauty and goodness. A spiritually intelligent person thinks an ducts beyond the material list world. He gives importance for living a value-oriented personal, social and spiritual/divine life. A person with a high level of spiritual intelligence lives a purposefully life, finds meaning helping go others voluntarily treats everyone equally and believes that death is a process which ultimately leads one to reach the supreme reality, even if one believes in rebirth for betterment of the soul, through the 'life & death' circle. Mother Theresa, Nelson Mandela, Dalai Lama, etc., must have possessed very high SI.

The two sub scales of meaning are purpose and service. The term "purpose" refers to a person's goals at work and if they view it as a means of professional growth. Whether work is perceived as a source of pleasure or a chore, service reflects how people are acting at their jobs. The ability to transcend the egoistic self and unite with the divine in ways that improve functioning and wellbeing is referred to as transcendence. The five sub scales of transcendence are Higher-self, Holism, practice, relatedness, and sanctity.

3. RESULTS AND DISCUSSION

3.1. Nature of the workplace environment

Regardless of the nature of the industry, employee behavior has an impact on a company's ability to succeed (Wright 2008). Wright (2008) has shown that an organization will profit in terms of customer satisfaction, operational outcomes, and financial outcomes from whatever the employees have and feel. Each employee has varying degrees of competencies, skills, and talents. They each have varying backgrounds and

levels of experience. These might result from their various educational backgrounds and prior work experiences. They will exhibit various levels of motivation, dedication, and engagement depending on these variances. These will be evident in their behavior, which may be favorable or unfavorable. Happy workers will exhibit positive attitudes. The phrase "organizational citizenship behavior" has been used to describe these actions. They comprise the extent of the employee's assistance and contribution to the company. Wright (2008) asserts that happy or pleased employees will perform better at work. Customers will be happy with the assistance they receive. Better customer relationships as a result of this will increase sales and profitability for the company. Cognitive talents are what determine an employee's performance. When considering their degree of talent, capability, and competency. Their level of skills, abilities, and competences also rises as their level of knowledge does. In today's fiercely competitive business world, knowledge is a valuable resource (Choe 2004). The generation and acquisition of new knowledge are given priority throughout learning. It places emphasis on the contributions that individuals have made to the creation and application of knowledge and information.

ASTD (American society for training and development), 2005.Good interpersonal relationships in the workplace enhance the atmosphere. The senior management can predict the organization's success with greater organizational climate. Schumpeter (2005) discovered that the performance of the supply managers is affected by emotional intelligence based on his study of 34 supply managers and 50 suppliers. Successful shop managers who excelled at handling stress, managing people's emotions, and other emotional intelligence skills reported better net profits.

Employee motivation, commitment, and engagement levels serve as indicators of how they are feeling. Manufacturing workers experience a variety of difficulties at work, according to a study from the University of Montreal (financial post 2007). They have suffered from ill health as a result of this. In addition, several organizations had to implement drastic cost-cutting measures during the recent financial crisis, which included the need to lay off workers. If they are the only provider for their family, employees feel particularly vulnerable financially.

3.2.Roles played

In order for employees to be driven intrinsically rather than extrinsically, both emotional intelligence and spiritual intelligence refer to the innermost feelings or souls of the workers. According to Katz and Kahn (1978), there are three factors that can be used to determine an individual's job performance:

❖ joining and remaining with the organization.
❖ Dependently achieving or surpassing performance requirements established by organizational roles (in-role-performance).
❖ Going above and beyond the call of duty to execute tasks like collaborating with others, defending the organization from harm, making suggestions for improvement, and representing the company favorable to outsiders are all examples of extra-role performance.

Corporate citizenship Behavior (OCB) is described as extra-role, discretionary behavior that aids other team members in carrying out their duties. According to Smith et al. (1983), Bateman and Organ (1983), Borman and Motowidlo (1993), and other authors, OCB also entails demonstrating loyalty and support for the organization. The five components of the OCB, according to Podsakoff et al. (1990), measure conscientiousness, sportsmanship, civic virtue, civility, and altruism.

Consciousness includes being on time for appointments, using work time efficiently, and following the rules. It also refers to the attribute of being meticulous and careful or of acting in accordance with one's conscience. Self-control, thoroughness, organization, carefulness, the propensity to think things through before acting, and the need for success are some of its components.

- It is a feature of what was once referred to as character. Impulsivity and emotional intelligence are related to conscientiousness.
- **Altruism** is the act of assisting those who have missed work or are falling behind on their assignments (or any other volunteer assistance provided to a coworker). It is frequently described as the consciously giving up of one's own interests or well-being for the benefit of something unselfish. It is frequently described as being the benevolent interest in the welfare of others.
- **Sportsmanship** is the ability to put up with little annoyances or refrain from constantly criticizing the establishment.
- **Courtesy** is the practice of consulting those who might be impacted by a choice or, at the very least, notifying others before taking such acts. Keeping up with organizational changes and actively participating in its political process is an example of
- Civic virtue. The business will gain from this. Their turnover rate will be reduced. The turnout would increase. Productivity rises as a result. The revenue and earnings increase as soon as productivity rises.

Success at work is influenced by both emotional intelligence and spiritual intelligence. They raise levels of job satisfaction, foster better relationships among coworkers, and reduce the likelihood of turnover (Alexander et al. 1993; Frew, 1974).

Cacioppe (1999) asserts that team spirit emerges as a result of organizational development. It happens when a person's consciousness rises to a higher degree due to an increase in their level of self-awareness. The process of differentiation and integration is experienced by the individual at every step of the development of self-consciousness. Building deeper, more intricate, and higher degrees of union is the process of development.

The present emphasis is on organizational transformation, which entails fundamental shifts in how organization members see, think, and act at work. Given how volatile the environment is, this is crucial. Unpredictability has crept in. Organizational foundations and mental models are altered by the magnitudes of change that take place (Cacioppe 1999). The development and evaluation processes are essential to this process of change. Higher levels of creativity and spirituality result from this.

Burack (1998) asserts that a person's spiritual advancement depends on their mental development. The primary means of an individual's development will be problem-solving and learning. Spiritual development is a reflection of people's needs being met, particularly their "belonging needs." It also refers to the requirements of self-actualization, which are part of the higher order of wants. This pertains to the environment at work, such as the duties of the position. The organizational leaders serve to encourage spirituality in the workplace. The organization's culture, policies, and work design reflect this.

Fairholm (1996) states that many people, work has taken on a central role. It has also emerged as society's most pressing problem. An worker who works in an office often puts in around 10 hours every day. The workplace has evolved into a location where people or employees discover their true sense of significance. Self-actualization wants are at the very top of Maslow's hierarchy of needs. After completing the lower-level needs, employees reach that level. The principles of wholeness, relationships, inner wisdom, and inner authority become those of the spirit at work. Kantrowitz (1994) asserts that people are seeking their life's purpose. They want to connect their spiritual practices with their work life.

4. CONCLUSION

According to Wright (2008), the employees' motivation, commitment, and engagement levels, along with their skills, abilities, and competencies, serve as the primary motivators for their behavior. Their task performance and judgement are improved. The "nerve" of the staff is affected by both emotional intelligence and spiritual intelligence. It "Makes" people go above and beyond the usual. When used in the workplace, emotional intelligence refers to the ability to understand, communicate, and effectively manage emotions in a professional manner (palmer and Sough, 2001). According to Amram (2007), spiritual intelligence is a set of skills that people utilize to apply, manifest, and embody spiritual resources, values, and traits in ways that improve their daily functioning and wellbeing. With both These intelligences in play, the Employee would be an asset to the organization. Both spiritual intelligence and Emotional intelligence complement each other. Levels of emotional intelligence and spiritual intelligence are examples of non-cognitive abilities. The employee would be a benefit to the company if they had both of these intelligences in use. Spiritual and emotional intelligence are complementary to one another. Both the emotional and spiritual intelligences would be beneficial to an organization.

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