Spiritual Intelligence, Organisational Stressors and Workplace Excellence: A Theoretical Perspective

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Abstract

Today, organizations around the world are facing several problems with no appropriate solutions. Employees find themselves puzzled in focusing even on the short term goals; the long term goals remain abstracted. Even though the organizations have achieved immense expansion in technology and innovation, the sustainability of the organization is still a distant dream. The modus operandi towards achieving productivity and performance may have been successful but the wellbeing of the employees in the organisations is still at stake. Employees find it difficult to cope with everyday stress, anger, fear, disharmony with co-employees, and many more. Apart from managing emotions and maintaining interpersonal relationships, leading and managing the hurdles have also become intricate. The inner self has somehow got disintegrated and the purpose of achieving happiness is simply adding profits to business and staying ahead of competition. Happiness has been typically operationalized as job satisfaction. The inner peace and satisfaction have completely lost its essence. At this expository point, a different intelligence more relevant and inclined towards spirituality has been recognised recently. Today, many leaders and employees from organisations all over the world have projected their work culture towards spiritual intelligence. The need to incorporate spiritual intelligence to maintain emotional and interpersonal balance and well being chiefly at workplaces is something that has been a topic of research in recent years. This paper, thus, explores the depth of spiritual intelligence, within the self by emphasizing its various aspects and then incorporating it within the organisation through the practice of different components to rediscover happiness within one-self, harmony with co-employees and excellence in overall development in the workplace.

Keywords: Spiritual Intelligence, Wellbeing, Happiness, Harmony, Interpersonal Relationships, Excellence, Workplace health

1. Introduction

The only factor in the workplace environment around the world that remains constant is change. The pressures of globalization have made the workplace environment dynamic, unpredictable, diverse, limitless, mobile and intricate. Organisations around the world expect their employees to remain committed not only to their work but also remain flexible to the rapid changes that the organisations dispense, to meet work demands, in the name of internal stressors like over timing, long hours, heavy workload, role ambiguity, role conflict, lessened vacations, job insecurity, clash of opinions with co-employees conflicts with the supervisor and so on. Thus, the unremitting demands of the workplaces,

directly affect the emotional balance of the employees. However, the sources of stress can be external as well like family problems, personal problems, community and residential problems, social environment and many others. Whether internal or external, scientific research suggests that "work stressors impact health through the mechanism of lack of control over one's work environment or one's job" (Rosskam, Dobson, Schnall, & Elling, 2018, p. 3). Increase in work stress can have tremendous impact on one's health that can be physical, mental or even psychological. Statistics reveal that work-related stress has been increasing around the world and not only affects health conditions and well- being of the employees, but also impacts organisations' productivity tremendously. Studies have also revealed that wellbeing is one among the many important interpreters of performance (Wright, 2017, p. 366). As a broad construct, well being is perceived as the positive ways people practice and estimate their lives so much that wellbeing have been picked as a major interpreter of performance of duties at workplaces, society and family. It would be appropriate here to throw some more light on wellbeing that has been considered both multifaceted and controversial by many authors.

Studies suggest that well-being as the "optimal psychological functioning and experience according to Ryan and Deci gyrates around two distinct views: hedonism and eudaimonism" (Ryan & Deci, 2001, p. 142-143) where the first reflects that "well-being comprises of pleasure or happiness and the second describes the fulfilment or realization of one's daimon or true nature". Hedonism consists of any pleasant and positive emotional feelings, where people can evaluate how well they are leading their lives and whether they are achieving what they aspire for. Eudaimonism consists of acquiring needs that are indispensable for one's overall growth and development enabling to achieve one's full potential. Further studies and investigations have indicated that "well-being is probably best conceived as a multidimensional phenomenon that includes aspects of both the hedonic and eudaimonic conceptions of well-being" (p. 148). This indicates that both positive feelings and positive functioning are equally imperative for wellbeing. Well being can be directly affected by stressors and a strong argument to content the fact can be found in the study of the JD-R model "that predicts that high and unfavourable job demands are primarily and positively related to exhaustion" (Demerouti, Bakker, Nachreiner, & Schaufeli, 2001, p. 508).

The fact that stress has been a topic as a striking sign of emerging global concern can be found in the recent survey that studied the cause and impact of stress at workplaces. According to a global survey on the causes and impact of stress on people at workplaces by Harris Poll in 2017, 80% of working people feel stress on the job and half of them need help in managing stress in USA, 526,000 working people were suffering from workplace stress, depression or anxiety causing the loss of 9 million working days to workplace in the UK, 62% people felt that stress not only impacted their sleep but their social relationship as well in Australia, 3 thousand people committed suicide in Japan, 52% of the employees were experiencing high levels of anxiety with 16 % having an anxiety disorder in France and 60% of employees want to quit their jobs due to workplace stress in India (Saras, 2018).

Comprehending the diverse causes and impacts of stress worldwide, it is required to first understand the meaning of stress through the already existing literature. The word stress means pressure or tension and as the response of the body and mind towards some kind of change, it has visible or invisible the consequences (Tripathy, 2018, p. 620). In other words, the inability of the body and mind to cope up with any the pressure as a result of any kind of undesirable situation or event is stress. Many authors consider stress not as a factor that dwells in individual or environment rather "it is embedded in an ongoing process that involves individuals transacting with their environments, making appraisals of

those encounters, and attempting to cope with the issues that arise" (Cooper, Dewe, & ODriscoll, 2002, p. 12). This emphasizes that stress is basically an adjustment and the act of coping with the issues while in transaction between both individual and the environment around and that it has the capability to threaten wellbeing. Given that the risk associated with stress is manifold and that organisations across the world have understood equally the complexity attached with it, they are strongly attempting primarily to recognize the causes of stress and further develop possible elucidations to lessen the causes (Cranwell-Ward & Abbey, 2005, p. 79). Alleviating the causes is required to rationally support an organisation first by listing the possible solutions and implementing plans of action to reduce limitations that stressors create and establish sustainable goals.

Organizational stress has thus become an absorbing subject matter. James and Arroba have in fact established a model for stress as "the strategic approach for top performance and a revitalised organisation that depends on emotion focus with systemic thinking to develop a supportive environment" (James & Arroba, 1999, p.158). Through the model, the authors explore the significance of coping organisational stressors by focusing on how emotions shape an employee's behaviour and attitude in the organisation that would widen the awareness, understanding and handling of organisational stress. The authors strongly believe that this would probably support the entire organisation. This had been argued previously by deploying strategies like organizing one's awareness by restricting thoughts about sources of distress or by applying rerouting negative thinking, combating, avoiding and denial towards these sources. Other definitions support the fact that organisational stress can be referred "to a situation in which elements of the job, by themselves or in combination with elements of the job incumbent, lead to poor individual health and/or welfare" (Beehr, 2014, p.10) or the environmental variables that stimulate at the workplace and that are thought to be causal. These environmental stimulus variables are called the stressors that challenge life circumstances rather than set fexible responses (Kirsch, 2014, p. 491).

The fact that organisations have to set targets and deadlines to meet the demands at work in order to maintain position, power and prosperity cannot be denied. Conversely, if there is extended and continuous pressure to meet the demands without any delay, the employees may not be able to meet the same or make appropriate decisions on the priority in tasks. This may further lead to burnout, stress and nervous breakdown. Overtime, organisational stress has been viewed to have arisen from various sets of stressors namely task demand stressors that include occupation, security and overload, physical demands stressors associated with the job's physical settings such as office/work place design, temperature, lighting, physical requirements, interpersonal demands dealing with group pressure, leadership style and personality and lastly role demand that is a group of expected behaviours associated with a particular role or position in a group or an organisation (Kumar & Kharwar, 2019, p. 354). At the same time George believes majorly in five sources of stress that are personal life, job responsibilities, membership in work groups and organisation, work-life balance and environmental uncertainty (George, 2009). These common causes of stress determine one characteristic feature emphasizing the connection between stress and workplace that both need exploration in identifying the consequences and the resolutions to overcome the stressors.

According to previous conceptualization, the concept of stress thus is viewed differently. While some talk about the environmental factors as cause of stress, others at the same time view stress as the response of the individuals to these environmental factors. Hence, the context of stress can vary from person to person. Bamber aptly uses the saying "one's man's meat is another man's poison (...) since

two employees doing the same job can appraise and experience the job in different ways" (Bamber, 2011, p. 8). The concept of stress is considerably personalised and an observable fact that varies depending on the vulnerability and resilience of the employees. Apparently, whatever experiences an employee draws from stress whether positive or negative depend on the employee's ability to perceive and interpret the stressors.

Studying closely the causes-effects of organisational stress, a lot of organisations today have taken the thought of incorporating spiritual intelligence at workplaces. However, the concept of integrating spirituality and organisation is not a new one. Research reveals that the application of spirituality in organization has contributed immense opportunities to the organisational growth and development and this application of spirituality comes through the understanding of the very base of spiritual intelligence, which is spirituality. Although basic, however, the term spirituality is a vast concept and it encompasses a number of varying perspectives. Authors, writers, philosophers both traditional and contemporary, ethical theorists have been able to define spirituality differently and broadly. Existing literature understands and defines spirituality in a number of ways but no specific definition has yet clarified its depth and its dimensions. Sheldrake illustrates spirituality as the practices that represent a revelation of human existence and the ways human spirit is to achieve its full potential (Sheldrake, 2012, p. 1). This suggests spirituality holds and gives meaning to human life. Likewise, Tisdell describes that spirituality carries a pivotal role in identity development (Tisdell, 2003) and extracting examples from Valdez who believes spirituality is in knowing the real self and being able to define who one is regardless of the changing conditions of one's life (Tisdell, 2003, p. 127). Many writers opine spirituality to be connected with self knowledge as one of the key concepts in spirituality. When one is aware of self, one may not feel the need to be surrounded by people; rather feel free from attachments or anything that holds them. One would be able to meet one's own inner needs and be more independent (Rueda, 2017). Houston & Sokolow (2006) view spirituality in a different angle. They espouse spirituality as the personal relationship or the connection of human with the Divine. Although, their views remain similar to other philosophers when they claim that the connection between self and the divine exerts energy and this energy helps in growing and evolving into better versions of self (Houston & Sokolow, 2006, p. xxiii). This energy has the power to transform; transformation of self and transformation of the world as a whole. Spirituality thus is very much connected to self, is unique and develops the ability to achieve the innermost potential. Spirituality is the journey to rediscover self and it's hidden prospective.

Many authors believe spirituality and religion as one and most often use them interchangeably in many contexts. Conversely, many authors also view that religion and spirituality are way different. Particularly "there are multiple modes of formalized worship, there can be many approaches to experiencing and expressing spirituality both within and outside organised practices" (Kallio, Alperson, & Westerlund, 2019, p. 162). Others view that "religion is about established beliefs, whereas spirituality is about connectedness" (Daniel, 2015, p. 30). "The interconnection with other being is what nourishes man's understanding of the true meaning of life, the self and spirituality" (Wane, Manyimo, & Ritskes, 2011, p. 113). And in order to achieve this connectedness's innermost potential one has to first give up the ego and develop wisdom to get closer to the deep-seated ethics and values. This wisdom or self is spiritual intelligence.

Spiritual intelligence lies in that region of the self that is deeply connected to wisdom, which is beyond ego, or the alert mind (Zohar, 2001, p. 9). It is that intelligence that identifies our already existing values and summing up with which we tend to ascertain yet new values. Wolman defines spiritual intelligence

as the ability to ask the critical questions about the meaning of life while concurrently experience the flawless connection between us and the world we live in (Wolman, 2001, pp 83-84). By integrating spiritual intelligence one is able to seek questions and expand vision with more possibilities, thereby developing a thorough connection among people and this world. Lussier and Achua also agree with the philosophy that spiritual intelligence must begin with some sense of self-awareness that connects them with their innermost core. People who have such connections with their own selves are in connect with their values and beliefs, have a strong degree of emotional intelligence, and have enough spiritual "practice or self development work so that they can calmly observe themselves and gain mastery over their thoughts, feelings and behaviours" (Lussier & Achua, 2013, p. 467). Cultivating spiritual awareness is more like a spiritual practice essential for self growth. Wigglesworth understands spiritual intelligence as a set of skill sets that help us become complete and reach our full potential. "Spiritual intelligence is designed to help you to become more fully who you are, to continue to grow and develop, and to live with greater consciousness, direction, wisdom, and compassion" (Wigglesworth, 2012, p.7). She defines spiritual intelligence as "the ability to behave with wisdom and compassion, while maintaining inner and outer peace, regardless of the situation" (p. 13). Emmons similarly, conceptualizes spiritual intelligence as a combinative concept of "spiritual beliefs, commitments, and practices including physical well-being and marital satisfaction and stability" (Emmons, 2000, p. 4). Vaughan relates spiritual intelligence with the openness of heart, illumination of mind and inspiration to the soul as she explains "spiritual intelligence connects the individual human psyche to the underlying ground of being" (Vaughan, 2002, p. 19). Similar definitions were described by Dalcher who believed spiritual intelligence "built on cognitions, beliefs, perceptions and institutions that define the spiritual capital of group or individual" (Dalcher, 2014, p. 98) that reckon for integrity, companionship and a feeling of the mission to bring a positive change in the team and the organisation as a whole.

In many contexts and by many writers, spiritual intelligence is often paralleled with social intelligence, intellectual and emotional intelligence, for example Stanczak states "emotions and feelings provide one additional link between individuals and their perceptions and actions within the social world around them (...) All these threads can be drawn together in ways that contribute to the understanding of socially active spirituality" (Stanczak, 2006, p. 4-5). However, there is a wide difference among the concepts of all the three types, yet the relational factor that binds all the three types is the perception or awareness of various contexts. Hence while social intelligence is the understanding of the social functioning that is interdependent and interrelated with an individual's perception of accepting social rules, norms, social graces, social interaction and the like for the mutual development that is of the individual and the society as a whole, emotional intelligence is the understanding and managing of emotions of self, fostering empathy, acquiring necessary qualities to win hearts and developing better relationships. Intellect or intelligence quotient focuses on the ability to reasoning, cognition, thinking creatively and critically, problem solving, rhetoric and anything that helps develops capacity building, interpretation and explanation. It is spiritual intelligence only which is eligible for assisting an individual in accomplishing qualities and traits, emotional, social, psychological, intellectual, and supporting the individual to rise above all physical and materialistic forms and values "in the form of wisdom, compassion, integrity, inner happiness, moral values, ethics, self esteem, role orientation and consideration for all, which had remained untouched so far with the use of all the other available types of intelligence" (Mangal, 2019, p. 424). Hence, it is spiritual intelligence that connects us into values and meanings to things, questions, purposes and contexts.

Interestingly, all the religions around the world, although innately different, prescribe similar beliefs, frameworks and codes that guide the existence of humans on earth. Arguments follow that the very existence of human on earth is, if not always but most often, categorized by some set of guidelines approved by God, religions, great saints of some cultures, experiences of teachers and the like. However, a person strictly following the rules and norms of a scrupulous religion may not be spiritual. And yet attaining spiritual intelligence is again in no way means to be anti-religion. Although, the study of spiritual intelligence is closely associated with religiousness yet they are not same. There are several religions around the world that preach several different versions of connectivity with the Divine and that people around the world follow. In fact, there are certainly no major differences between religions of the world because all the religious scriptures and holy books around the world conspire to get connected with a divine presence. However, "the difference between religion and spirituality is the difference between form and substance" (Houston & Sokolow, 2006, p. xxiii). Spirituality is simply that line of connectivity and the line of difference between the two lies in one's attitude, in the quality of one's questioning and in searching, in the depth and breadth of one's beliefs.

This implies spiritual intelligence is the wisdom that involves our ability to think, consider, wonder, analyse the ultimate questions, the questions that are insightful and are connected deeply with life. In other words, much of the concepts of life are connected with spirituality and spiritual intelligence that is simply the fundamental intelligence that encompasses every other intelligence. However, in order to think, contemplate or seek answers for the unsolved questions, the need to first have a deep connection with self is of prior importance, because questions first begin with self and it is self first that is related to different dimensions like physical, emotional spiritual, logical and volitional that promotes the overall development of an individual. A strong connection with self makes an individual more ethical, improves strong awareness of their own emotions and also of others. They are aware of what their emotions convey and how their emotions cause impacts on others. This ability thus helps them achieve an expertise in managing emotions, relations, and situations more thoughtfully and compassionately. Hence, it endows with reasoning for emotional intelligence. Singh writes "you are not just doing the right things at a purely behavioural level, but you are doing them because you have a strong understanding and deeper purpose for doing so" (Singh, 2006, p. 27).

Studies reveal many organisations and business leaders worldwide today have realised that apart from intelligence quotient and emotional quotient which generally applies to cognition, thinking and emotions analysis, many problems that they face "can be addressed and resolved only with the third form of intelligence, i.e., those pertaining to values like organisational development, ethics, social responsibility. Some researchers are calling this spiritual intelligence or SQ" (McKnight, 2018). Studies also reveal that incorporating intelligence quotient and emotional quotient in business organisations although, have shown tremendous impact on the productivity and the nature of work and more and more business organisations have become purpose-driven, creative and objective with the motivation for staying ahead of competition, creating a brand image and earning profits, however, the well being of the employees is being overlooked. In the run to achieve success, many organisations consciously or unconsciously impose burden and stress on the employees. Although there is promotion to higher designations, however, promotion of well being is not really taken into account. Retrieving workplace health, happiness and harmony of the employees is in fact a result of the blended efforts that employers, employees, and society offer to develop the health and wellbeing of workers (Anderson, et al., 2015, p.

1). Although, organisational stress cannot be reduced but of course measures can be taken to cope with it through integrating spiritual intelligence with self as an abiding factor.

Today, preserving and promoting workplace health, happiness and harmony, has been immensely significant. Happiness is one of the most precious gifts one can ever desire for. Happiness is something everyone craves for. It is that insatiable phenomenon that has neither a beginning nor an end However, it originates with an intention to accomplish a target or a goal or a desire to fulfil a purpose. It is still the ultimate aim of life that gives meaning to an individual existence. The depth of happiness is therefore unquantifiable. Defining happiness is perhaps one of the most difficult tasks today. At workplace, especially, attaining happiness has become an important criteria to attain with a purpose to achieve organisational excellence.

The sections of the paper would delve deep into the subject matter. The following sections would first discuss on stressors, their causes and impact and then explore the depth of spirituality and its development to inhibit stress to foster workplace health, happiness and harmony.

2. Organisational Stressors: Causes and Consequences

Regardless of the incredible advancement in comprehending workplace stressors, many researchers believe that there still a lot more to be studied and to be added to the existing literature. Workplace stressors are understood to be the stress-causing aspects in the work environment. However, dealing with it ultimately depends on the employees' capability. Many authors claim that stressors are so powerful that even one cause of stress can be deadly; however, it is generally that a combination of stress-causing agents pressurizes an individual and the consequences may be hazardous directly affecting to health. Hence, in order to reduce the effect of stress it is first essential to study the various categories of stress-causing agents in the workplace context. Stressors are categorised into four levels namely individual, group, organisational and extra-organisational (Reddy, 2004) and further asserts that within each level, there can be further sub levels, but ultimately each of the sublevels gets down to the individual level and put stress on individuals.

Individual stressors in organisational contexts can be many. Factors like role conflict, role ambiguity, role overload, over timings are a few among the many causes of stress at an individual level in workplace contexts. Role conflict, role ambiguity and role overload all together categorise under role theory. Role ambiguity occurs when individuals do not provide any clarity about the responsibilities, duties and goals that they need to do on a daily basis. At the same time the employees are not equipped with sufficient or straight information or directions to complete a task. Also, the employees are uncertain as to fulfilling the expectations of their supervisors or mentors. Next, role conflict at the individual level occurs when the employees are confused with demands and expectations that often clash or contradict in relation to their roles or positions. This generally happens when they get pulled in towards various directions in response to fulfil the numerous expectations their roles demand. It becomes difficult because there exist two different sets of expectations so much so that conformity with one makes fulfilment with the other more difficult. The next is role overload where the employees believe that they are overloaded with work and the time limit is short and so on. Organisational stress also identifies role underload to be a stress-causing agent where an employee's skills and competence are under implemented. Overall, the conflicts between the expectations and demands of self and that of the organisation give rise to role pressure (Ivancevich & Matteson, 1980).

At the group level, interpersonal relationships form one of the basic factors of team work, decision making and problem solving abilities. However, relationship gaps with peers, team, supervisors, and supervisor can create stress and sometimes affect interconnectedness and disturbs harmony. The basis of every interpersonal relationship is relied on communication. Although everyone is aware of the relevance of communication in group cohesiveness, however, the problem in today's workplace lies in the fact that employees tend to be less communicative and more impulsive. They react quickly and often welcome disastrous consequences like conflicts, isolation, insensitivity, resentment that is harmful both for relationships and business (Tripathy, 2018). When there is no satisfaction in communication with others, there begins a chain of negative reaction, lack of support and arousal to conflicts within the group.

At the organisational level, stressors can emerge from the broader level aspects of the functioning of the organisation like policies, structures, processes and many more. Every organisation follows strict guidelines to provide action plan. However, the policies must offer clarity to assist in smooth running of the organisation. But unfair and arbitrary performance evaluation, unrealistic job description, frequent reallocation affectivities, rotating work shifts, ambiguous procedures, inflexible rules, inequality of incentives etc work as stressors (Reddy, 2004). Apart from organisational policies, organisational structures also sometimes act as stressors. Any imperfection in the organisational structure may cause a number of informal activities like employees not being provided equal opportunities to decision making, not being provided space to exhibit talent, extreme connections with different departments etc cause unavoidable stress. On the contrary, most of the processes in the organisation are carried through proper channel of communication. However, improper communication, incomplete feedback of work performance, distortion, inequitable rules, indefinite and incompatible systems and many other invariable processes are stress causing agents. Apart from these three stress causing agents, extra organisational stressors are elements that are referred to factors concerned externally with employees, mostly, family, self health, personality development, technological alterations, and also "sociological factors like gender, ethnicity, race and religion" (Durai, 2012). The pressure of the extra-organisational spur can be found everywhere like home, work or even general environment that precede as autonomous variables and as mediators on strain measures. Adding to the list, stereotyping, bullying are also the underlying dimensions of extra-organisational stress.

One of the most disturbing features of development of the concept in work stress as a work-related problem of employees is that work stress isolates an individual from the overall health mainly the emotional and physical well being. Worldwide, a number of studies reveal that statistics of job stress have gone sky-high over the recent decades. The escalated level of stress associated with job as measured by the understanding and accepting of having only a little control, but several requirements and demands have always been able to be established to be coupled with "increased rates of heart attack, hypertension, obesity, addiction, anxiety, depression, and other disorders" (Fink, 2016).

After understanding the causes and the effects of stress, it is now essential to understand what role spiritual intelligence does play in chartering it. Hence, it is pivotal again to understand how spiritual intelligence can be developed within self to foster workplace health, happiness and harmony.

3. Developing Spiritual Intelligence within the Self

Having studied a little about spiritual intelligence now, it can be comprehended that the process of development of spiritual intelligence begins from within, i.e., the inner self. Developing spiritual

intelligence is escalating consciousness and affording consideration to individualistic thoughts and feelings and culturing understanding and compassion. It also embraces the capability to view things from different angles, from different viewpoints and to identify the connections between visions, insights, beliefs, and actions. Spiritual intelligence assists in offering meaning to the unanswered questions. The concepts of self awareness, self regulation, self awakening, and self actualization in the process of spiritual development involve the attainment of transformation of self. Vago & Silbersweig call it as S-ART where they assert that "systematic mental training that develops meta-awareness (self-awareness), an ability to effectively modulate one's behaviour (self-regulation), and a positive relationship between self and other that transcends self focused needs and increase prosocial characteristics (self- transcendence)" (Vago & Silbersweig, 2012). Developing spirituality in self thus begins with systematic mental programming that develops self consciousness, the ability to effectively modulate one's behaviour and a positive self relationship that transcends self centred needs and increases benevolent characteristics. These concepts are discussed later in this section.

3.1 Self Awareness

Mind, as an entity, although as an aspect of self, is not however the entirety of who we are. The mind is composed of thoughts, ideas, perceptions, views; rather than just responding and enabling them to control us, we tend to control our reactions to our thoughts. Hence, the concept of self awareness epitomises the character, strength and virtue of an individual. Self awareness is in fact a journey, a journey "to discover the essence of one's authentic self" (Diamond, 2010). It is not realising whether an individual is an extrovert or introvert, happy or sad. It is not realising what job role one has to play in the workplace context rather what strengths and weaknesses the individual has to play that role and what strategies the individual can incorporate to perform and much more. It is rather identifying the reasons, the factors, the elements that are the underlying dimensions of making him happy or sad. Self awareness is way deeper than what individuals really are and what really they do. Self awareness is a realisation to know about one's own emotions and what the emotions are conveyed to take ahead an action. Self awareness in fact creates a foundation so concrete that it is capable of getting in touch with one's own thoughts that require courage, honesty and sincerity that automatically help to understand the importance of things around.

While self-awareness often involves not only stepping back from the grip of emotion, but the mental act of reframing one's experience, to see oneself and one's life in new ways (Benard, 2004), Goleman views that mindfulness helps manage the emotions (Goleman, 1995). However, Creswell states that "mindfulness grounds attention and awareness in one's present moment experience that one attends to can take many forms of one's body sensations, emotional reactions, mental images, mental talk, and perceptual experiences" (Creswell, 2017, p. 493). Generally, these forms may be taken as the scrutinizing factors of mindfulness that integrates an attitude of ingenuousness and reception towards one's experience and thereby better connection with self. Bradberry and Greaves provide some strategies to grow self awareness as they claim one need to first quit treating and piling feelings and thoughts into the good or bad category. They write "the downfall of attaching such labels to your emotions is that judging your emotions keeps you from really understanding what it is that you are feeling. When you allow yourself to sit with an emotion and become fully aware of it, you can understand what is causing it" (Bradberry & Greaves, 2009, p. 64). Hence, rather than judging the emotions, one needs to comprehend its source, its consequences, its fundamental aspects and the like. Once the judgment is dangled, the emotions run in their usual course and they gradually vanish while on the other hand

controlling and prejudicing emotions, give rise to more emotions, pile up still more emotions and gradually the original emotion is lost. The individual is lost.

Understanding self awareness in the workplace context too, going by the formula of allowing the emotions to pass by judging emotions and thoughts as good or bad can never motivate sincere efforts to change negative feelings into positive. Only when an individual continues with his/her emotions, the consequences come into the picture. Only after analysing the consequences further the positive emotions continue and the negative emotions are regulated again based on self awareness. The section above discussed organisational stressors revealing the factors that cause stress at workplaces. Self awareness combats organisational stress by developing ability to identify and analyze the impact of stress on both personal and professional levels. Further, the same ability can be utilized to manage stress constructively. Managing stress involves some of the fundamental management practices like setting up clear goals, developing resources and support, communicating effectively, and self awareness (Nahavandi, Denhardt, Denhardt, & Aristigueta, 2015). Setting clear goals can help immensely in handling stress as the set goals reflect the values within an employee that further belittles the disparity between the most valued and significant things for an individual and the direction of the individual's life that are the goals. However, setting elusive and uncertain goals that do not genuinely support the values can double the stress. Goals can be properly attained by measuring the objectives through self awareness. Besides it, effective communication at workplace is a must to reduce stress. Self awareness establishes a capacity to be emotionally intelligent and conscious about language, words and body language. Let's understand this by what Roberts wants to convey. He explains that if we are not aware of our body language, tone of voice, and how our behaviour and attitude is influencing others, we tend to enforce higher levels of stress on others and hamper teamwork and cohesiveness (Roberts, 2016, p. 192). Comprehending this one must take into account that we remain better prepared to deal with and adapt efficiently when we are conscious and attempt to understand the feelings of others. Apparently this would reduce stress in relationships at organisation. However, the point to understand here is also that it should not adversely affect or regulate our feelings or their affective reactions should not be controlling and that would help combat stress.

3.2 Self Regulation

Once aware of self, but with no efforts to change, alter or modify the self for positive effects is not subjected to bear productive or fruitful results. Emotions play a major role in dictating our behaviour and govern our thoughts. Hence, self-regulation is a change and development in emotions and eventually in thoughts, actions or behaviour, in a positive way through conscious efforts. Although many authors identify self-regulation parallel to self-control, however, the concept of self-regulation is understood more broadly as Vohs and Baumeister mean to suggest that self regulation convey the sense of purposive processes, "the sense that self-corrective adjustments are taking place as needed to stay on track for the purpose being served and the sense that the corrective adjustments originate within the person" (Vohs and Baumeister, 2011). Thus, self regulation is the sense of purposeful procedures and the feeling that adjustments related to self correction and self development take time when it is necessary to remain focused for the completion of the purpose that originates within the individual. Self regulation is any change in the personality as the amalgamation of thoughts, emotions and behaviour through continuous and conscious efforts. In fact, self regulation determines how individuals feel, think and motivate themselves before behaving. During the process of self regulation individuals find themselves setting higher challenges and determining their commitment towards the accomplishments. The courses of

actions are at first framed within a thought process and eventually moulded by the positive or negative supports of functioning of the thoughts into actions. Self regulation is a motivational process. Motivation is the key concept in self regulation. People stay motivated and guide their actions by incorporating preconception (Willis, 2013). Self-regulation is thus a skill. Understanding emotions and regulating what emotions encourage undertaking is a key to be healthy, happy and harmonised.

In the workplace context self-regulation can be practiced in various ways and during way various situations like conflicts, workloads, ambiguity and many more to reduce stress and leverage organisational happiness. Self regulation in fact induces judicious responses while coming across situations that are pervasive, penetrating and permeating. As discussed earlier, emotions play a major role in regulating our behaviour. However, merely knowing or identifying the emotion cannot be regulated rather going deep to know its root and recognising its depth can help in the regulation process. For example, let us imagine that an employee is very angry due to a certain reason. Understanding the current state of emotion as anger is not simply enough. But identifying the underneath reasons behind anger, and the consequences of the exhibition of the anger are way different from simply understanding the emotional state. The root causes of anger might be different like someone may have deceived the employee, someone may have criticised or laughed at the employee or may be the employee is provided with the work assignment even though he/she didn't actually want to accept or there can be several other reasons. Hence, it is required to look beneath the causing emotion and research what other emotions crawl up in order to manage the current emotional state otherwise the employee will be addressing a symptom, not the root cause. It is also important to know that many times different emotions may arise together and some of which may be conflicting, overlapping and uncertain. However, it is also essential to understand that for every emotion there has a reason attached. Self regulation facilitates capability to identify and concede each of the emotions to derive maximum message from the feelings. Hence, regulating emotions during stressful situations can help understand and acknowledge emotions and is significantly linked to lower trait anxiety, lower depressive symptoms and positive adjustment (Curry & Milson, 2014). This had earlier been studied also by Stanton, Parsa and Austenfeld in 2002.

3.3 Self Transcendence

After awareness and regulation of emotions that define behaviour, another core concept to spiritually developing self is self transcendence. Transcendence in the literal meaning means superiority or excellence and "self- transcendence is, at its core, about transcending or rising above the self and relating to that which is greater than the self" (Ackerman, 2018) to achieve that superiority or excellence. However, something greater than self has no quantification and it can be anything like divinity, nature, spirituality, universe or any other thing that is higher and greater than self. However, self-actualization in many different contexts and by many different authors had been taken parallel with self-transcendence; however, Maslow incorporated transcendence needs that help others to achieve self transcendence after self actualization (Gould, 2017). According to Maslow hierarchy needs, self transcendence is the highest of all the needs of an individual. The needs start from the basic or the lower level for survival that are food, clothes and shelter, furthering to the psychological needs of being loved or a feeling a kind of belongingness that is fulfilled by family, friends and acquaintances. The next need that satisfies the sense of self-esteem is achieved through success, work accomplishments or the feeling of achieving whatever is desired. Once these needs are attained, one starts a reconnaissance with cognition, creativity, learning, growth and explores what one can more be. Higher to this level Maslow further added the higher needs of self-transcendence that includes "feeling part of the greater whole as

well as the need to serve and to help others achieve, find self-fulfilment and realise potential" (Cole, 2019) and that can be achieved by concentrating on things "beyond the self like altruism, spiritual awakening, liberation from egocentricity, and the unity of being" (Messerly, 2017). Maslow believed strictly that self-transcendence does not happen unless the lower needs are fulfilled and self transcendence is way beyond self actualization; while self actualisation is actualising self that is exploring more about self, actualising potentials of self but self transcendence is keeping aside self and rendering duties and services to others for their satisfaction and to attain that immeasurable satisfaction and happiness for self.

In the workplace context, self transcendence thus has numerous purposes and bringing positive changes in the world of the employee one is working with. Lets us understand with an example. Even after much dedication towards work, an employee is not recognised, his contributions are not honoured. He is depressed and goes through severity in health issues, stress, and unfair wellbeing. A second employee observes this an also believes in his potentialities. At this stage how can he help the former employee? Pattakos advices "gently encourage your colleagues to consider the ultimate meaning behind their work, and help them explore the core personal values that bring meaning to them and their various customers" (Pattakos, 2006). This is exactly how spiritual intelligence is developed and implemented by bringing it into practice in various workplace contexts. Hence, the section below discusses the various forms of spirituality that can be practiced in organisation to develop interpersonal relationships, reduce organisational stress and leverage workplace excellence.

4. Developing Spirituality at Workplaces

Employees, these days work with shortcomings like fear, anger or confrontation to change or simply for the amount at the end of each month. The definition of high productivity and high performance around the world today has variable paradigms with no objectives or motivation. With the advent of quantum physics and holistic medicine, today organisations are expected to start accepting the concept of integrating spirituality at workplaces. Organisations today are expected to understand that a body is not simply a mass of bones and flesh rather a sum of mind and spirit. Hence, spiritual development in organisations can occur when the leaders and managers of the organisations start believing that human body is a sum total of a mind that emits thoughts and emotions and spirit that involves a higher sense of comprehension of the existence of self and others, appreciation of the conscience of self and others and serving the purpose of self and others to achieve fulfilment, happiness and wellbeing. Only then, organisations of spiritual management and practice can be cultivated.

Developing spirituality at workplaces began as a movement with a purpose to "find meaning in their work (...) deeper connection, greater simplicity, a connection to something higher" (Marques, Dhiman and King, 2007, p. 7). This purpose of attaining the higher something can be comprehended in many different ways. Some work for the pay check and some work for finding meaning in what they do. Some work to get connected with higher officials and some work to get connected with a higher entity. Some work to get a better scope and broader exposure, some work to identify the spiritual journey in that scope and exposure. Whatever may be the purpose, the interest in spirituality has largely stimulated curiosity among many organisations. In fact, many researchers believe that where most of the organisations have embedded spirituality in their organisation as a compulsory program, there are still many organisations that are gradually progressing towards understanding the need, the relevance, the involvement and the agreement of spirituality in organisations. Organisations increasingly realise how

short-sighted it is to focus solely on financial success at the expense of humanistic values (Marques, Dhiman, & King, 2007). These humanistic values deal with philosophical concepts of human dignity as a way to achieve the higher potential and this has no connection with religion and the broad ideals it deals with it. Humanistic philosophy imbues values, virtues, emotions and thoughts that support spirituality with a purpose to incorporate spirituality in organisation to achieve the ultimate purpose at workplace that is health, happiness and harmony. Among the many broad values that it embodies are ideas from all dimensions of life – "social, aesthetic, ethical and spiritual that would require creative synthesis of the modern humanist and communitarian thoughts on human life and society" (Tripathi, 2009) like acceptance, gratitude, empathy, appreciation, common good, social responsibility and many more that relates an individual's self or being with others and that is absolute spirituality and that can never be compelling or forceful or limited or conditioned. Mahmud rightly ascertains "man through is ontic self transcendence attains his belongings to fellow man and to society that then can be neither constraining nor coercive, neither temporary nor contractual" (Mahmud, 2009, p. 177). Individuals incline to view this belongingness as a part of the larger whole and as a means thinking and acting with more acceptance, humility, compassion, social duty, appreciation, gratitude as a manifestation of virtue and a purposeful living.

Acceptance is one among the many magnetic and spiritualistic character strength at workplace. TenHouten defines it as "an emotion, means the acceptance of, or taking in of, a pleasure-producing object, especially the acceptance of another person" (TenHouten, 2007, p. 26). However, acceptance of others is dependent on our sense of identity and our awareness of our identity as a connection with others. Hence, it first starts with self and gradually moves towards accepting others or things just the way they are without any demand of change or alter or complaints in their personality or constituents respectively. There should be the existence of that difference in self first which one expects to see in others because we can only expect from others what we are doing ourselves and that should be or very nature Interestingly, when we refuse to accept the truth, in others, we are in fact not accepting that part of our nature. In the workplace context generally, employees overlook the value of acceptance in many ways. They complain against others of being lazy, incompetent or of the work culture being tiring, stressful and unprogressive. This suggests the complainants had pre-conceived notions regarding people, emotions, things and situations and when they do not turn out to be as per their expectations, they become bad, uninteresting or stressful. However, the acceptance of things should not be based on these pre-conceived ideas or notions or the experiences. Believing in the ideals of acceptance would never set up for hurt, disgust, sorrow or refutation.

Like acceptance, empathy is also an expression of spiritual practice. Empathy enables one to understand the perceptions or understandings of self first and then of things, situations, and people. It's a divine power that projects entirely on the comprehension of what these feelings convey first to the inner-being and then paralleling the comprehension with the feelings of others, depths of the situations, intensities of the circumstances and the like. In most of the approaches like the psycho-synthesis approach, personal knowledge and experience that includes feelings, emotions, and thoughts act as a therapy in incorporating many aspects of spirituality that encompasses recognition of the other as 'I' distinct, though not separate, from any content or form of experience (Firman and Glla, 2010) and that is termed as spiritual empathy. Practicing spiritual empathy is like putting in the shoes of others and perceiving their outlook. Empathy benefits to relate a large number of people. At workplaces, when employees relate to each other and understand each other's problems, the relationships gets fine-tuned and a lot of

problems get solved nurturing great harmony among each other. Empathy makes us connect with others not just emotionally but also by understanding their situations that automatically motivate others to be around us and thus develop capable team members. Taking care of them is just a matter of enlightened self-interest (Keltner, 2010). One of the most distinctive feature of spiritual empathy is it embodies selfless love and understanding realizing "our connection with the other beyond any condition of the personality, yet manifest in all conditions of the personality" (Keltner, 2010). Empathy thus helps us form and expand a deeper connection with people's emotions through understanding and appreciation.

Besides spiritual empathy, appreciation is another powerful phenomenon that exhibits "more intensely strong patterns of thoughts that want to be awakened to us, from us and for each other" (Halevi, 2009) that leads to a reciprocal stir of causation fostering healthy interpersonal relationships. Sending messages of appreciations both through verbal and non verbal messages in fact, broadcast the highest and the most spiritual energy vibrations as possible (Bower, 2010). During the process of appreciation, the energy levels of the appreciator lift high and meet with the energy level of the receiver and then there is again a response from the receiver and thus an appreciation loop takes place. Appreciation does even better things and installs more goodness in life. Things, situations, consequences, people, relationships get better in life once appreciated in any position they are and so also the negative situations or people have less impact on life once appreciated. Existing researches also suggest that expressing appreciation at workplaces had been very effective in bringing organisational and individual influences in "feeling valued, unleashing intrinsic motivation and desire to excel and help others and thereby manifest spirituality" (Fagley & Adler, 2012) and thereby creating and developing a positive workplace environment. Appreciation evokes a feeling of the inquisitiveness of being comprehended, stated, authenticated and that becomes the core motivation of getting drawn to workplaces. Hence, appreciation can really make a difference in contributing to work and maintaining relationships at workplaces with everyone from the CEO to the subordinate, to the supervisor, to the co-worker. Thus, appreciation has become an essential element in the workplace.

Gratitude is closely associated with appreciation and this correlation can have incredible transformation in the surroundings one dwells in. "When we are grateful, our eyes are opened to observe and be satisfied with even the little things, things that are easily taken for granted" (Kang, 2015). Little things exist everywhere. And being thankful to these little things can in fact create a bond with the surroundings and that just like appreciation does, gratitude too, promotes a positive perspective on life in its entirety. The little things around can have infinite potential, enabling to view things from an appropriate point and that can create a massive difference and there is so much to be grateful about. In the workplace context as well, gratitude soften hearts and promotes prosocial behaviours, and reinforces mutuality "which changes the perception of the benefactor and reduces suspicion of the motivation behind the act of kindness" (Stewart, 2017). Gratitude must thus be conceptualized and looked at as a program or a system thus enabling the administrators build a culture that signifies valuing and getting along.

Approximating workplace excellence through an array of spiritual manifestations like acceptance, empathy, appreciation, and gratitude contributes to the effective functioning of the organisation. These manifestations of spiritual intelligence enable employees to be sensitive towards accepting realities and provide them the ability to employ spiritual information to solve real life problems (Buchholz 2019) thereby having significant relevance for understanding manifestations of spirituality in the context of the workplaces. Involving these manifestations at workplaces can greatly develop interpersonal relationships

benefitting team work and communication. Further, because spiritual intelligence can largely transcend individual differences as "spirituality is said to transcend all living things" (Moore, 2008) conflicts can be managed by accepting the differences in opinions, and beliefs. Such workplaces will be not only be healthy but also be seamless with an individual's personal values and organisation's mission and purpose in proper alignment together. Additionally, as spiritual intelligence involves self that focuses on individuals' attitude towards perceiving, thinking and behaving during various situations at workplace, "it can lead individuals to experience consciousness at a deeper level, thereby enhancing their intuitive abilities" (Paul & Saha, 2015). This can help develop innovation, creativity and productivity and output. In fact, Rhodes views that spirituality at workplace seeks to contribute to the greater good in the world. It also has the potential to actually increase market value and attract investors by emphasizing sustainability, valuing contribution and cultivating inclusion (Rhodes, 2017).

Organisations around the world have already been aware of spiritual intelligence, its implementations and benefits for individual and organisational growth and development. Spiritual intelligence is an aggregation of personal components apparently constituting the organisational components, significant and crucial for any workplace as evidence to enhance financial gains, higher levels of performance and exploration in comprehending its further impact in organisational development. Organisations imbibed with spiritual intelligence exceed providing support towards learning and developing and providing recognition of passion to the employees regarding their selves, their lives and their purposes towards work. These organisations focus on the unique spiritual features of the individuals and thus promote employees to utilize their capabilities within the workplaces. Organizations that promote a spiritual culture understand that people encompass both a mind and spirit, further, hunt for meaning and rationale in their work, and desire to connect with other human beings and be part of a community (Robbins, 2002, p. 202).

5. Conclusion

The holy books of all the religions around the world prescribe how to develop a connection with the Divine and all of them conclude that connection with the Inner self is the connection with the Divine. Spiritual intelligence helps a person understand that even though there is no particular set of faith or religion an individual follows, spirituality still exists. The bottom line is that spiritual intelligence enables an individual to understand his inner self first and those around him at a deeper level. In the workplace contexts organisations must look upon to enhance the job climate, decrease stress in the workplace that lead to employee retention in the organisation. Every individual has spirituality within however, the capability to develop that intelligence requires practice and work and that if practiced, may develop over time. In the workplace context as well, it has become incredibly crucial to incorporate spiritual intelligence to make proper decisions utilizing all senses, remaining glued to commitment and responsibility, participating in team based organisational structure, and most importantly nourishing self. The self-aware leadership principles convince that organisations that overlook the significance of self awareness attract threat to the growth of the organisations. It is the intelligence with which we not only recognize existing values, but with which we creatively discover new values. Spirituality is connection with self and spiritual intelligence is the wisdom behind doing it.

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