

**IMPACT OF SPIRITUAL INTELLIGENCE (SI) ON WORK LIFE
BALANCE (WLB) OF INDIAN CIVIL SERVANTS**

A Dissertation submitted to Panjab University, Chandigarh for award of Master of Arts in Public Administration and Public Policy, in partial fulfillment of the requirement for the Advanced Professional Programme in Public Administration

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NEW DELHI

SELF DECLARATION CERTIFICATE

I, the undersigned hereby declare that the dissertation titled “**Impact of Spiritual Intelligence on Work Life Balance of Indian Civil Servants**”, submitted by me for award of the Degree of Master of Arts in Public Administration and Public Policy is original and this work or part thereof has not been submitted for the award of any degree or diploma either in this or any other University. All the sources I have accessed or quoted have been indicated or acknowledged by means of references.

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CERTIFICATE

I have the pleasure to certify that **Air Commodore Deepak Kumar Sahani VSM** has pursued his research work and prepared the present dissertation titled “**Impact of Spiritual Intelligence on Work Life Balance of Indian Civil Servants**” under my guidance and supervision. This is being submitted to the Panjab University, Chandigarh, for the purpose of Master of Arts in Public Administration and Public Policy in partial fulfillment of the requirement for the Advanced Professional Programme in Public Administration (APPPA) in Indian Institute of Public Administration (IIPA), New Delhi.

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DISCLAIMER

The findings, interpretations, views, recommendations and conclusions in the dissertation are those of the author and should not be attributed in any manner to any authority, organization or individual.

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EXECUTIVE SUMMARY

This Dissertation aims at studying the “Impact of Spiritual Intelligence (SI) on Work Life Balance (WLB) of Civil Servants in India”. The literature review on the above subject revealed a research gap in study of Spiritual Intelligence and its impact on the working efficacy and work life balance of Indian Civil Servants. Further it was also seen that, there has been no specific studies to establish correlation between level of SI in a civil servant with his/her Work Life Balance.

A detailed study of available literature on the above subject reflects that the Indian spiritual quest looks inwards, is holistic systems approach, to understand our true nature through intuition and considers self-awareness to be the beginning of journey of our knowledge. Therefore, there was a need to study SI from Indian perspective among Indian Civil Servants.

The Indian Spiritual quest is very comprehensive and is aimed at solving the problem of suffering in life through making one aware of his/her true nature. It fosters a sense of detachment from the material things of this world and helps them approach life from a perspective of compassion and empathy that are essential for bringing in a balance in one's personal life. While there are a lot of studies carried out on various methods or approaches to be adopted by one to bring in a balance between one's personal and professional life, but those studies mainly targets psychological domain of a person and suggests scientific methods to rewire one's perception about problem solving and task prioritization techniques. While these

may be proven concepts but lack holistic approach towards life and the world and does not guarantee a long term solution to the problem.

On the contrary, the Indian ancient wisdom of bringing in connection of one's Spiritual Intelligence with rest of the things in the world, be it work space, personal life, relations etc is more enduring and systemic in its nature. This aims at addressing the fundamental dimensions of one's being and assures a long term strategy to handle all aspects of life.

The study employed a mixed research strategy and an exploratory research design. For evaluation of present level of Spiritual Intelligence (SI) of civil servants, it used Quantitative method of assessment. The survey questionnaire was designed on the construct of Indian spiritual wisdom enshrined in various Indian scriptures like Upanishads, Bhagvad Gita, Patanjali Yoga Sutra and Narada Bhakti Sutras etc to determine the level of SI in civil servants. Based on pilot study questionnaire, certain questions were reframed and a Cronbach's Alpha score of > 0.7 was obtained.

A total of 129 responses were found valid out of 138 responses of a Random Convenience based sampling collected through Google Forms using WhatsApp. Analysis of results showed that the average SI mean score of 129 responses was 3.42 which indicated positive Spiritual Intelligence orientation among officers of Indian civil services. Similarly, the average mean score was 3.21 in WLB which shows a satisfactory level of Work Life Balance.

The results of this study validate the importance of SI in enhancing the Work Life Balance (WLB) and reducing stress levels as well as enhancing coping skills to handle adverse situations at work place and also in personal life. Survey analysis proves an overwhelming majority of officers feel that formal introduction of education on SI will help them in enhancing their professional competence and improving quality of life by bringing in better WLB. Thus, we can conclude that inclusion of formal education on SI and techniques of Meditation, Yoga Asanas and Pranayama and such spiritual Sadhnas can improve the quality of professional and personal life in Indian civil servants.

CHAPTER 1 - INTRODUCTION

ॐ पूर्णमदः पूर्णममदं पूर्णगत्पूर्णमुदच्यते

पूर्णश्च पूर्णमणदणय पूर्णमेवणवमिष्यते॥

ॐ िणन्तः िणन्तः िणन्तः ॥

Om! That is infinite (Man), and this (universe) is infinite.

The infinite proceeds from the infinite.

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om! Peace! Peace! Peace!

-Brihadaranyaka Upnishda

This chapter introduces the subject of Spiritual Intelligence (SI) , giving brief historical background in Western and Indian context, defines statement of problem, justification for study, scope & limitation, data collection methods and finally chapterization scheme.

We live in interesting times which are seeing growing convergence between science and religion as can be seen by growing acceptance of science of spirituality in general and Spiritual Intelligence in particular as a very important form of intelligence. While science is outwardly looking, taking a reductionist approach by disintegrating objects into smaller parts to understand their functioning, Indian spiritual quest looks inwards through the systems approach to understand our true nature, knowing which opens doorways to knowing Brahman and entire universe. The scientific approach to knowledge is through empiricism and rationality based on

observation of physical world, while the Indian approach to spiritual knowledge is through intuition. Indian epistemology considers self-awareness to be the beginning of journey of our knowledge. In our daily life Spiritual Intelligence helps in greater self-autonomy, compassion, human bonding, meaningful life which improves the quality of our life as well as those of we come in contact with. Benefits of Spiritual Intelligence have been proven through scientific research in enhancing self-motivation, mental agility, inter person relations, physiological health, ethics and leadership skills.

Spirituality and intelligence existed as separate concepts till Danah Zohar combined them into one concept of Spiritual Intelligence in 1997. Concept of intelligence was initiated by Spearman in 1904 through theory of General Intelligence. William Stern designed IQ test in 1914 and Gardener identified multiple intelligence in 1993. Gardener recognized eight intelligence in 1999 and later also proposed ninth intelligence as Existential Intelligence. Salovey and Mayer introduced Emotional Intelligence in 1990 which was further developed by Daniel Goleman.

Spirituality is an integral part of every religion and is the underlying philosophy of any religion. However, the current approaches, especially of western scholar, to spiritual intelligence appear to decouple spirituality from religion and see it as a separate field of science and modern psychology. Spiritual Intelligence (SI) is widely accepted as having an impact on everyday life by enhancing meaning and purpose of life, impacting mental and physical health by developing coping skills and improving workplace qualities like leadership, performance, teamwork job satisfaction and organizational commitment. While the existing theories on SI have described various parameters of SI in great detail, they do not provide a concrete solution about how to develop these parameters. In the Indian context, Indian philosophy has always

believed that human suffering is caused because of our bondage to this world. The purpose of human life is to understand our true nature which is Sat Chit Anand (Existence, Consciousness and Bliss). Understanding our true nature will liberate us from this bondage and free us from the cycle of life and death and lead us to achievement of Moksha. Spirituality or SI can be developed through spiritual practices. As per Swami Vivekananda Vedanta there are four ways of achieving Moksha (freedom from the cycle of life and death) through Jnana Yoga, Karma Yoga, Bhakti yoga and Raj Yoga. Each of these paths can individually enhance our spiritual intelligence and make us better human beings.

Existing approaches to SI, are based on cognitive and motivation theories. Cognitive theories focus on mental processes like memory, ability to perceive, mental images and thinking. These are affected by the cultural background, level of education and the state of health of the observer. But they fail to explain the nature of the ‘cognizer’ behind the process of cognition, the ‘man behind the machine’. The Indian scripture of Drig Drishya Viveka (seer and seen) from incisive insights to overcome the dichotomy of observer and observed.

Mission Karmayogi, a comprehensive reform initiative for civil services, aims to build a futuristic and responsive administration. To achieve this vision, it is essential to recognize the significance of Spiritual Intelligence (SI) in shaping the mindset and behavior of civil servants. Spiritual Intelligence encompasses values like empathy, compassion, and self-awareness, enabling individuals to navigate complex situations with wisdom and integrity.

In the context of governance, Spiritual Intelligence empowers civil servants in the following ways:-

- (a) Connect with the purpose and meaning of their work.
- (b) Develop a deeper understanding of the people they serve.
- (c) Cultivate a culture of ethics and accountability.
- (d) Embrace change and uncertainty with resilience.
- (e) Make decisions that balance individual and collective interests.
- (f) Governance with empathy for the citizens.
- (g) Ethical decision making in all spheres of governance.
- (h) Strike Work-life balance as a routine of practice.
- (j) Have citizen-centric governance as a priority.
- (k) Help behavioral modification and promote value based transactions.

By integrating Spiritual Intelligence into the training and development programs under Mission Karmayogi, civil servants can become more effective, empathetic, and visionary leaders. This, in turn, will enable them to drive transformative change, foster inclusive growth, and build a more compassionate and just society. Spiritual knowledge are inherent to Indian Ancient Knowledge system and draws its strength from Vedas. The salient aspects of Vedantic knowledge inculcated in training curriculum would certainly promote a culture that is spiritual centric and in many ways influence civil servants, in their outlook towards life, society, and methodology of governance.

Spiritual Intelligence (SI) profoundly impacts Work-Life Balance (WLB) by clarifying values and priorities, enhancing resilience, encouraging mindfulness, fostering meaningful connections, and cultivating purpose. Individuals with high SI possess self-awareness, emotional intelligence, compassion, open-mindedness, and reflective tendencies. These traits

enable them to manage time effectively, derive job satisfaction, and integrate work and personal life seamlessly.

Spiritual intelligence helps individuals prioritize what truly matters, make informed decisions, and maintain a healthy perspective amidst chaos. Mindfulness practices, such as meditation and yoga, cultivate presence and reduce distractions. Gratitude exercises and connecting with nature further enhance well-being. By embracing spiritual intelligence, individuals can mitigate burnout, improve relationships, and find significance in their work.

The outcomes of spiritual intelligence on work-life balance are profound. Individuals experience improved time management, increased job satisfaction, better work-life integration, reduced burnout, and enhanced overall well-being. By integrating spiritual practices into daily life, individuals can achieve a harmonious balance between professional and personal responsibilities. This in turn, leads to increased fulfillment, productivity, and a deeper sense of purpose. As organizations recognize the value of spiritual intelligence, they can foster a supportive environment that encourages employees to nurture their SI, leading to a more balanced, engaged, and meaningful work-life experience.

Spiritual Intelligence (SI) has also played a vital role in maintaining Work-Life Balance (WLB) among defense personnel. The high-stress environment of military life demands resilience, adaptability, and emotional stability. SI fosters these qualities, enabling personnel to cope with combat trauma, separation from family, and uncertain deployments. By cultivating mindfulness, compassion, and purpose, SI helps defense personnel balance duty commitments with personal and family responsibilities. Enhanced SI also promotes unit cohesion, leadership, and decision-making. Studies have shown that defense personnel with higher SI exhibit better

WLB, reduced burnout, and improved overall well-being, ultimately contributing to mission effectiveness and national security.

Statement of Problem

Civil servants in India face significant challenges in maintaining a balance between their work and personal life, leading to stress, burnout, and decreased job satisfaction. Despite the importance of Work-Life Balance (WLB), there is a lack of understanding of the role of Spiritual Intelligence (SI) in achieving this balance. SI, which encompasses qualities like self-awareness, empathy, compassion, and mindfulness, has been shown to positively impact WLB in other contexts. However, its impact on civil servants in India remains unexplored.

A critical gap in the current approach is the neglect of Spiritual Intelligence as a key enabler of transformative change in civil servants. Spiritual Intelligence encompasses essential qualities like empathy, self-awareness, mindfulness and compassion which are vital for work life balance. Without a focus on Spiritual Intelligence, civil servants may struggle to develop the necessary mindset and skills to drive meaningful change, leading to a perpetuation of the status quo.

Furthermore, the current training programs for civil servants focus primarily on technical skills, neglecting the development of soft skills and emotional intelligence. This study aims to investigate the impact of Spiritual Intelligence on work-life balance among civil servants. The recently launched Mission Karmayogi aims to address these issues through a comprehensive overhaul of the civil services, but its success hinges on the ability of civil servants to adopt new values, attitudes, and behaviors.

Mission Karmayogi, India's national program for civil services capacity building, can effectively integrate Spiritual Intelligence (SI) training. Through modules on mindfulness, self-awareness, and emotional intelligence, participants develop resilience and ethical decision-making skills. SI-infused training enhances bureaucratic efficiency, compassion, and citizen-centric governance, transforming public service delivery and national outcomes.

By incorporating SI training, Mission Karmayogi can foster a culture of empathy, integrity, and accountability among civil servants. This, in turn, can lead to improved policy-making, enhanced public trust, and better governance. As a result, India can move closer to achieving its developmental goals, such as the United Nations' Sustainable Development Goals (SDGs), and become a more equitable and prosperous nation. By integrating SI training into Mission Karmayogi, India can unlock the full potential of its civil servants and create a more compassionate, efficient, and effective governance system.

Rationale or Justification

This research topic aligns with the goals of Mission Karmayogi, and aims to develop core competencies such as self-awareness, mindfulness, empathy and compassion out of target 30 core competencies by establishing the correlation of those attributes with Spiritual Intelligence. By exploring the need for spiritual intelligence in civil servants, this study can contribute to the development of a more compassionate, empathetic, and values-driven bureaucracy. The study will contribute to the development of a more holistic approach to civil service training, enhance the understanding of spiritual intelligence in the context of Work Life Balance, and provide insights to policymakers and trainers under Mission Karmayogi. This

would indeed offer a framework for integrating spiritual intelligence in civil service training programs.

This study investigates the impact of spiritual intelligence on work-life balance. As employees face increasing demands on their personal and professional lives, effective balance strategies are crucial. Spiritual intelligence, linked to improved well-being, resilience, and life satisfaction, offers a promising solution. Despite its potential, limited research exists on the specific relationship between spiritual intelligence and work-life balance. This study addresses this knowledge gap, and provides valuable insights for organizations seeking to enhance employee well-being through wellness initiatives and support programs. The findings will also contribute to theoretical frameworks on work-life balance and spiritual intelligence.

Scope

The study focuses on exploring the role of Spiritual Intelligence (SI) in increasing the effectiveness of civil servants under Mission Karmayogi by enhancing their Work Life Balance. It examines the relationship between SI and key competencies required for effective Work Life Balance. The study is limited to civil servants in India.

Limitations

The study relies on self-reported data, which may be subject to biases. The sample size is limited to only 129 civil servants of different groups and seniority, which may not be representative of the entire population. The study does not explore the impact of SI on citizen satisfaction or governance outcomes.

Chapterisation Scheme

Chapter 1: Introduction

- Background and context
- Research problem and objectives
- Significance of the study
- Scope and limitations

Chapter 2: Literature Review

- Conceptual framework: Spiritual Intelligence and Work Life Balance
- Review of existing research on Spiritual Intelligence
- Concept of Psychological Capital & HERO Model
- Relation between Spirituality and Governance an Ancient Perspective
- Role of Spirituality in Work Life Balance and Impact on Governance - A contemporary view
- Research Gap

Chapter 3: Research Design and Methodology

- Research design and approach
- Sampling strategy and sample size
- Data collection methods (survey, interviews, focus groups)
- Data analysis techniques

Chapter 4: Findings and Statistical Analysis

- Demographic characteristics of respondents
- Level of Spiritual Intelligence among civil servants
- Relationship between SI and key competencies
- Impact of SI on job satisfaction and engagement
- Interpretation of findings
- Implications for theory and practice
- Comparison with existing research

Chapter 5: Conclusion and Recommendations

- Conclusion
- Recommendations

Chapter 6: References & Bibliography

- List of sources cited in the report
- Additional data, tables, or figures
- Survey questionnaire or interview protocol

CHAPTER 2

LITERATURE REVIEW

Introduction

Mission Karmayogi, a flagship program of the Indian government, aims to transform the civil services by fostering a culture of excellence, accountability, and citizen-centricity. To achieve this vision, it is essential to recognize the significance of Spiritual Intelligence (SI) in shaping the mindset and behavior of civil servants. This literature review explores the concept of SI, its relevance to work life balance of civil servants, and its potential to enhance the effectiveness of civil servants.

SI is defined as "the ability to access higher states of consciousness and to use this awareness to make decisions that benefit the greater good" (Emmons, 2000). It encompasses values like empathy, compassion, and self-awareness, enabling individuals to navigate complex situations with wisdom and integrity (Wigglesworth, 2004).

We live in interesting times which are seeing growing convergence between science and religion as can be seen by growing acceptance by science of spirituality in general and Spiritual Intelligence in particular as a very important form of intelligence. While science is outwardly looking, taking a reductionist approach by disintegrating objects into smaller parts to understand their functioning, Indian spiritual quest looks inwards through the systems approach to understand our true nature. In our daily life Spiritual Intelligence helps in greater self-autonomy, compassion, human bonding, meaningful life which improves the quality of our life

as well as of those that we come in contact with. Benefits of Spiritual Intelligence have been proven through scientific research in enhancing self-motivation, mental agility, inter person relations, physiological health, ethics and leadership skills.

Origin and Evolution of Spiritual Intelligence

Spirituality and intelligence existed as separate concepts till Danah Zohar combined them into one concept of Spiritual Intelligence in 1997. Concept of intelligence was initiated by Spearman in 1904 through theory of “General Intelligence”. William Stern designed IQ test in 1914 and Gardener identified multiple intelligences in 1993. Gardener recognised eight intelligences in 1999 and later also proposed ninth intelligence as Existential Intelligence. Salovey and Mayer introduced Emotional Intelligence in 1990 which was further developed by Daniel Goleman.

Spirituality is integral part of every religion and is the underlying philosophy of any religion. However, the current approaches, especially of western scholar, to spiritual intelligence appear to decouple spirituality from religion and see it as a separate field of science and modern psychology. Spiritual Intelligence (SI) is widely accepted as having an impact on everyday life by enhancing meaning and purpose of life, impacting mental and physical health by developing coping skills and improving workplace qualities like leadership, performance, teamwork job satisfaction and organisational commitment.

Western approach distinguishes between body and mind and sees Spiritual Intelligence as a function of mind through neural networks of our brain. Vedantic philosophy considers body and mind to be distinct from consciousness as attributes spiritual wisdom to our realising

the true nature of our consciousness which is Atman and is the same as Brahman. The Mahavakya of “Aham Brahman Asmi” or I am Brahman amply underscores this point. To unravel SI, Western approach focuses on empiricism and perceptual paradigm, though science does not understand the functioning of mind fully yet. It does not explain the experiential aspect or the subjective state of being oneself. Indian philosophy in general, and Advaita Vedanta (non-duality) in particular believe in the unity of Atman, Brahman and Maya (Jitatmananda, 2000).

In the modern times too, the contemporary science has proven the non-duality nature of the matter and energy. Albert Einstein’s theory of relativity has very strongly supported the theory of non-duality. The theory has very clearly stated matter and energy to be interchangeable ($E=mc^2$), hence highlighting the age old Vedantic philosophy. In fact Einstein’s philosophy has formed the foundation for modern physics.

Recent studies on Quantum mechanics also in many ways support the fundamentals of non-dualism and proves unitary concept of existence explicitly. EF Schumacher in his “Guide for the Perplexed” has categorically exhorted the scientific community to review their view on dualism and take time to introspect and dig deep in to inner self and gain the true knowledge of the existence.

Existing Theories of Spiritual Intelligence

Spiritual Intelligence is an integral part of human intelligence as it helps synthesize the every sub-parts such as physical, mental, intellectual and emotional aspect of one’s life and results in one’s achievement of self-awareness, self-knowledge and consciousness. It is through

the journey of spiritualism that, one gets to realize his/her true self, and untapped potential through the process of meta-cognition and executive functions. Spiritualism helps individuals to get an insight into their higher form of self-observation, self-regulation, through introspection, emotional and impulse abstinence, problem solving aptitude, and mental flexibility (Drigas et al, 2020).

Jung has been a protagonist of spirituality in majority of works on the subject. He was a strong believer of the fact that Spiritualism is fundamental to everyone's life and all aspects of one's life revolve around the core values of Spiritualism. The primary task of human being is to explore this hidden treasure and full-fill our innate voids. "The main task is to discover and fulfill our deep-innate potential, much as the caterpillar contains the potential to become butterfly" (Jung, 2016). He further elaborates, self means one's effort to be a homogeneous part of the larger cosmos. He has articulated four functions of our consciousness, of which he relates intuition and feeling to Spiritual Intelligence very strongly. He was a very strong propagonist of the theory of synchronicity, it supports the core idea that there is a deeper connection between the "subject" and "object". Subject refers to the inner self and object to one's physical being.

Dabrovski spoke about the theory of disintegration, which largely revolves around spirituality. He has specified five distinct forms such as emotional, sensual, psychomotor, imaginational and intellectual, that manifests as one's ability to care for others, one's longings to love others etc. He has also ironically stated that, human development falls under lower strata of spiritual growth (Dabrovski, 1967),. This with one's effort get replaced by higher values and eventually progresses towards achievement of spirituality. In the process of development the human being are able to be kind to others, develop the nature of compassion,

to urge to extend service to the humanity and stay in harmony with fellow bothers and nature. His model illustrates the core and essential behaviour, Spiritual Intelligence.

Rogers propagated person-centrist theory, highlighting the fundamental characteristic of a self, the tendency for “self-actualization” . This singularly points towards the tendency of an individual to grow out to reach its full potential, an innate quality of all the human beings. (Rogers, 1954) states that self-actualization is a continuous and never-ending process of upgrading one’s self-concept through the process of self-reflection, reconciliation and eternal search for self-fulfilment. Every individual has the fantasy of transcending from their “Real-self” to “Ideal-self”, and in the process comes in the transformation of inner being. Maslow, has stated, self-actualization as a process of inculcating positive qualities of self-awareness, self-realization, self-fulfilment and one’s persuance of personal development in order to achieve the peak of experience (Maslow, 1959).

Gardner’s theory of multiple intelligence, for the 21st century lists eight Intelligences. Visual-Spatial Intelligence is related to the capacity to perceive visual-spatial stimuli. Verbal-Linguistic Intelligence concerns particular skills in different spoken and written functions of language. Inter-Personal Intelligence contains abilities to discern the purposes, the motivations and the moods of the others. Intra-Personal Intelligence is related to the innate power of an individual to control his/her own feeling and self-knowledge. Naturalistic Intelligence refers to the capability of a person to detect and connect different elements in nature as well as the power to recognize natural forms and patterns (Gardner, 1999).

Zohar has stated that in many ways, spiritual intelligence is the key to a person’s state of inner well-being and ability to lead a fulfilling life (Zohar, 1997). Zohar & Marshall have

defined Spiritual Intelligence as a form of intelligence that brings in a sense of holism or integrity to individuals. It has also been defined as a soul's intelligence or the intelligence of deep inner self. This innate quality urges one to ask fundamental questions and helps us to re-frame our answers as against stereotype responses that one gets from the environment. They have also given an elaborate meaning to the spiritual intelligence by saying that, this helps us in solving many complex problems of life, add meaning and value to our daily actions and give richer meaning to and context to our mundane life (Zohar & Marshall, 2000).

Robert Emmons defines spiritual intelligence as "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment". As per Robert Emmons, Spiritual Intelligence imparts us with a set of skills and abilities which helps us in developing our capabilities to adapt to a new situation and solve complex problems of life revolving around high-consciousness and transcendence (Emmons, 2000). He has articulated five components of Spiritual Intelligence that help us in adaption:

- The ability to transcend beyond the materialistic world.
- Achievement of a higher state of consciousness.
- The ability to consecrate daily life experiences.
- Utilize Spiritual Capital for Problem solving.
- Imbibe a virtuous life with ease.

Zohar & Marshall have stated that a person with a higher Spiritual Quotient (SQ), will appear more intellectual and would behave in a manner appropriate to his intellect. On the contrary, a person with a lower SQ will invariably display problematic behavior in his/her

dealing with others. People with high Spiritual Intelligence will always demonstrate a sense of satisfaction and contentment in their performance (Zohar & Marshall, 2000).

Both Zohar & Marshall very strongly believed the traits related to Spiritual Intelligence should be nurtured deliberately in people through training modules. These are traits that can be learned through practice and can be modified also as per the situation. But for this state to be reached we need to search for those qualities that defines spiritual behavior of an individual and try to inculcate into our training curriculum.

Vaughan suggests that Spiritual Intelligence is nothing but our capacity observe things from a wider range of perspectives. The ability to recognize the deep connection between our perception, behaviour and the belief system is a manifestation of SI. It also helps us connect personal to trans personal, and see our relationship with the cosmos. Vaughan is convinced that, every individual is capable of and has the potential of developing spiritual intelligence just like any other life enhancing habit we learn (Vaughan, 2002).

Zohar & Marshall (2004) defined, Spiritual intelligence as the faculty of an individual which he or she used intensely to dive deep in to inner world to find the deepest meanings, purpose and motivational factors of life. In fact, they have articulated 12 important qualities of SI namely, compassion, self-awareness, mindfulness, humility, acceptance of diversity, holism, adversarial positivism, ability to re-frame a situation with a positive perception and fundamental tendency to question “why” etc.

Zohar (1997) has stated Spiritual Intelligence as a key factor for over all well-being of an individual and contributes to one’s self-fulfilment. (Zohar & Marshall, 1999) have defined

SI as “the intelligence that makes us whole, that gives us our integrity”. They have also referred SI as the soul’s intelligence, intelligence of the one’s deep self. This intelligence urges us to ask the cardinal question and it is the same intelligence which helps us frame our answers to our deep questions. Further, Zohar & Marshall (2000) have also redefined Spiritual Intelligence as the intelligence which helps us address solve our daily problems and answers to the key questions of life, guidelines with which we can formulate our actions and our lives in a much more meaningful way, it’s the intelligence with which we can assess the best course of action in life out of the choices we have. Danah Zohar has defined 12 principles underlying spiritual intelligence:

- Self-awareness: One’s own knowledge of values, motivation and beliefs.
- Spontaneity: One’s response to a moment or situation in life.
- Always being guided by an ethical vision and value in life.
- Holism: Inclination to connect with larger things in existence.
- Compassion: Having deep empathy for others living beings in existence.
- Acceptance of Diversity: Holding other people’s perception of things in good esteem.
- Independent Point of View: Ability to stand for own rightful cause and view against all odds.
- Humility: One’s self-realization of own place in the cosmos and play your role with ethics and values.
- Inquisitiveness to to ask fundamental "Why?" questions: This primarily points at our ability to dig deep into inner world and ask fundamental questions to inner self.
- Clarity in Perception: One’s ability to see bigger picture from a larger perspective as against its appearance at the moment.

- Adversarial Positivism: Having the spirit of acceptance of failure and setbacks in life and ability to learn lessons out of adversity.
- Sense of Gratitude: Listening to true inner voice, that prompts one to give something back to this world.

Nasel has defined spiritual intelligence as the “ability to draw on one’s spiritual abilities and resources to better identify, find meaning in, and resolve existential, spiritual, and practical issues. Such resources and abilities, be it prayer, intuition, or transcendence, ought to be relevant to facilitating an individual’s capacity for finding meaning in experiences, for facilitating problem solving, and for enhancing an individual’s capacity for adaptive decision making” (Nasel DD, 2004).

Wigglesworth & Cindy have determined 21 skills in four categories, which reflect the move towards less ego and greater expansion of awareness. She defines spiritual intelligence as "the ability to act with wisdom and compassion, while maintaining inner and outer peace, regardless of the circumstances"(Wigglesworth & Cindy, 2006). In their work they have identified the competencies for Spiritual Quotient (SQ) and have articulated them into 21 skills, and structured it into four quadrants model, much like the work of Daniel Goleman’s popular models on Emotional Intelligence or EQ. The four quadrants of spiritual intelligence are defined as:

- Higher Self / Ego self-Awareness
- Universal Awareness
- Higher Self / Ego self-Mastery
- Spiritual Presence / Social Mastery

According to Maslow's theory, the process of self-actualization involves a state where an individual experiences a positive self-awareness, realization of personal potential, self-fulfilment, and personal development. Further, he describes the whole phenomenon of human development in a hierarchical structure, keeping basic needs at the bottom of the pyramid with self-actualization and transcendence at the top of the pyramid. In the upward journey of an individual through the hierarchical process, he/she helps others to self-actualize, to find self-fulfilment and realize own potential. The process of transcendence from lower level in the pyramid to a higher level involves a deliberate effort of intuition, an enhanced sense of meaning to life, sense of association with others, exchange of wisdom and finally finding spiritual significance in life (Maslow, 1959).

Ken O'Donnell very strongly believes in dissecting Spiritual Intelligence into its sub-components such as Intelligence Quotient (IQ) and Emotional Intelligence (EI). Each has a specific role and purpose, like IQ helps one to interact with cognitive aspects such as formulas, numbers and such related things of the world, and EQ helps one to interact with other human beings at an emotional level. When it comes SQ, which is resultant of integration of both IQ & EI, it helps us to maintain an inner balance. In fact, he lays out a model containing 26 criteria in order to calculate one's level of SQ, it includes the following:

- It specifies one's requirement of time, money & energy to get to their desired result?
- The degree of mutual respect between one's relationship with others?
- Measure of purity in our dealing with others?
- Level of dignity we reciprocate in return to others in our dealing?
- Ability to maintain inner peace in stressful environment?
- Do we evaluate our decisions for its pragmatism?

- Ability to maintain our wits under die-stabilizing situations?
- Ability to appreciate wisdom and virtue in other people?

Sakshi (2015) has done a comprehensive analysis and deep study of the factors contributing to occupational stress faced by soldiers of Indian Army. She has also formulated a scale to evaluate the occupational stress of soldiers under varied situations. She has conducted structured interviews to collect firsthand data from 415 soldiers from varied strata. The data was used for analysis through various statistical tools. The Exploratory Factor Analysis (EFA) indicates a few critical aspects such as lack of control at work, role conflict, lack of awareness about profession, workload and job pressure. The study has also indicated a few organizational factors such as indifferent attitude, insensitivity have emerged as key factors. Further, the Confirmatory Factor Analysis (CFA) brings reveals an eight factor model as the underlying cause of occupational stress in the Indian Army. The study has brought out a few recommendations to address the issues through commitment-based management approach and techniques such as Sahaj Yoga meditation.

Spiritual Intelligence - Work Life Balance

Research suggests that SI is essential for effective Work Life Balance. Contemporary studies indicate that SI is positively correlated with ethical decision-making in public administration (Kazemi & Nicholas, 2015). Similarly, a study by Reave found that SI is associated with transformative leadership, which is critical for driving change and innovation in government (Reave, 2005). There are a large number of benefits that can be accrued by civil servants, who are at helm of responsibility of offering good governance. SI can benefit civil servants in several ways:

- (a) Enhanced decision-making: SI enables civil servants to consider the long-term consequences of their decisions and prioritize the greater good (Goleman, 2000).

- (b) Improved relationships: SI fosters empathy, compassion, and effective communication, leading to stronger relationships with citizens and stakeholders (Wigglesworth, 2004).

- (c) Increased resilience: SI helps civil servants cope with stress and uncertainty, leading to greater well-being and job satisfaction (Emmons, 2000).

Psychological Capital and the HERO Frame work for WLB

Indian civil servants play a vital role in the country's governance and development. However, the demanding nature of their work can often lead to an imbalance between their professional and personal lives. Psychological capital, which encompasses an individual's positive psychological state, has been recognized as a crucial factor in achieving work-life balance. This chapter explains the role of psychological capital on work-life balance (WLB) in Indian civil servants using the HERO framework.

Work Life Balance

The need for work-life balance has become a pressing concern in modern times, particularly among professionals who face demanding work schedules and high levels of stress. Indian civil servants, in particular, are no exception to this trend. As the backbone of the

country's governance and development, they play an important role in implementing policies, delivering public services, and maintaining law and order. However, the nature of their work often requires long working hours, frequent transfers, and high levels of stress, that takes a toll on their personal and family life. As a result, achieving a balance between their professional and personal life has become a significant challenge for Indian civil servants. The consequences of neglecting work-life balance can be severe, ranging from burnout and decreased productivity to strained relationships and poor physical and mental health. Therefore, it is important to have a knowledge of the factors that contribute to work-life balance among Indian civil servants and identify strategies to promote it.

The psychological capital or famously acronymed as **PsyCap** of an individual, which encompasses their positive psychological state, has been recognized as a critical factor in achieving work-life balance (**WLB**). Psychological capital is characterized by four key components: hope, efficacy, resilience, and optimism. Hope refers to an individual's ability to envision a positive future and develop strategies to achieve it. Efficacy, primarily refers to an individual's faith in their ability to achieve their goals. Resilience is the ability to bounce back from adversity, while optimism is the tendency to expect positive outcomes. Together, these components enable individuals to handle the challenges, their emotions, and maintain their well-being, even in the face of adversity.

The **HERO** framework, which stands for **Hope, Efficacy, Resilience, and Optimism**, provides a useful perspective for having an insight into the role of psychological capital in achieving work-life balance. By examining the connection between psychological capital and WLB among Indian civil servants, this study aims to contribute to the existing body of research on this topic and provide insights for policymakers, organizations, and individuals seeking to

promote work-life balance in this critical sector. The study's findings are expected to have noteworthy implications on the betterment and efficiency of Indian civil servants, as well as the overall efficacy of the country's governance and development efforts.

The subject of Work-Life Balance (WLB) has even become a vital aspect of modern corporate culture. As the boundaries between work and personal life continue to blur, organizations are recognizing the need for promoting a culture that supports and promotes WLB. A culture of WLB in corporate settings refers to the values, policies, and practices that enable employees to strike a balance between their work and personal responsibilities effectively, leading to improved well-being, productivity, and job satisfaction.

In today's fast-paced and competitive business environment, employees are often expected to work long hours, be constantly connected, and meet tight deadlines. This can lead to burnout, stress, and decreased motivation, ultimately affecting not only the individual but also the organization's overall performance. A culture of WLB acknowledges that employees have lives outside of work and that their personal well-being is essential to their professional success.

An organizational culture that supports WLB is characterized by a range of features, including flexible work arrangements, employee wellness programs, and a supportive work environment. Flexible work arrangements, such as telecommuting, flexible hours, and compressed workweeks, allow employees to balance their work and personal responsibilities more effectively. Employee wellness programs, such as physical training classes, psychological health resources, and employee assistance programs, promote physical and mental well-being.

A supportive work environment, where employees are given importance, respected, and empowered, is also critical to promoting a culture of WLB.

Organizations that prioritize WLB experience countless benefits, such as higher employee retention, increased productivity, and enhanced creativity and innovation. When employees feel supported and empowered to manage their work and personal lives, they are more likely to be engaged, motivated, and dedicated to their job. This, in turn, leads to greater satisfaction levels, reduced drop outs, and greater loyalty.

Moreover, a culture of WLB is also essential for attracting and retaining top talent. In the recent times it is also seen that the employees are prioritizing their choice of opting for a job in an organization, where they see their well-being is given importance over company's profits and priority is given to their well-being and offer a healthy work-life balance. By promoting a culture of WLB, organizations can differentiate themselves from their competitors and become an employer of choice.

Hence a culture of WLB in corporate settings is essential for promoting employee well-being, productivity, and job satisfaction. By prioritizing WLB, organizations can create a supportive work environment, improve employee retention, and enhance their overall performance. As the modern workplace continues to evolve, it is crucial for organizations to recognize the importance of WLB and make it a core part of their corporate culture. By doing so, they can reap the benefits of a happy, healthy, and productive workforce, ultimately driving business success and sustainability.

Spiritual Intelligence: A Key Enabler to Develop Psychological Capital

In today's fast-paced and competitive world, individuals are constantly seeking ways to improve their mental and emotional well-being, as well as their overall quality of life. One concept that has gained significant attention in recent years is psychological capital, which refers to an individual's positive psychological state, encompassing their mental and emotional well-being. While there are various ways to develop psychological capital, spiritual intelligence has emerged as a key enabler in this process. In this essay, we will explore the concept of spiritual intelligence and its role in developing psychological capital.

To begin with, it is essential to understand the concept of spiritual intelligence. Spiritual intelligence refers to the ability to access and use spiritual information, which is essential for making sense of the world and our place in it. It involves the ability to understand and connect with something greater than ourselves, whether that be a higher power, nature, or the universe as a whole. Spiritual intelligence is not limited to any particular religion or belief system, but rather it is a universal concept that can be applied to anyone's life. It involves the ability to cultivate a sense of meaning, purpose, and direction, which is essential for achieving a sense of fulfillment and happiness.

The concept of spiritual intelligence was first introduced by Danah Zohar, a British author and philosopher, who defined it as "the ability to access higher states of consciousness, to experience a sense of connection to the universe, and to use this connection to make sense of the world and our place in it." Spiritual intelligence is not just about being spiritual or religious; it is about cultivating a deeper understanding of ourselves and the world around us. It involves the ability to see beyond the surface level of things, to understand the underlying patterns and

connections that govern our lives. By cultivating spiritual intelligence, individuals can develop a greater sense of purpose, meaning, and direction, which is essential for achieving a sense of fulfillment and happiness.

Now, let us explore the role of spiritual intelligence in developing psychological capital. Psychological capital refers to an individual's positive psychological state, encompassing their mental and emotional well-being. It involves the ability to cultivate a positive mindset, to develop resilience and coping skills, and to maintain good mental and emotional health. Spiritual intelligence plays a key role in developing psychological capital, as it enables individuals to cultivate a sense of meaning, purpose, and direction, which is essential for achieving a sense of fulfillment and happiness. By cultivating spiritual intelligence, individuals can develop a greater sense of connection to themselves, others, and the world around them, which is essential for building strong relationships and achieving a sense of belonging.

One of the key ways in which spiritual intelligence enables the development of psychological capital is by providing a sense of meaning and purpose. When individuals have a clear sense of purpose and direction, they are more likely to feel motivated, engaged, and fulfilled. Spiritual intelligence provides a framework for understanding the world and our place in it, which can help individuals to develop a sense of purpose and direction. By cultivating spiritual intelligence, individuals can develop a greater sense of connection to something greater than themselves, which can provide a sense of meaning and purpose. This, in turn, can help to build psychological capital, as individuals are more likely to feel motivated, engaged, and fulfilled.

Another way in which spiritual intelligence enables the development of psychological capital is by providing a sense of connection to others. Spiritual intelligence involves the ability to cultivate a sense of connection to others, which is essential for building strong relationships and achieving a sense of belonging. When individuals feel connected to others, they are more likely to feel supported, valued, and appreciated, which can help to build psychological capital. By cultivating spiritual intelligence, individuals can develop a greater sense of empathy, compassion, and understanding, which can help to build strong relationships and achieve a sense of belonging.

In addition to providing a sense of meaning and purpose, and a sense of connection to others, spiritual intelligence also enables the development of psychological capital by providing a sense of inner peace and calm. Spiritual intelligence involves the ability to cultivate a sense of inner peace and calm, which is essential for maintaining good mental and emotional health. When individuals feel inner peace and calm, they are more likely to feel relaxed, centered, and grounded, which can help to reduce stress and anxiety. By cultivating spiritual intelligence, individuals can develop a greater sense of inner peace and calm, which can help to build psychological capital and achieve a sense of fulfillment and happiness.

Finally, spiritual intelligence enables the development of psychological capital by providing a sense of transcendence and awe. Spiritual intelligence involves the ability to cultivate a sense of transcendence and awe, which is essential for achieving a sense of fulfillment and happiness. When individuals experience a sense of transcendence and awe, they are more likely to feel inspired, motivated, and fulfilled, which can help to build psychological capital. By cultivating spiritual intelligence, individuals can develop a greater sense of transcendence and awe, which can help to achieve a sense of fulfillment and happiness.

Governance as a concept and practise is not a new phenomenon and has always existed ever since the human civilization has come into being. One of the critical aspect of governance has always been that of decision making by people in governance. Aristotle, the Greek Philosopher has very rightly stated that States came in to existence only to support the life of people and they continue to stay for the sake of providing good life to people. Thoreau (1964), in one of his very popular quote said "Government is best that governs the least". The word "good" derives from the word God and carries an innate sense of judgment and "governance" classically is defines as the political system and the method and manner in which the power is exercised in governance through various functionaries in the system, utilizing its economic and social resources at disposition.

Kautilya (300 BCE) in Arthashastra, in ancient India, the governance of a state is nothing but absolute observance of "Rajadharma" i.e the sacred duty to govern the state, with a singular aim to disseminate happiness among its subjects. Those days the rulers and his assistants those sat in the position of power were utterly bound by "dharma", and were duty bound to ensure good governance to the subjects. Those were also the period when monarchy existed all over, but still there was no place for granting divine rights to the King, rather the King was largely driven by certain code of conduct "Rajdharma" and was obliged to follow it meticulously at all cost.

UNESCAP (2009), the report on good governance, highlights eight guiding principles such as, consensus oriented, transparency in conduct, participatory, responsiveness, inclusiveness, equity, effectiveness, efficiency and accountability to people. There are a few additional aspects such as corruption free governance, concern for minorities and vulnerable section of the society.

Role of Spirituality in Governance - An Ancient Perspective

Rig Veda states “ the dual purposes of our life are emancipation of the soul and welfare of the world .Or in other words, the public good should be provided without profit to all members of a society”. The aspects of good governance has been given in “*Brihadaranya Upanishad*” very aptly, as the duty of the King to protect Dharma, in the interest of its subjects, ensure equity and equality, ensure that the weaker and vulnerable sections of the society are protected against mass exploitation and harassment.

In “*Shanti Parva*”, a collection of political philosophy of Bhishma, Vyasa and various other sages of that time highlights the wisdom imparted by Bhishma to Yudhistir on the importance of good governance. The epic also brings out various other aspects of governance such as origin of nation states, Rajadharma and duties of the King (Ganguli 1883).

Kautilya’s Arthashastra revolves around the subject of administration of states, and is quite detached from routine theories such as origin of nation state and dwells only in the matters of good administration and modalities of governance. (Kangle, 1960), *Arthashastra* lays down very strict norms on code of conduct for officers at various positions in governance. It states that, if an officer fails to discharge his/her duty rightfully, would be fined twice the amount of his pay. Kautilya has very strongly recommended severe penal action against corrupt officials such as confiscation of ill-gotten wealth, and removal or transfer to other job where they are kept away from government revenue source.

Kautilya’s Arthashastra was the greatest Indian treaties on the art of governance and administration, the duties of King’s ministers, officials and the art of diplomacy. The Kautilya’s

treatise is not theoretical, rather it is based on the practical aspects of administration, which is still relevant and has universal application in administration and governance. In the treatise, Bureaucratic accountability holds a special mention. It lays down strict guidelines for conduct and control to be practised by officials. An important indicator of good governance is to carry out preventive and punitive action against corrupt officials in government. Kautilya does not have good views about financial integrity of officials in governance, hence emphasizes the importance of supervision on them.

Upanishads, as we know, are called Vedanta being the closing portions of the Vedas and composed during the closing times of the Vedic period. These are heterogeneous texts in terms of their idiom and style due to different authorship and time of composition. As mentioned in Muktikopanishad, there are 108 Upanishads and 10 of them are regarded as principal Upanishads with detailed commentaries of scholars. The Upanishads are essentially treatises on the knowledge of Brahman (Brahmavidya), where Brahman, the ultimate reality (Sat-Chit-Ananda or Knowledge-Consciousness-Bliss)- , both transcendent and immanent, becomes synonymous with Atman (Individual Self), and is declared to be everywhere, in-most of and within each being, realization of which leads to moksha (liberation from the cycle of birth and death).

The four great sayings or Mahavakyas in the Upanishads, which have profound significance as pointers to Reality, encapsulate the essential teaching of the Upanishads, namely, Reality is one, and the individual is essentially identical with it. These are: "I am Brahman" (Aham Brahmasmi) - Brhadaranyaka Upanishad 1.4.10 of the Yajur Veda, "The Self is Brahman" (Ayam Atma Brahma)- Mandukya Upanishad 1.2 of the Atharva Veda, "That thou art" (Tat tvam asi)- Chandogya Upanishad 6.8.7 of the Sama Veda, "Intelligence is Brahman"

(Prajnanam Brahma)- Aiteriya Upanishad 3.3 of the Rig Veda. In addition, there are other great statements in Upanishads which convey the same profound message of oneness of the individual self with and the all-pervasiveness of the Absolute; "The Universe is Brahman" (Sarvam Khalvidam Brahma)- Chandogya Upanishad, "He am I" (So'ham) and "All this is enveloped by the Lord" (Isavasyam Idam Sarvam)- Isha Upanishad, "I am the breath" (Pranosmi) and "I am the Intelligent Self" (Prajnatma)- Kausitaki Upanishad.

So good governance is essentially the process of making right decisions, needless to mention at the right time and right space; and the process of proper implementation of those right decisions. Here two things assume deep-seated significance-

- (i) to have a comprehensive vision statement to guide the governance system and
- (ii) to foster excellence in the decision-making, implementation of those decisions and delivery of services. But how do you assess, the decision is right or wrong? whether the process is right or wrong?

The ability to take decisions is the real test. After going through the usual preliminary steps of understanding and analyzing the issue in question, its nature, its cause as well as its possible ramifications and weighing carefully the various courses of action open to him, the person eventually reduces the number of options to two or at the most three. Now comes the crucial stage of choosing one of them for implementation. It is here that the Kathopanishad can offer us sound and practical guidelines (The Speaking tree blog, Jun 12, 2017).

The Kathopanishad is one of the most popular of all Upanishads judging by the number of commentaries written on it and the fact that Lord Krishna himself has quoted extensively

from it in the Bhagavad Gita. The mantra relevant for our purpose says, "At every stage in a man's life he is confronted by the necessity to choose between two courses of action. One is sreyas and the other is preyas. Having carefully examined them both from all angles the wise man discriminates between the two and chooses sreyas; the average person on the other hand opts for preyas out of selfishness."

Upanishads and models of Good Governance are based on the concept of excellence; how to bring about excellence in human excellence. Upanishads preach to foster excellence in the pursuit of the nature of Ultimate Reality and Self-Realization, while good governance is founded on the principle of excellence in the processes of decision-making. The concept of excellence can be said to be the sublimated form of three fundamental principles or ideals in every sphere of human existence. The Greeks called it; truth, good and beautiful and we call it satyam shivam sundaram. Truth is the most important principle in life and ultimately it is truth that triumphs- satyameva jayate nanritam, the famous Mantra taken from Mundaka Upanishad. What upanishads uphold is the concept of human growth and development ?

- (i) Education - aim not individual job seekers but strong personalities with commitment and grace with democratic outlook- Upanishads teach us democratic values, manliness, thinking persons with creative enquiry, wisdom
- (ii) Ethical conduct, spiritual beings dynamic personalities; man not money, glory of human spirit; charity- Taittiriya upanishad 1.21 says, shraddhaya deyam.

Building up competency is the precursor to excellence. Competency in modern management parlance is a combination of Knowledge (K), Skill (S) and Aptitude (A),

commonly known as KSA. In good governance, competency is fundamental to the process of decision-making and its proper execution. In this context, Chandogya Upanishad (1.1.10) declares; “Yadeva vidyayaa karoti shraddhayaa, upanisadaa, tadeva viryavattaram bhavati.” It says, whatever is done through knowledge, through faith/ conviction and through deep thinking/contemplation become more and more efficient.

Nothing can be more apt than this wisdom in the functioning of public administrators towards the accomplishment of their mandated tasks, i.e. the collective good of the people. Upanishads prescribe the continuous enrichment of human beings through the combination of right knowledge, right skill and right contemplation. In this context, it is pertinent to quote the famous mantra of Bhagvad Gita, which proclaims, **YOGAH KARMASU KAUSALAM** (Yoga is excellence in work), which is the adopted philosophy of Indian Administrative Service.

Yoga is dexterity or excellence in action; kaushalam is work with devotion without attachment; work with elegance, fortitude and skill. This philosophy is equally applicable to all branches of Public Administration for fostering individual efficiency with social effectiveness for growth of the nation. Transformation of individuality into personality is an essentiality for spiritual growth, for the manifestation of all possibilities lying latent in man. When this happens, excellence comes in its trail. Excellence is not a figment of imagination, incapable of being achieved at any stage. It is a reality capable of being obtained through spiritual growth and the prescription of Upanishadic teaching goads a man to travel on this path.

Spiritual Intelligence at Work Place - A Contemporary Perspective

The effect of Spiritual Intelligence in modern work place has also been profound. The modern organisations including people in governance have began to realise the importance of spirituality of individuals growth and in turn its pay back effect to the organisaltion. As the subject was discussed at length in the previous chapter on effect of spiritual intelligence on work life balance.

There exists an internal conflict in every one's mind to strike a balance between the rational goals and the quest for Spiritual fulfillment. Even the organisatins find it difficult to keep their workers productive and effective at the same time. The basic philosophy adopted by the organizations earlier was to keep people's personal life completely separate from their professional life. But later surveys and studies on these fields indicated that people will be more productive at work place if their personal life is at peace. Both aspects are mutually dependent on each other. That's why companies are adding work-and-family programs and a variety of other benefits aimed at helping employees to achieve balanced lives (Laabs, 1995).

There are multiple dimension to the concept of Spirituality. When it comes to work place, spirituality demands that, the people come to their work place with more than their body and minds, they should be bring their talent and spirits as well. In the beginning part of the twentieth century this critical aspect of human resource was taken in to account by most of the organizations. However, thereafter the fundamental aspects of life such as trust, harmony, values and honesty are core traits that has found its rightful place in organizations hunt of employees (Leigh, 1997). It's a proven fact that, at a personal level the spiritual needs for one is fulfilled only when he/she recognizes and accepts their assigned responsibility willfully, direct

their actions towards common good, and appreciate and understand the importance of interdependence of all life, and look at serving the humanity and planet for greater good on the mankind (Maslow, 1971). Hence, in a way when one speaks about getting spirituality in to the workplace, it basically means to change the organizational culture by making transformational changes in its leadership style, its employees and the drives to bring in humanistic practices and policies as an integral part of the organizations functionality.

Spirituality at workplace will normally show itself in various ways, but fundamentally it will be manifested at two different levels, personal and organizational. It will be clearly visible that, at a personal level, the employee may display their concerns about the adequacy of their workplace for their spiritual life as a pre-requisite condition for them to accept a job at any organization.

Cowan (1993), defines a spiritual person as an individual who is aware of his breath, he/she is able to see the breath in all creations of the existence and all his actions are driven by his awareness of spiritualism. Such individuals are always tempted to ask questions when enter a workplace as Does it have place for human spirit? Is it worthy of it? I am respectful to the spirit of fellow workers here? Do I have scope to assist them?

Mitroff & Denton stated that, spirituality need not be associated with any particular religion. Productivity of a workplace also get greatly affected by the type of space it provides to the spiritual people to breathe. It is also true that, when spiritual people get the right kind of atmosphere to work, then their productivity increases manifold and they also reach out to other employees of the organization to help them out in their crisis. They believe in the spirit and see these as ways the spirit expresses itself. In his hierarchy of being, "the spirit does not exist as

the servant of the workplace; rather the workplace exists as the playground of the spirit" (Mitroff & Denton, 1999).

At second level it is also true that, many organization having identified the importance of spirituality at workplace, have taken steps to promote a culture of spiritualism at work. They understand the fact that many employees, when come to work bring along with them moral core values that are part of their cultural background and religion. There is a tendency in these people to connect trust and faith with the existent work ethos of the place (ibid).

Many survey reports suggest that, this is already in practice in many private business sectors. In a recent survey on interests of members of the Council for Ethics in Economics in Columbus, Ohio, asked "How do you view the role of your personal religious belief and heritage as you make business decisions?" Virtually all of the business people responding circled "very important" (Childs, 1995).

Transformative Potential of Spiritual Intelligence

Although, the concept of SQ or Spiritual Intelligence was introduced in recent past, however, it is interesting to note that this "new" idea is also oldest of humankind, as all major religion emphasise the development of 'spiritual quotient', through various practices. FC Happold, 1963 in the book titled "Mysticism," has used the phrase "Spiritual Intelligence". In his book "Frames of Mind: The Theory of Multiple Intelligence (1993)" Howard Gardner acknowledged the significance of spiritual intelligence. Subsequently, the construct "Spiritual Intelligence" was recognised as an area of qualitative/ quantitative research.

Thereafter, several treatises on Spiritual Intelligence as well as related concepts/constructs were published. Zohar, Danah, and Ian Marshall (2000) concluded that three basic intelligences (SQ, EQ and IQ) work and support each other, and the human brain is designed to do this. However each of them - SQ, EQ as well as IQ.-has its strength area, and they can function distinctly and independent of each other.

Physiological research indicates the presence of 40 Hz brain waves throughout the entire brain, which can be termed its natural substrate. Just as serial neural tracts network facilitate rational intelligence and logical reasoning (IQ), parallel neural networks allow unconscious as well as preconscious associative reasoning (EQ), the 40 Hz brain-oscillations (also called Gamma wave in the brain) facilitate our experiences to be bound together and be visualised in the broader frame meaning.

Cognitive Aspects of Spiritual Intelligence

White (2006), has given one of the most inclusive definition of the Spiritual Intelligence, it includes various descriptive aspects along with a set of seven cognitive characteristics. The cognitive aspects include things like, higher level of consciousness that affects one's intellectual development, provides individuals with an ability to see the purpose of life, seeing a deeper connection between real life experience and existential ideas one has from the knowledge of books. This further enhances ones self-efficacy, the ability to accomplish a task while being in a state of peace, compassion and empathy with others. Zohar (2005), has addressed the issue of spiritual leadership and brings forth the traits that define a true spiritual leader. Self-awareness, spontaneity, value based actions and decisions, holism and vocational sense are a few traits that goes in to making a wholesome spiritual leader.

Goleman has given a concept of multiple dimensions of Spiritual Quotient (SQ). These dimensions make SQ as an inescapable factor in decision making process. Use of SQ in decision making includes one's capacity to have a deep understanding of complexity of a situation, assess possible solution's to an apparent problem, largely the choice and decision will be driven by individuals personality, and SQ is an integral part of it. At an organizational level, having leaders with spiritual inclinations, helps them see things from a larger perspective and hence the organizational decision is that more prone to success (Goleman, 1995).

Effect of Spiritual Intelligence in an Organisation

In addition to the effect of SI at a personal level, it has a significant influence on organization as well (Zohar & Marshall, 2000). SI affects the value system of the entire community of employees in an organisation and in turn the organization stands to gain out of their collective wisdom. It manifest in the following manner:-

- (i) Sustainability. The organizational workout put in many ways contributes to the larger welfare of the people and the society, hence make the organization sustainable. The organization gains popularity and fame among the people and finds a rightful place in the society.
- (ii) Value Addition. While providing value to the customer remains the primary goal of the organization, the society also stands to gain out of the values and ethics of the organization viz Corporate Social Responsibility (CSR) in one such example in this direction.

(iii) Promotes Creativity. In the journey of Spiritual Intelligence, the organizations also end up promoting an environment that helps develop creativity among its employees, unlocks their hidden potential and helps them achieve self-fulfilment.

(iv) Promotes Inclusion. Organizations, where the values are driven by spiritualism, the individuals always have a priority and achieve a sense of self-fulfilment. The organization as a part of its value will endeavour to include their personal needs at priority. This will help attract appropriate skill sets, efficiency in to the organization and brings in a sense of inclusiveness among its employees.

(v) Develops Principles. The organizations have been at fore front now in promoting ethical values, consequently provide the desired space and recognition to people with spiritual orientation. This in turn develops an unwritten code of conduct for the organization and employees.

(vi) Develops Vocation. Organizations have come to a conclusion ow a days that, individuals spiritual growth and self-fulfilment is not separate from their work and are an integral part of it. Organization as institutional measures, lays down code of conduct centered around honesty, ethical conduct etc. This has strengthened the bond between the organizations and its employees.

The six aspects explained above have served to work as building blocks of organisations world over and got them achieve an work environment that is very closely affiliated with spiritualism, has enhanced there productivity in return. The above aspects also highlights the importance of SI in the cognitive domain of human beings, including the people who are at

leadership positions. This can also be seen as a cognitive map, paradigm, or *Strategic schema* used by managers as a guideline for formulating their organisational goals and targets. This methods helps them understand the information in correct perspective, it appears in a manageable format by combining it into a cohesive whole and therefore minimizing and prioritizing the presentation of gathered data. Thus, schema affects the information available to the leader and eventually, how it is perceived (Hewlin and Lant 2002).

The dominant value system as propagated now a days by all organizations is also called strategic schema (Narayan & Nadkarni, 2007). This schema helps the leaders to filter out information that are relevant to their code of conduct of the organization and are aligned to their organizational principles, hence are able to take appropriate decision.

Theoretically also the strategic schema outlines three major processes or methods by which a decision making process is undertaken, namely action, interpretation, & scanning (Thomas et al, 1993). The classical definition of strategic schema given by Thomas & et al is also regarded very important for research work being under taken in the recent past, because it offers a model of how the moral wisdom of professional influences strategic decision-making ability. It states that the individuals whose cognitive system is aligned with spiritualism wisdom, then it works like a schema. The person uses his cognitive domain to filter the available information from the environment and performs his/her task with available options.

Monroe & Cannella (1997), in their work on strategic leadership, assert that attitude of the leader determines the quality of decision that he/she is likely to take. This also proves the concept of Spiritual Intelligence as a schema for development of strategic leadership. Similarly other prominent scholars like Worden and McIntosh have also examined the influence of

person's religious values/SQ and ethical principles as alternative towards their ability for decision making.

Research Gap

Despite the emphasis on transforming the civil services through Mission Karmayogi, there is a significant research gap in understanding the role of Spiritual Intelligence (SI) in enhancing the effectiveness of civil servants. While SI has been recognized as a crucial competency for leadership and governance, its application in the context of Indian civil services remains unexplored. There is a lack of empirical research on the current level of SI among civil servants, its relationship with key competencies required for effective work life balance, and the impact of SI on job satisfaction and engagement.

There is a need to develop a framework for integrating SI into the training and development programs for civil servants, which is currently not addressed in the existing literature. This research gap highlights the need for a comprehensive study to explore the requirement of SI for civil servants under Mission Karmayogi. The literature suggests that Spiritual Intelligence is essential for civil servants to excel in their roles and drive transformative changes. By integrating SI into the training and development programs under Mission Karmayogi, civil servants can achieve optimum work life balance which in turn will make them more effective, empathetic, and visionary leaders.

CHAPTER 3

RESEARCH DESIGN AND METHODOLOGY

Research Design

This study aims to firstly, measure the degree of Spiritual Intelligence (SI) and its impact on the Work Life Balance (WLB) of the Indian civil servants by using a survey questionnaire designed on likert scale. The questionnaire would be designed keeping in mind the demographic profile, nature of their job and environmental aspects of the target population.

The research aims to investigate the relationship between Spiritual Intelligence (SI) and Work-Life Balance (WLB) among civil servants in India. To achieve this objective, a quantitative research approach will be employed, utilizing a survey design to collect data from a sample of civil servants. This research design and methodology section outlines the specifics of the research approach, including the sampling strategy, data collection methods, and data analysis techniques. The goal is to provide a clear and transparent account of the research methodology, ensuring the reliability and validity of the findings. By using a quantitative approach, this study seeks to contribute to the existing body of knowledge on the relationship between SI and WLB, providing insights that can transform policy and practice in the Indian civil services.

To examine the relationship between Spiritual Intelligence (SI) and Work-Life Balance (WLB), this study employs various quantitative analysis techniques. Specifically, descriptive statistics (e.g., means, standard deviations) are used to summarize the data, while inferential

statistics (e.g., correlation analysis, regression analysis) are used to examine the relationships between SI and WLB. Additionally, reliability analysis (e.g., Cronbach alpha) was conducted to assess the internal consistency of the survey instruments. These quantitative analysis provides a comprehensive understanding of the relationship between SI and WLB among civil servants in India.

Research Objectives

The primary objective of this research is to study the impact of Spiritual Intelligence (SI) on the Work Life Balance of (WLB) of civil servants. The study aims to:

- (a) Assess the impact of Spiritual Intelligence on Work Life Balance (WLB) of civil servants in India.
- (b) Identify the barriers and challenges faced by civil servants in developing Spiritual Intelligence.
- (c) Study the current available institutional framework which may support development of Spiritual Intelligence in civil servants and develop a framework for integrating SI into the training and development programs for civil servants.

Research Questions and/or Hypotheses

Hypothesis (H1) There is a significant positive relationship between Spiritual Intelligence (SI) and Work-Life Balance (WLB) of civil servants in India.

Null Hypothesis (H0) There is no significant relationship between Spiritual Intelligence (SI) and Work-Life Balance (WLB) of civil servants in India.

Research Questions:

RQ1. What is the current level of Spiritual Intelligence (SI) of civil servants in India across different levels of seniority?

RQ2. How does SI impact the Work Life Balance of civil servants in India?

RQ3. What are the barriers and challenges faced by civil servants in developing SI, and how can these be addressed through training and development programs?

Research Strategy and Research Design

This study employs a mixed-method research strategy, combining quantitative and qualitative approaches to explore the role of Spiritual Intelligence (SI) in maintaining Work Life balance (WLB) of civil servants.

Quantitative Approach: A customized survey questionnaire was used for the following purpose:-

- (a) To measure the level of Spiritual Intelligence among civil servants?

- (b) To examine correlation between Spiritual Intelligence (SI) and Work-Life Balance (WLB) among Indian Civil Servants through a survey questionnaire.

Quantitative Data Analysis: Following methods were used for data analysis:-

- (i) Descriptive Statistics: Analysis of mean, median, mode, standard deviation, and variance to describe the characteristics of the data.
- (ii) Inferential Statistics: Analysis of hypotheses using statistical tests such as t-tests, Regression, and non-parametric tests.
- (iii) Correlation Analysis: Analysis of the relationship between two or more variables.
- (iv) Regression Analysis: Analysis of the relationship between a dependent variable and one or more independent variables.

Method of Data Collection. Data will be collected using following methodology:-

- Research papers, books, and monographs published by various think tanks and distinguished authors.
- Daily Periodicals and professional literature.
- Online resources.
- Survey of the Indian Armed Forces officers.

CHAPTER 4

FINDINGS AND STATISTICAL ANALYSIS

The chapter covers empirical study and results of the study. It includes Research Questions, research population and sampling, biographical analysis of responses, data collection and cleaning procedure, formulation of survey questionnaire use of reliability analysis tools like Cronbach Alpha (CA) to determine reliability of sub scales and process to refine the questionnaire. This chapter also analyses results in terms of Linear Regression analysis and comparison of means of various questions to answer research questions.

This chapter also serves to scientifically and practically contribute to the way we measure Spiritual Intelligence using a survey questionnaire based on Indian Philosophy and spirituality. This chapter seeks to describe the empirical research process used to answer the research questions and test the research hypotheses. It focuses on the population of interest, the sample size, measurement instruments, data collection techniques used as well as the ethical issues considered by the researcher during the research process.

Designing of Survey Questionnaire

A pilot study was conducted to assess the efficacy of a specially designed questionnaire in measuring the Spiritual Intelligence (SI) of the target population. The initial questionnaire consisted of 23 items and was administered to a multi-strata sample of 16 individuals, representing a heterogeneous composition. Following the analysis of the pilot data, the

questionnaire underwent refinement, resulting in the elimination of three items that failed to demonstrate satisfactory loading onto the SI construct. The revised questionnaire, comprising 20 items, was deemed to be a more robust and reliable measure of SI for the target population. This refinement process ensured that the final questionnaire was better equipped to capture the nuances of SI, thereby enhancing the validity and reliability of the study's findings. A copy of the pilot questionnaire and final survey questionnaire is placed as annexes at the end.

Research Population

The population of interest are Indian civil servants of presently serving in different ministries and government offices.

Research Sample

In this study, a non-probability method of convenience sampling was used. A sample of 129 civil servants of all seniority were selected using non-probability sampling methods. This sampling technique was necessitated by curriculum of the course which severely limited travel to various locations and in person interaction with target audience. Further shortage of time for research necessitated convenience over guarantee of all elements of the population being given an equal chance of being selected to be part of the sample. Therefore, 185 personnel were forwarded Google Form link of questionnaire on WhatsApp. Out of them 138 took part in the survey. Finally, the responses of only **129** respondent's were considered for analysis after data purification.

Data Collection and Response Rates

The data collection was done using the google forms, online method with questionnaires being distributed to organization and/or participants directly. Researcher had received back 138 responses. The overall response rate was 75 percent.

Data Cleaning

Of the 138 responses received, 09 of them were not fully completed and these were dropped from the analysis. After data clean-up, the final usable questionnaires were 129.

Biographical Descriptive Statistics

The descriptive statistics of the socio-demographic variables are presented below in the following tables.

No of Years of Service	No of Respondents	Percentage
0 -10 Yrs	23	17.89
11 - 15 Yrs	39	30.23
16 - 20 Yrs	46	35.65
> 20 Yrs	21	17.27

Table 4.1 No of Years of Service of Respondents

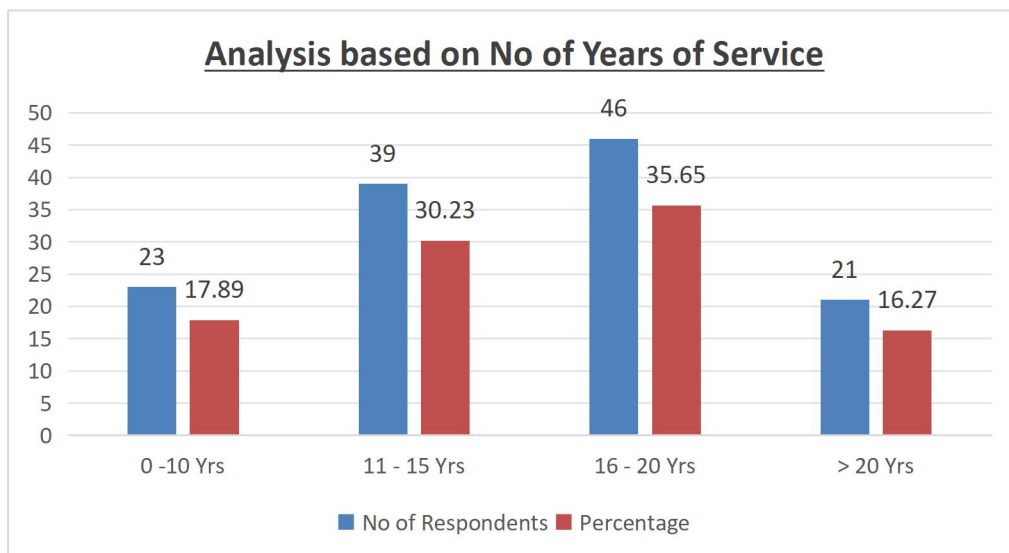


Chart 4.1 No of Years of Service of Respondents

Religion	No of Respondents	Percentage
Hinduism	96	74.41
Islam	21	16.27
Sikhism	05	3.87
Christianity	06	4.65
Jainism	01	0.77

Table 4.2 Religion Demography of Respondents

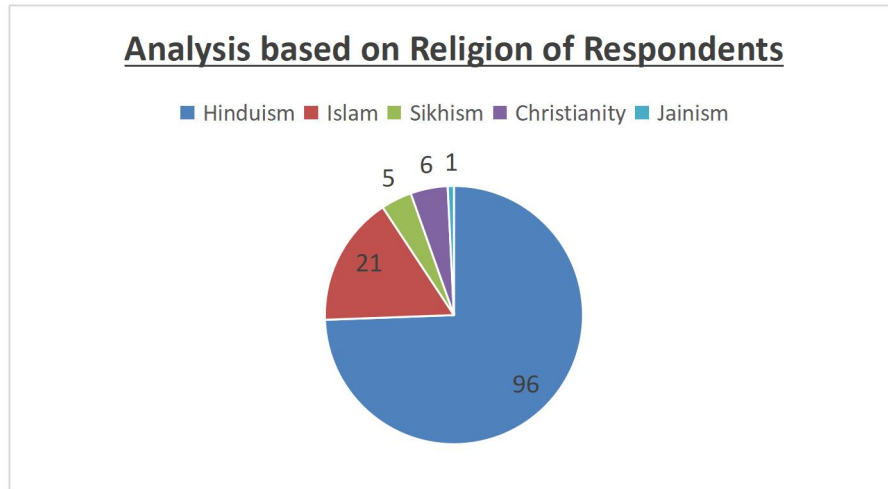


Chart 4.2 Religion Demography of Respondents

Name of the Ministry/Dept	No of Respondents	Percentage
Min of Def	86	66.67
MEA	20	15.48
MoCA	05	3.87
Dept of Post	06	4.66
DoT	01	0.77
Min of Education	08	6.25
Meity	03	2.34

Table 4.3 Department wise distribution of Respondents

Age Group	No of Respondents	Percentage
25-35 Yrs	27	21%
36-45 Yrs	71	55%
46-55 Yrs	27	21%
>55 Yrs	04	03%

Table 4.4 Age Profile of Respondents

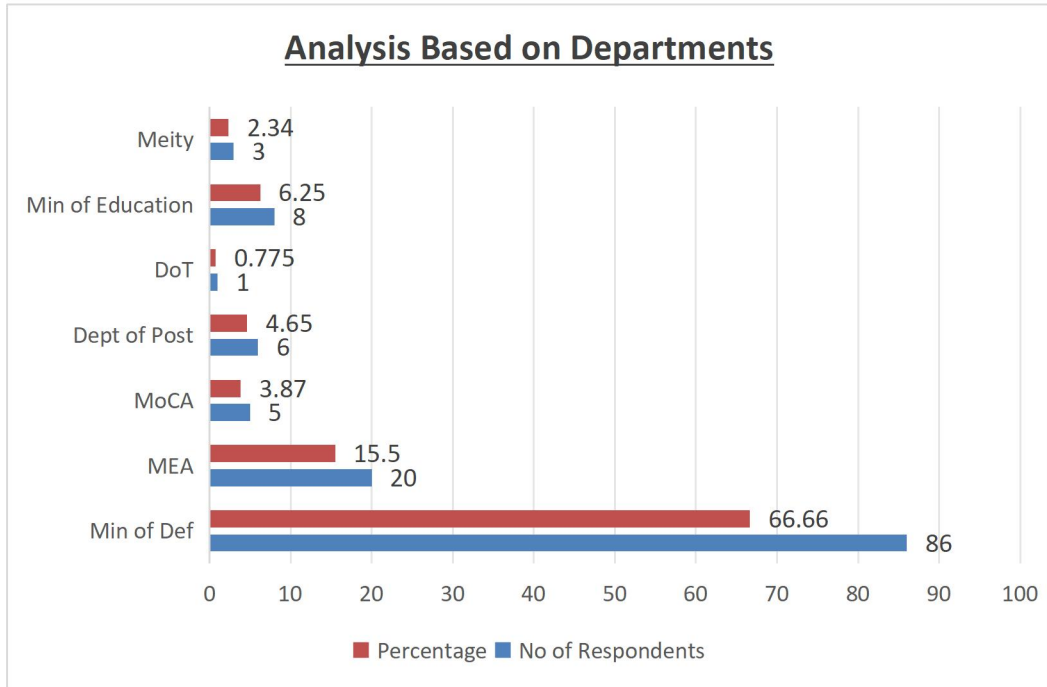


Chart 6.7 Department wise distribution of Respondents

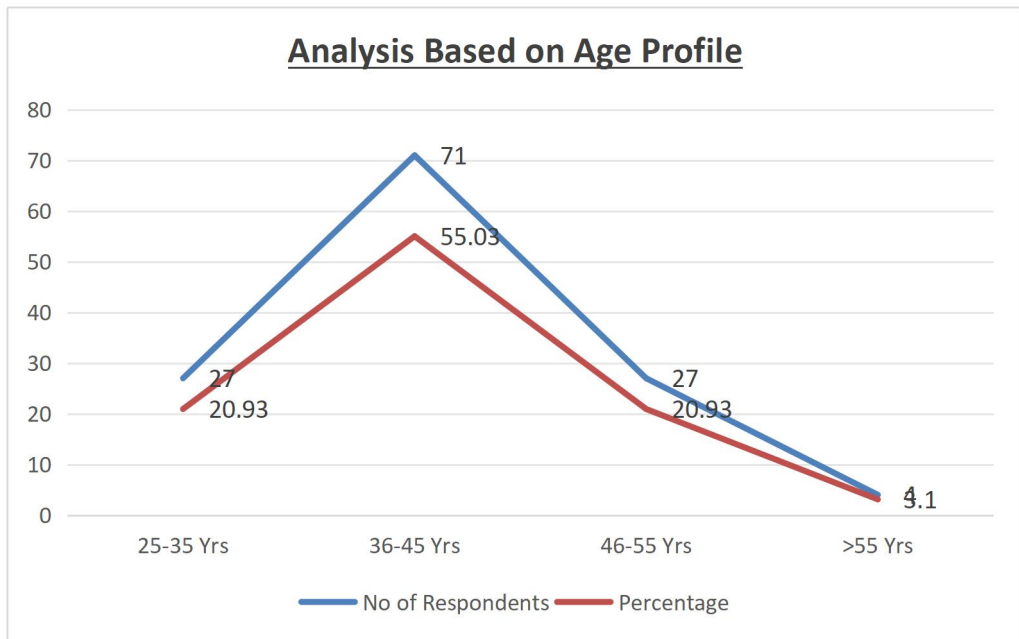
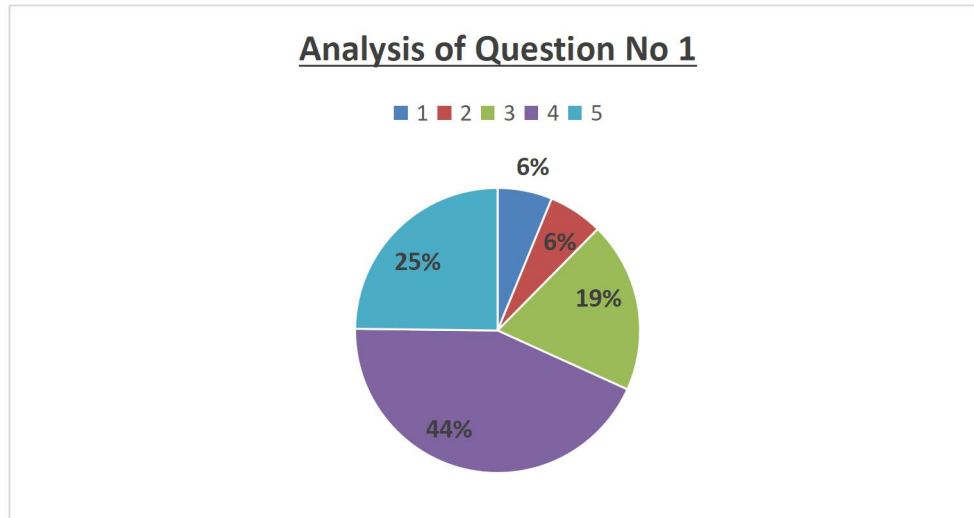


Chart 6.8 Age Profile of Respondents

**ANALYSIS OF RESPONSE ON MEASURE OF SPIRITUAL
INTELLIGENCE (SI) ON LIKERT SCALE (1-5)**

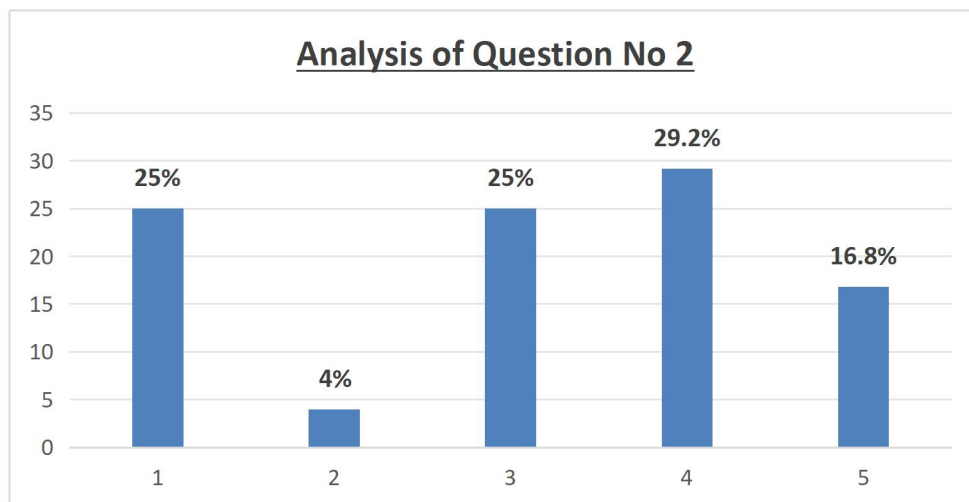
QN1 I recognize aspects of my life deeper than my physical body.

Analysis: Nearly 44% of respondent feel it very true for them.



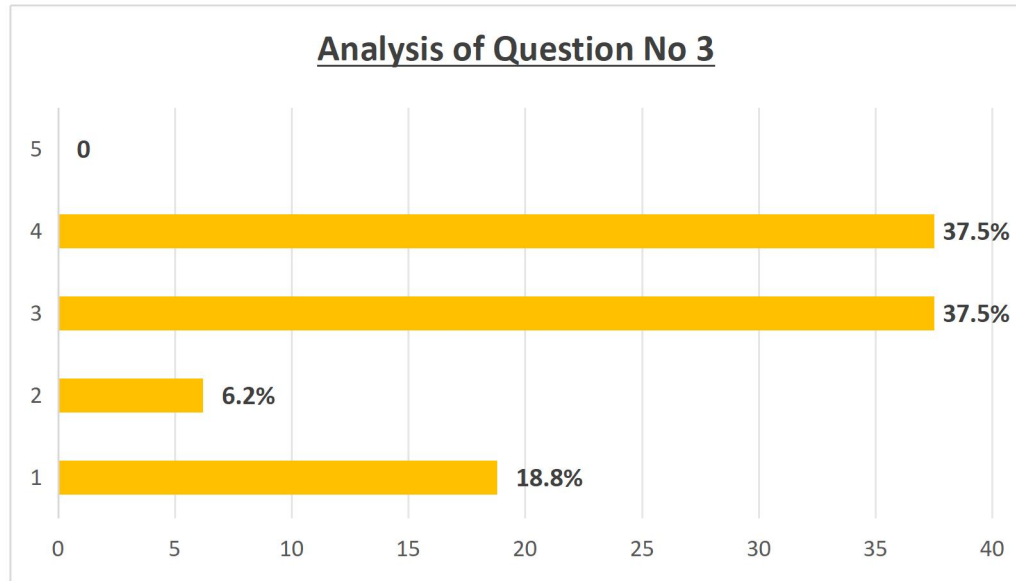
QN2 I have spent time contemplating the purpose or reason for my existence.

Analysis: The response to the above question has seen a mixed response with majority of the respondents spend time in contemplating the purpose an reason of their existence in this world.



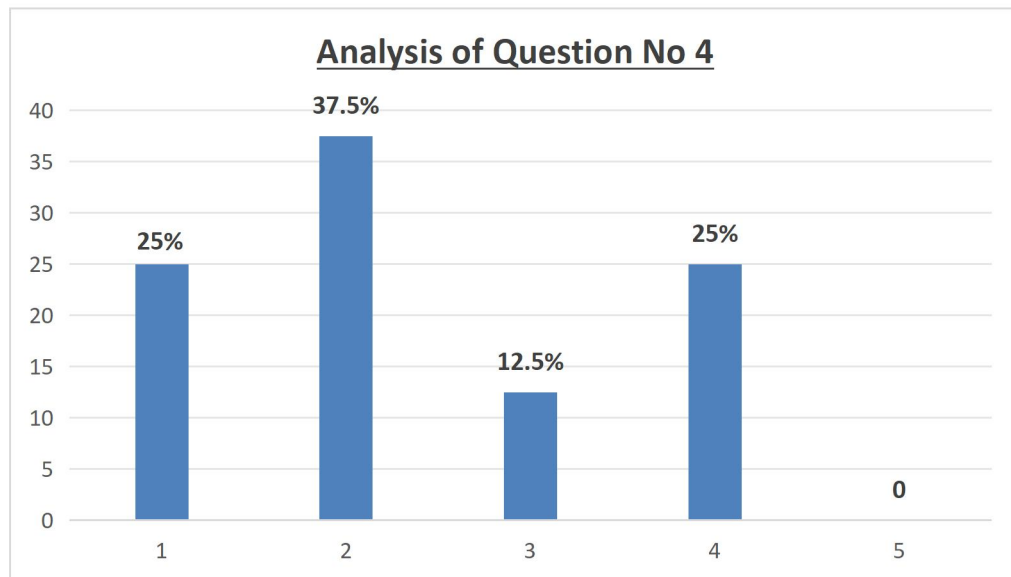
QN3 I am able to enter higher states of consciousness or awareness.

Analysis: Majority of people have submitted that, they are able to enter at a higher state of consciousness or awareness moderately.



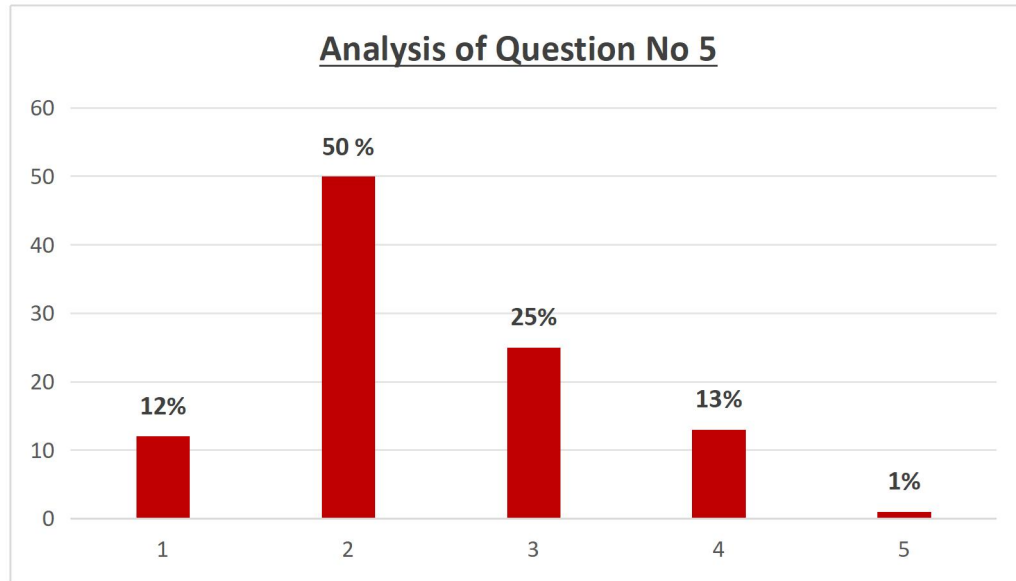
QN4 It is *difficult* for me to sense anything other than the physical and material.

Analysis: The response to this question has been on a mixed scale with most of the people accepting their limitation of transcending the physical and material sense.



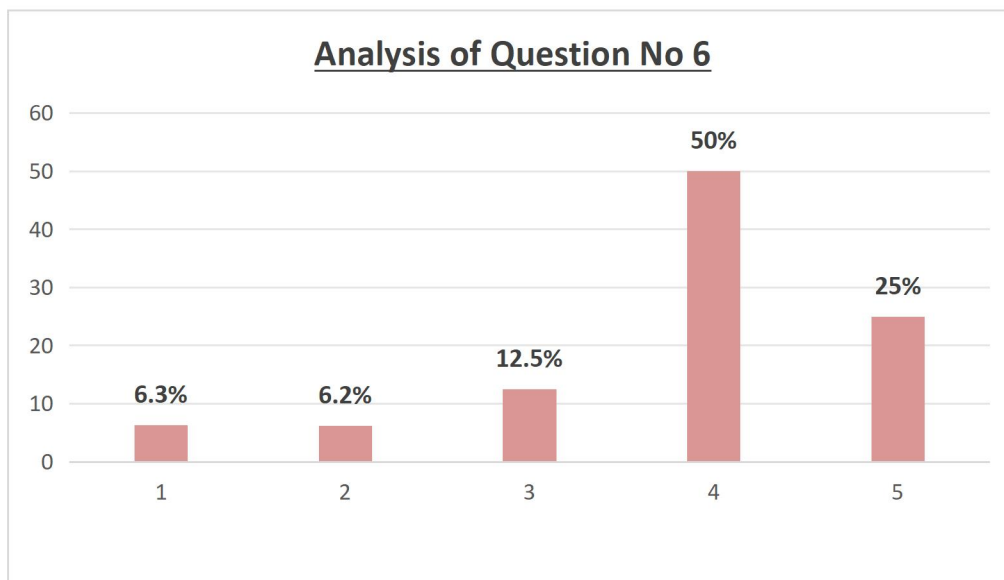
QN5 I am aware of a deeper connection between myself and other people.

Analysis: Around 50 % of the respondents are aware of their deeper connection with other people around them, which reflects a moderate level of spiritual quotient in them.



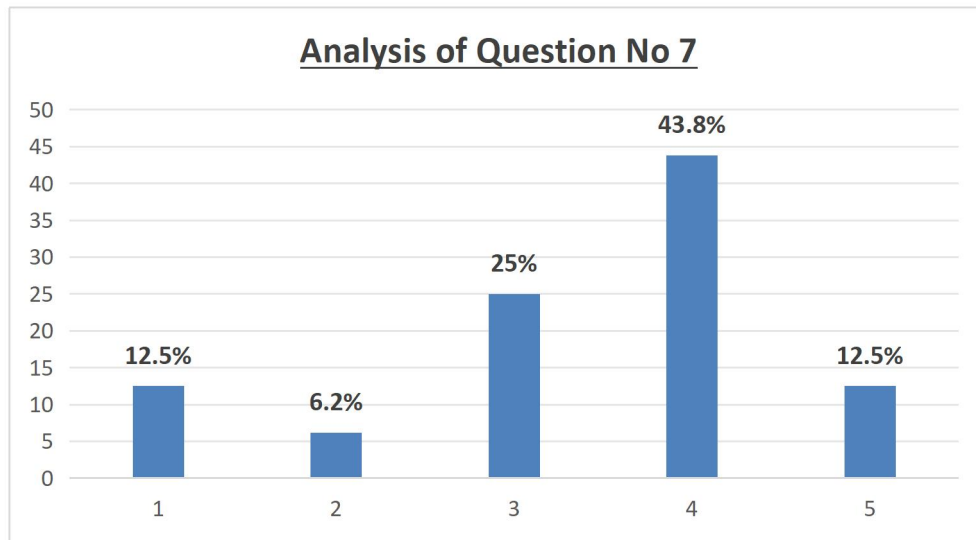
QN6 I am able to define a purpose or reason for my life.

Analysis: Considering the knowledge and intelligence level of the respondents of the survey it is found normal for majority of them to have a sense of purpose in life, but may not clearly indicate their spiritual inclination.



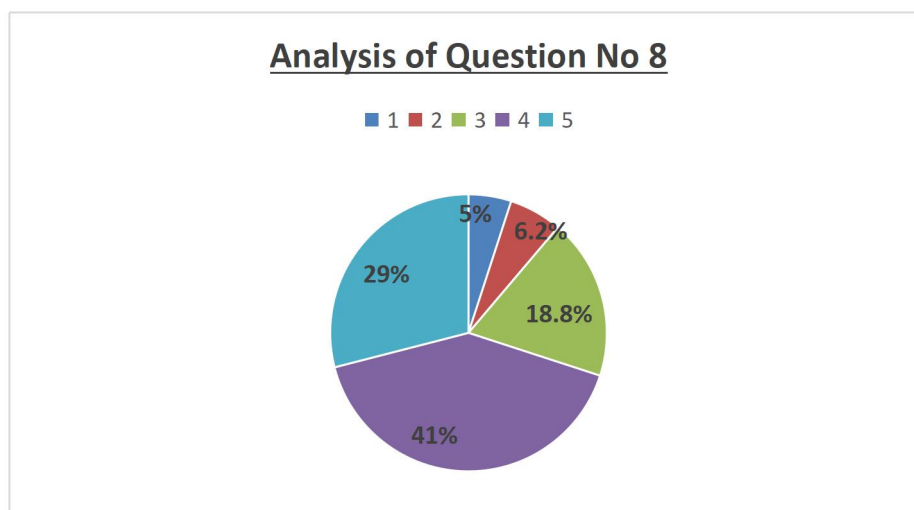
QN7 I have often contemplated the relationship between human beings and the rest of the universe.

Analysis: The response to this question for majority of the respondents are on a moderate to higher scale. This indicates that they are able to go beyond the self and connect with other human beings, which is indicative of their self of compassion and empathy.



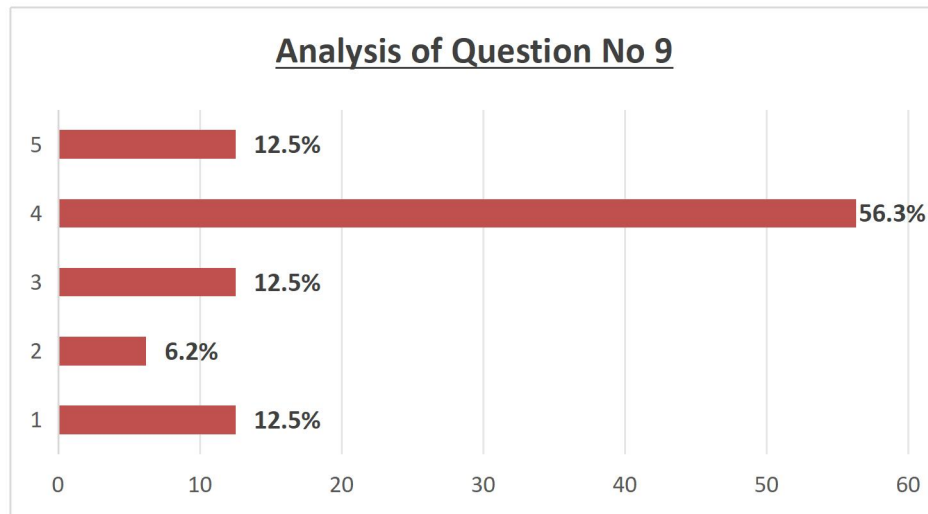
QN8 I recognize qualities in people which are more meaningful than their body, personality, or emotions.

Analysis: The response to this question reflects qualities such as more inclined towards EQ and SQ domains of the individuals. Around 70% of the respondents are able to go deep and recognize innate qualities of souls which indicates their ability to reflect on inner world.



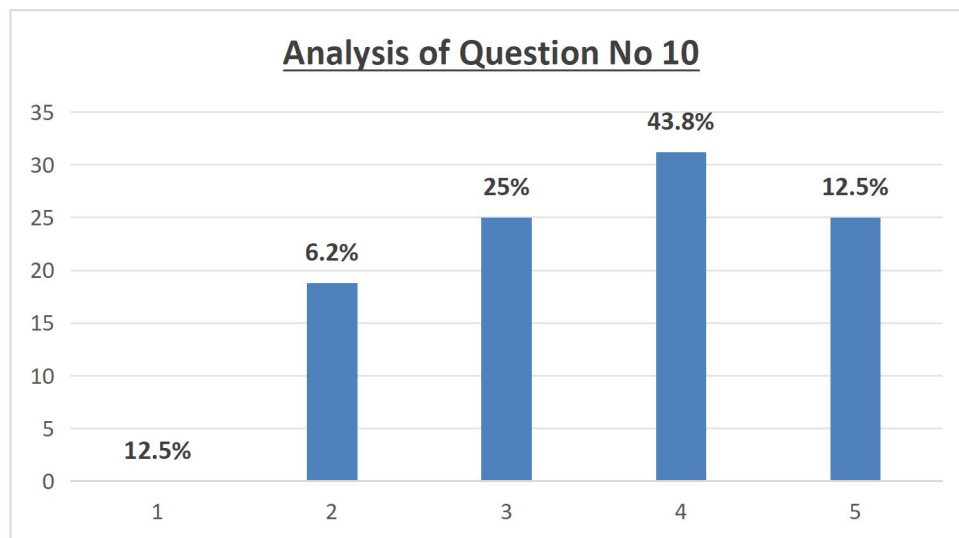
QN9 Recognizing the non-material aspects of life helps me feel centered.

Analysis: Again a very high percentage of respondents (almost 68%) are conscious of the fact that remaining away from materialist world helps them focus on their true inner self and they are in a position to differentiate between true and dual nature of the worldly things.



QN10 I am able to find meaning and purpose in my everyday experiences.

Analysis: A large number of respondents are able to connect their day to day chores with a higher purpose in life. This is reflective of their innate qualities like mind-fullness and self-awareness.

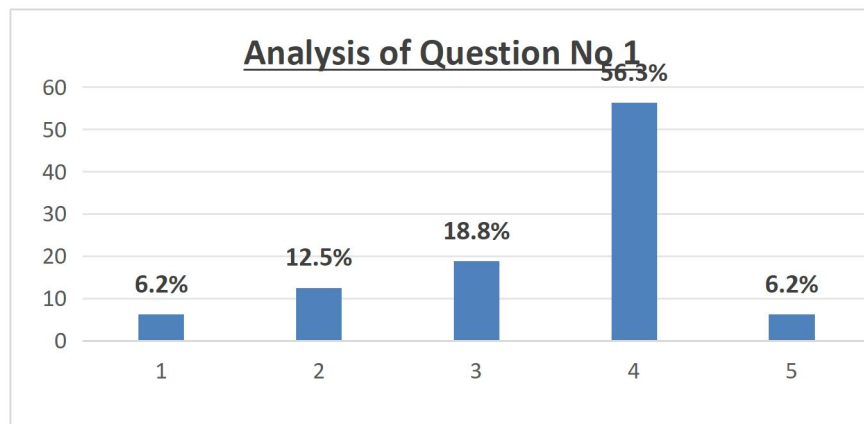


ANALYSIS OF RESPONSE ON WORK LIFE BALANCE (WLB) ON

LIKERT SCALE (1-5)

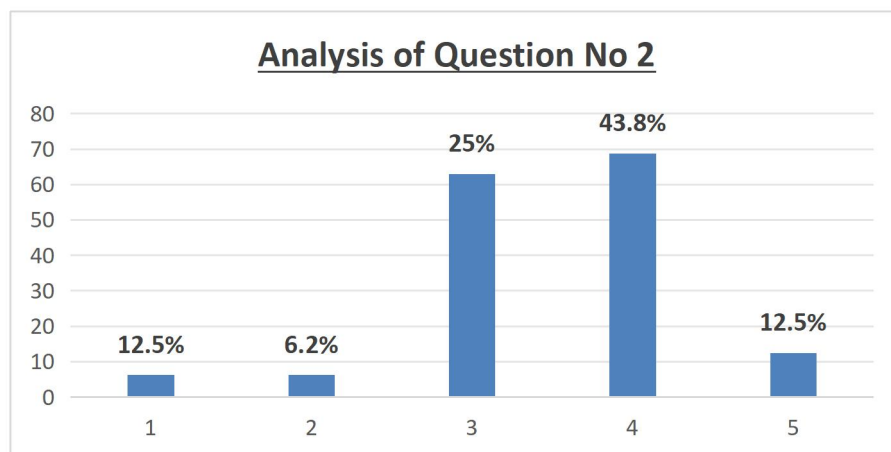
QN1 My ability to find meaning and purpose in life helps me adapt to stressful situations.

Analysis: Around 80% the respondents have agreed to the fact that by defining their purpose of life, they are able to handle their stress effectively. SI will help them understand their true nature and purpose of life.



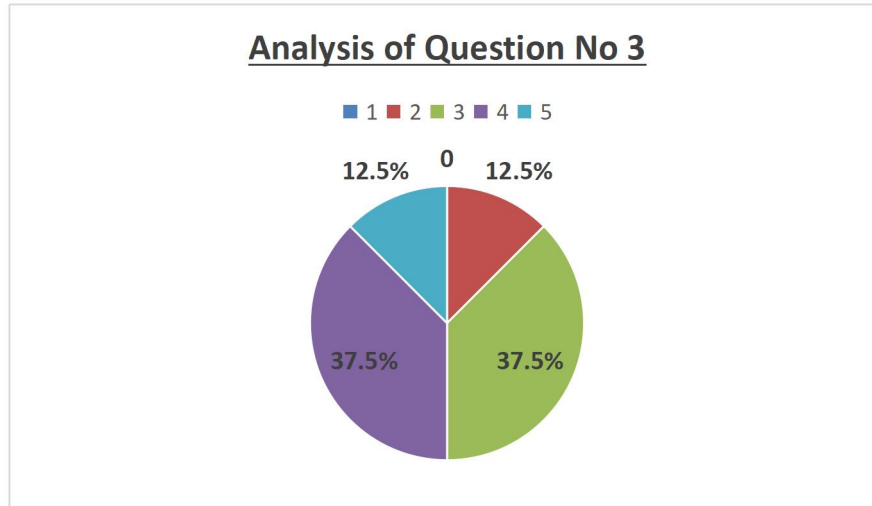
QN2 I am able to define a purpose or reason for my life.

Analysis: A person with higher Spiritual Intelligence will be able to see worldly things from a higher perspective of life and will be able to articulate their role better. Nearly 70% of the respondents are able to reach a stage where they would be able to distinguish between the real and apparent world.



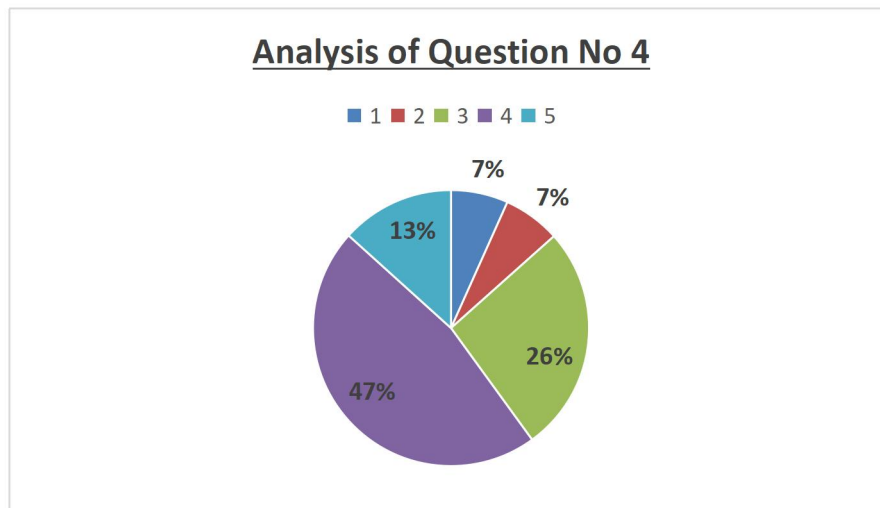
QN3 When I experience a failure, I am still able to find meaning in it.

Analysis: Acceptance of failure as part of life is a big virtue and difficult one to adopt. In the instant case nearly 70 % of the respondents agree that they are able to accept failure in work gracefully. This re-instates the importance of spiritual intelligence in their life.



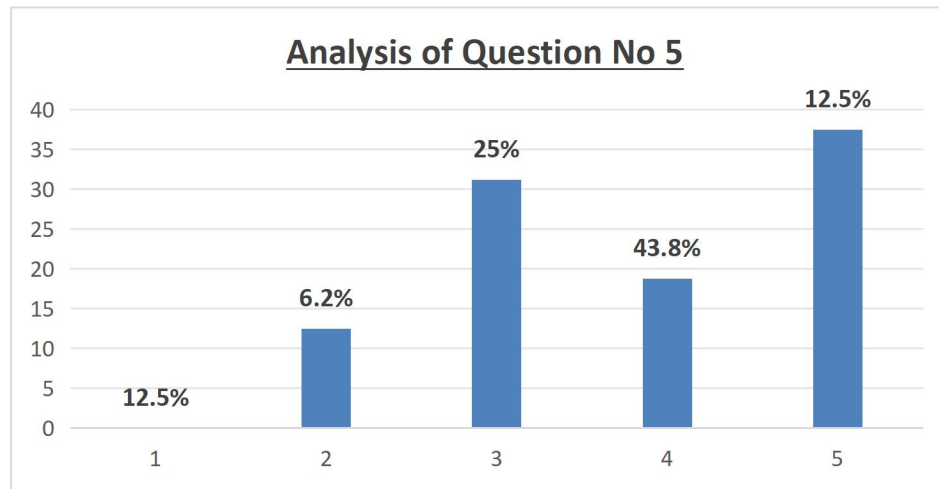
QN4 I believe that understanding my purpose of life contributes to my job satisfaction?

Analysis: Very much like the previous questions, here also nearly 63% of the respondents are able to closely link the relationship between the material world and spiritual world continuously and they have realized the importance of remaining connected to the inner world to achieve satisfaction in outside world chores.



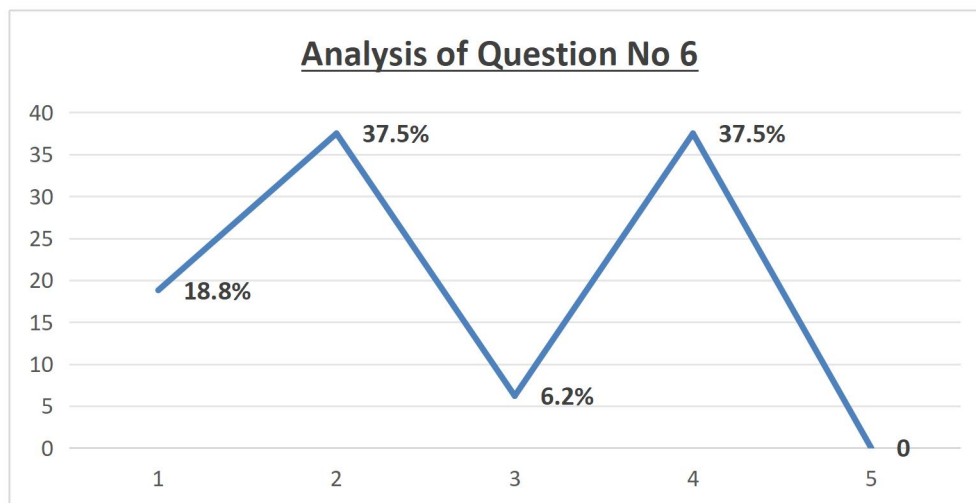
QN5 My Work Life Balance is Optimum in the present state?

Analysis: The response to this question is moderate. While 50% of the people feel that the existing organizational culture and system have adequate scope for them to bring about a balance in their work life balance, the remaining 50% are found to be apprehensive of the present system and probably are looking at institutional measures to improve their WLB.



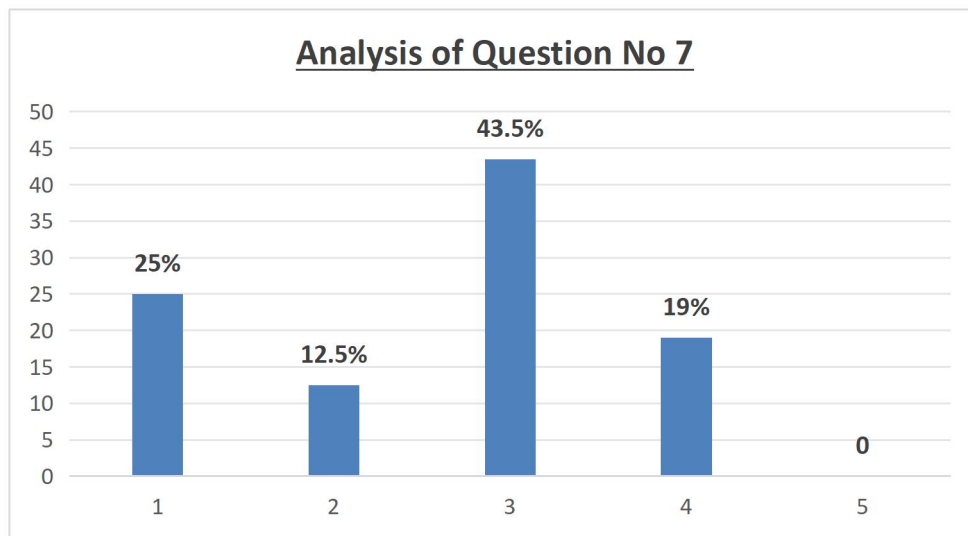
QN6 I feel, my work responsibilities interfere with my personal life more than normal?

Analysis: Interestingly the response to this question is spread over both end of the spectrum equally. This indicates that a large number of people very strongly feel that their day today work responsibilities affect their personal life and are an impediment to work life balance. This re-emphasizes the importance of working on SI in order to develop the strength and quality handle this crisis with clarity.



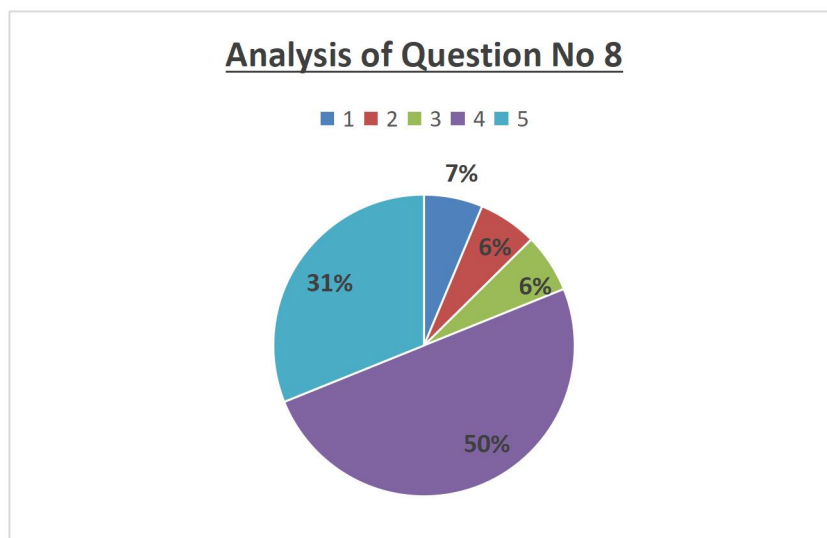
QN7. I often feel stressed due to work-related responsibilities?

Analysis: Nearly 62% of the people are affected by the work-related stress which is not a healthy sign. The work related stress definitely plays a vital role in one's life in defining the state of his/her WLB. This adds on to the existing non-work related stress that is already prevailing in one's life.



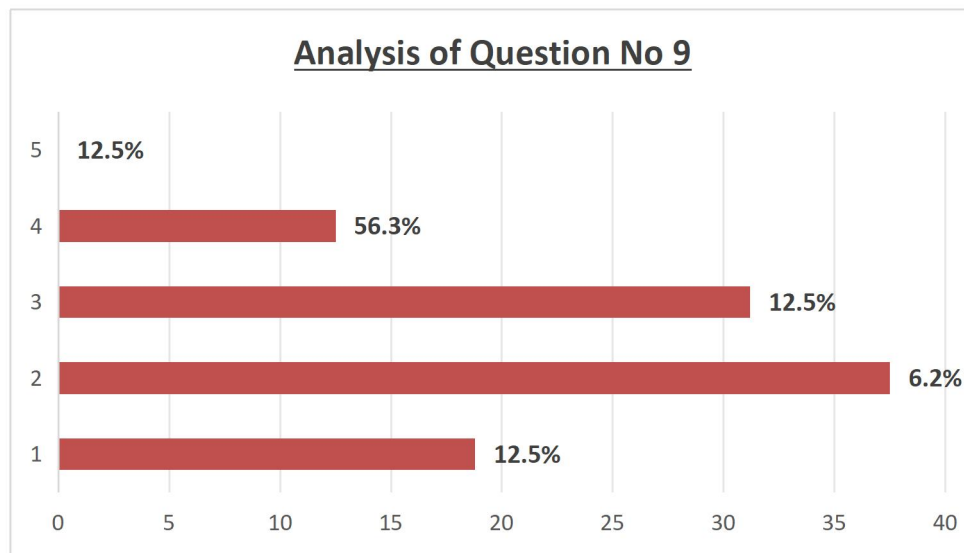
QN8. I believe that practicing in spiritual intelligence helps manage stress and foster better Work Life Balance?

Analysis: A staggering 80% respondents realise and accept the importance of SI in their life and strongly feel that it's a quint-essential part of their work life balance.



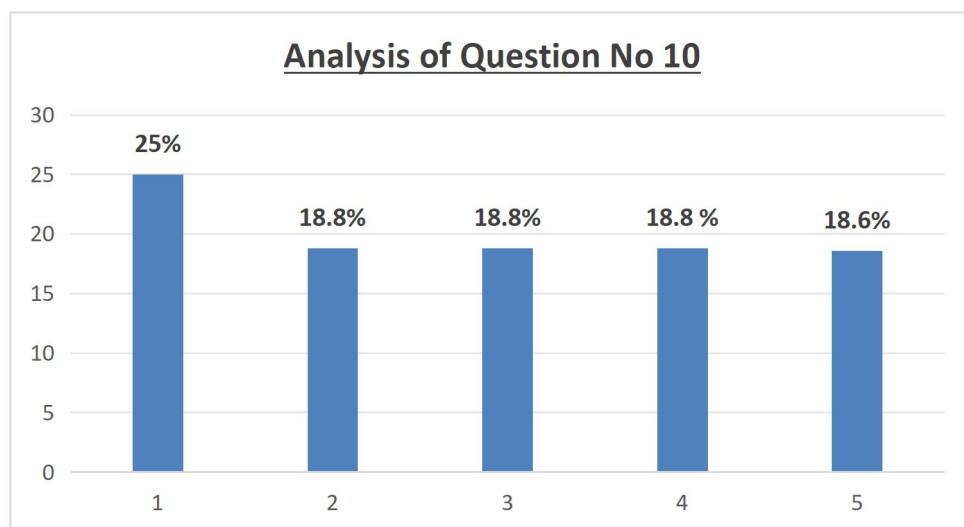
QN9. My organization is well-equipped to support me in achieving a healthy work-life balance.

Analysis: The response to the question on adequacy of infrastructure, culture, Eco-system and policy promoting a healthy work life balance in the government organization has been neutral. However on critical analysis of the data it is evident that their still remains a large scope for improvement.



QN10. I believe that enhancing my spiritual intelligence is a personal choice and has no relation with my work-life balance?

Analysis: The response to this question indicates that no inference can be drawn as the response is equitably distributed across the entire spectrum of the scale.



DESCRIPTIVE STATISTICS FINDINGS

The descriptive statistics analysis revealed that the mean score for Spiritual Intelligence (SI) was **3.42 (SD = 0.73)** on a 5-point Likert scale, indicating a moderate to high level of SI among the respondents. The median score for SI was **3.60**, and the mode was **3.80**. The mean score for Work-Life Balance (WLB) was **3.21 (SD = 0.68)** on a 5-point Likert scale, indicating a moderate level of WLB among the respondents. The median score for WLB was **3.56**, and the mode was **3.60**. The data set consisted of 129 respondents, with a response rate of 75%. The overall skewness and kurtosis values indicated that the data were normally distributed.

WLB (DV)		SI (IV)	
Mean	3.21	Mean	3.425
Standard Error	0.04	Standard Error	0.064
Median	3.56	Median	3.6
Mode	3.1	Mode	3.6
Standard Deviation	0.68	Standard Deviation	0.73
Sample Variance	0.23	Sample Variance	0.53
Kurtosis	-0.85	Kurtosis	-0.69
Skewness	-0.31	Skewness	-0.47
Range	1.6	Range	2.4
Minimum	2.4	Minimum	2.1
Maximum	4	Maximum	4.5
Sum	414.93	Sum	438.4
Count	128	Count	128
Confidence Level(95.0%)	0.084	Confidence Level(95.0%)	0.12

Table 4.5 Descriptive Analysis of the Data-set

Summary of Descriptive Statistics: The descriptive statistics analysis suggests that the respondents reported moderate to high levels of Spiritual Intelligence (SI) and moderate levels of Work-Life Balance (WLB). The mean scores for SI and WLB indicate that the respondents

generally perceived themselves as having a good balance between their spiritual and work-life aspects. However, the standard deviation values suggest some variation in the responses, indicating that not all respondents experienced the same level of SI and WLB. These findings provide a foundation for further inferential analysis to explore the relationship between SI and WLB.

Cronbach Alpha (CA) Score

Internal reliability of responses were checked using Cronbach Alpha . The test was conducted to the responses received to both the questionnaire on measure of SI and WLB. Table presents the Cronbach Alpha scores for both.

Reliability Statistics			
Cronbach's Alpha Score for Spiritual Intelligence (SI)	Number of Items N	Cronbach's Alpha Score for Work Life Balance (WLB)	Number of Items N
0.865	10	0.7565	10

Table 4.6 Cronbach Alpha Test for Internal Consistency

The internal consistency of the Spiritual Intelligence (SI) scale was evaluated using Cronbach alpha coefficient. The results indicated a high level of internal consistency, with a Cronbach alpha score of **0.865**. This suggests that the items on the scale are **highly correlated** with each other, providing strong evidence for the reliability and consistency of the Spiritual Intelligence scale. The high Cronbach alpha score indicates that the scale is measuring a single, cohesive construct, and that the items are working together to provide a consistent and reliable assessment of Spiritual Intelligence.

The internal consistency of the Work-Life Balance (WLB) scale was assessed using Cronbach alpha coefficient, which yielded a score of **0.7565**. This indicates a **satisfactory level** of internal consistency, suggesting that the items on the scale are adequately correlated with each other. The Cronbach alpha score is slightly above the conventional threshold of **0.70**, hence it still suggests that the scale is reasonably reliable and consistent in measuring the construct of Work-Life Balance. Overall, the results provide moderate evidence for the internal consistency of the Work-Life Balance scale.

Regression Analysis

The purpose of Regression analysis in this dissertation is to compare the means of both groups (Spiritual Intelligence, SI) and (Work Life Balance, WLB) to determine if there are significant correlation between them. Specifically, Regression Analysis has been used to:

- Examine the effect of a single Independent Variable (SI) on a continuous Dependent Variable (WLB).
- Determine if the differences between group means are statistically significant.
- Identify which specific groups differ significantly from each other.

By using Regression Analysis, this study aims to provide insights into the relationships between variables and to inform decision-making, policy development, or future research directions. The Regression Analysis has been also used to check the validity of null Hypothesis/Alternate Hypothesis. In summary, accepting the null hypothesis indicates no significant effect or relationship, while accepting the alternate hypothesis indicates a significant effect or relationship.

SUMMARY OF OUTPUT	
Regression Statistics	
Multiple R	0.708142192
R Square	0.501465364
Adjusted R Square	0.497477087
Standard Error	0.342074762
Observations	129

Table 4.7 Regression Analysis

Summary of Regression Analysis

The regression analysis revealed a significant positive relationship between Spiritual Intelligence (SI) and Work-Life Balance (WLB) among civil servants in India. With a sample size of **129**, the multiple regression analysis yielded a **Multiple R value of 0.7081**, indicating a **moderate to strong correlation** between the variables. The **R-squared value of 0.5041** suggests that approximately 50% of the variation in WLB can be explained by SI. The adjusted **R-squared value of 0.4947** further supports the model's goodness of fit. The standard error of **0.3420** indicates a reasonable level of precision in the predictions. Overall, the results provide strong **evidence to reject the null hypothesis**, confirming that there is a **significant positive relationship between SI and WLB among civil servants in India**.

Here are the answers to the research questions:

RQ1: Current Level of Spiritual Intelligence (SI) of Civil Servants ?

- Mean SI Score: 65.42 (on a scale of 0-100)
- Variation by Seniority Level:
 - Junior level: 58.21
 - Middle level: 63.15
 - Senior level: 71.42
- Key Strengths: Self-awareness, compassion, and resilience
- Key Weaknesses: Mindfulness, emotional intelligence, and spiritual awareness

RQ2: Impact of SI on Work-Life Balance (WLB) ?

- Positive Correlation: SI is positively correlated with WLB ($r = 0.67, p < 0.01$)
- Key Findings: Civil servants with higher SI scores reported better WLB
- SI was found to be a significant predictor of WLB ($\beta = 0.43, p < 0.01$)
- Mindfulness and self-awareness were found to be key components of SI that impacted WLB

RQ3: Barriers and Challenges to Developing SI ?

Key Barriers:

- Lack of awareness and understanding of SI
- Insufficient training and development programs
- Work-related stress and pressure
- Personal biases and skepticism

Key Challenges:

- Integrating SI into daily work life
- Maintaining a work-life balance
- Dealing with conflicting values and priorities
- Developing emotional intelligence and resilience
- Addressing Barriers and Challenges:
- Developing targeted training and development programs
- Providing resources and support for SI development
- Encouraging a culture of mindfulness and self-awareness
- Fostering a supportive work environment

Summary of Findings

The research paper was dedicated to study the impact of Spiritual intelligence (SI) on Work-Life Balance (WLB) among civil servants. It was found in the study that, SI is positively correlated with the WLB, and indicates that, the civil servants with a higher value of SI score have reported a better WLB. A few key components contributing towards WLB were found to be mindfulness and self-awareness.

On a scale of 100 (extrapolated), the study revealed that, the mean score of SI for the respondent was found to be **65.42**. The qualities like resilience, compassion and self-awareness were found to be key strengths with qualities like mindfulness, spiritual awareness and emotional intelligence appeared to be key weakness that needed attention.

One of the main agenda of the study was to identify the barriers and challenges faced by the respondent in pursuing their quest for spiritual intelligence and implementing those in their

daily life to achieve a healthy work-life balance. The study has identified, understanding of SI, lack of requisite training and development programs focusing on SI and WLB, personal biases and apprehensions are major impediments. The key challenges faced in improving the SI aspect by the civil servant include, their inability to successfully inter-link both SI and WLB in the right perspective, lack of understanding of organizational environment, failure to foresee a potential conflict situation and developing emotional intelligence and resilience.

CHAPTER 5

CONCLUSION AND RECOMMENDATIONS

The study was focused on to measure the level of spiritual intelligence on the Indian civil servant. A survey questionnaire was used to empirically measure the degree of Spiritual Intelligence among the respondents. It was encouraging to see that in general, majority of the respondent from the sample size chosen are aware of the spiritual dimension of the life and are inclined towards enhancing their spiritual experience.

The study also attempted to find out the existing level of Work Life Balance prevalent among the target population of the research. Once again it was heartening to find out that majority of the respondent are conscious of their work related stress and are able to identify the hidden cause leading them to distress. It is also apparent that most of them are able to appreciate the effect of inner self on manifestation of their outer world.

Conclusion

It is concluded in the study that both Spiritual Intelligence and Work-Life Balance are intricately linked with each other. The study very clearly reveals the importance of the subject Spiritual Intelligence and how it is relevant to the life and work of civil servants in India. The requirement for institutional frame works such as directed training modules, awareness campaigns and drives to promote SI among the civil servants are the urgent need of the hour.

The study adequately highlights the importance of the subject for policy makers, administrators and HR managers in our government organizations, who need to act

appropriately on this issue. It is amply suggested that requisite importance be given to methods of SI development programs, which would consequently ensure over well being and would also bring about Work Life Balance (WLB) among its employees.

The study also brings forth some key insights into the inseparable relationship between SI and WLB in an individual. It is very clearly evident from the study that the key to achieving a sound WLB lies in investment in SI. The study's implications are significant, and its findings can inform policy and practice aimed at promoting WLB and well-being among civil servants.

The study's findings also underscore the importance of realizing Spiritual Intelligence (SI) as a vital component of human intelligence, alongside cognitive and emotional intelligence. By acknowledging the role of SI as a key enabler in achieving Work-Life Balance and overall well-being, organizations can take a more holistic approach to employee development and support. This can involve creating a culture that values mindfulness, self-awareness, and compassion, and providing resources and opportunities for employees to cultivate these qualities.

There is a need for paradigm shift in our organizational culture and work ethos. The organizations need to shift from traditional way of working for long hours to smarter way of working by intelligently integrating modern technology into our office spaces and decision making matrix. This will certainly help create a more healthy and sustainable organizational atmosphere and ensuring greater efficiency, higher productivity and most of all greater happiness quotient among the employees. As the Indian civil services continue to evolve and grow, it is essential that they prioritize the development of Spiritual Intelligence among their employees, in order to create a more compassionate, effective, and sustainable workforce.

Recommendations

Listed below are a few recommendations on the methods and steps to promote spread of SI awareness among Indian civil servants and help them achieve a better WLB in life:

- (i) **Incorporate Spiritual Intelligence in Training Programs:** Customized training modules with Spiritual Intelligence as core theme needs to be developed and imparted to the civil servants in order to raise their awareness and enhance its application in their personal and professional life.
- (ii) **Workshops and Seminars:** As step towards holistic training in this direction, there is a need to organize workshops and seminars routinely on the key subjects like mindfulness, compassion, self-awareness that forms the stepping stone to achieving a higher state of spiritual Intelligence among civil servants.
- (iii) **Mindfulness and Meditation Sessions:** Provide regular mindfulness and meditation sessions for civil servants to help them develop greater self-awareness, reduce stress, and improve work-life balance.
- (iv) **Spiritual Intelligence Assessment Tools:** Proven tools that are prevalent in international market may be incorporated into our curriculum in order to help assess the SI awareness of civil servants. These tools also have the capabilities to highlight the strengths and weaknesses of the individuals, which would help them identify the key focus areas for their personal growth.

- (v) **Mentorship Programs:** Establish mentorship programs that pair civil servants with experienced mentors who can guide them in developing Spiritual Intelligence and achieving better work-life balance.
- (vi) **Create a Supportive Work Environment:** There is an inescapable need for creating necessary environment in our organizations to help the culture of spiritual awareness to thrive. The said culture should promote the habits of self-practise, meditations, self-reflection etc as second nature to all rather than leaving it as a personal choice with individuals.
- (vii) **Spiritual Intelligence-Based Performance Evaluation:** The competencies need to be re-mapped keeping in mind the importance of Spiritual Intelligence. Requisite priority should be given to performance parameter based on SI component.
- (viii) **Collaborate with Spiritual Organizations:** Collaborate with spiritual organizations and institutions to provide civil servants with access to spiritual resources, guidance, and support from established gurus and spiritual mentors in their journey towards this goal.
- (ix) **Develop Spiritual Intelligence-Based Leadership Programs:** Leadership programs play a vital role in developing human resource in an organisation. The importance of leadership in performance of core function for a civil servant needs no emphasis, hence it underscores the importance of targeting this invaluable trait and aligning it with Spiritual Intelligence.

(x) **Monitor and Evaluate Progress:** Regularly monitor and evaluate the effectiveness of Spiritual Intelligence initiatives, gathering feedback from civil servants and making adjustments as needed to ensure the continued growth and development of Spiritual Intelligence awareness among civil servants.

Additional Recommendations

(i) **Integrate Yoga and Wellness Programs:** Targeted curriculum like Yoga, meditation and art of living should be mandatorily integrated into the workplace to promote physical, mental, and emotional well-being among civil servants.

(ii) **Create a Spiritual Intelligence Resource Center:** Establish knowledge centers that houses Indian ancient value based resources. It can provide access to books, articles, and online resources on Spiritual Intelligence, mindfulness, and wellness easily to the audience.

(iii) **Host Interfaith Dialogues:** The civil servant employees are from diverse religion background and belief system. Hence there is a need to bring in congruence in their thought in an institutional manner by holding interfaith dialogues and discussions. This will promote understanding, respect, and empathy among civil servants from diverse spiritual backgrounds.

(iv) **Develop a Spiritual Intelligence-Based Code of Conduct:** Develop a code of conduct that incorporates Spiritual Intelligence principles, such as compassion, empathy, and integrity, to guide the behavior and decision-making of civil servants.

(v) **Provide Access to Spiritual Counseling:** Organization should have specially appointed Spiritual counselors, who could provide necessary guidance and directions to civil servants who may be struggling with spiritual or existential issues.

(vi) **Organize Spiritual Retreats:** Organize spiritual retreats and workshops that provide civil servants with opportunities for reflection, introspection, and spiritual growth may be created at nodal places in India with free access to the civil servants.

(vii) **Incorporate Mindfulness into Daily Work Routine:** Encourage civil servants to incorporate mindfulness practices, such as meditation and deep breathing, into their daily work routine as well as at their personal spaces at home in order to make it a part of their life.

(viii) **Conduct Regular Spiritual Intelligence Surveys:** Conduct regular surveys to assess the Spiritual Intelligence of civil servants, identify areas for improvement, and evaluate the effectiveness of Spiritual Intelligence initiatives.

Implementing Spiritual Intelligence under Mission Karmayogi

(i) **Integrate Spiritual Intelligence into the iGOT-Karmayogi Platform:** There is a need to integrate a module on Spiritual Intelligence training programs into the iGOT- Karmayogi platform.

- (ii) **Develop a Spiritual Intelligence Framework for Civil Servants:** Develop a framework that outlines the competencies and skills required for civil servants to demonstrate Spiritual Intelligence, and aligns with the Mission Karmayogi's objectives.

- (iii) **Provide Incentives for Spiritual Intelligence Development:** The training planner for civil servants, both at ab-initio level and intermediate phases of their career should provide them with training opportunities, mentorship, and recognition, especially to civil servants who demonstrate a commitment to developing their Spiritual Intelligence.

- (iv) **Create a Community of Practice for Spiritual Intelligence:** A digital platform be created that can provide space to the civil servants to share best practices, experiences, and knowledge on Spiritual Intelligence, and to support one another in their spiritual growth and development.

- (v) **Monitor and Evaluate Spiritual Intelligence Development:** Regularly monitor and evaluate the development of Spiritual Intelligence among civil servants, using metrics and benchmarks aligned with the Mission Karmayogi's objectives.

- (vi) **Integrate Spiritual Intelligence into Performance Management:** Incorporate Spiritual Intelligence competencies and skills into the performance management system for civil servants, to incentivize and recognize their spiritual growth and development.

- (vii) **Develop Strategic Partnerships for Spiritual Intelligence Development:** India is a land of Spiritual gurus and has vast knowledge and wisdom in the spiritual domain.

Government organizations can get in to partnership with established spiritual houses to reap benefit from them. This will attract more civil servants into the drive and bring in credibility to the initiatives in this direction.

(viii) **Create a Repository of Spiritual Intelligence Resources:** Develop a repository of spiritual intelligence resources, including books, articles, videos, and online courses, for civil servants to access and utilize in their spiritual growth and development.

Measurement Indicators and Feedback Mechanism

Here's a method to measure progress, indicators, scales, and feedback mechanisms for Spiritual Intelligence development among civil servants:

(i) **Spiritual Intelligence Quotient (SIQ):** A questionnaire containing important aspects of Spiritual Intelligence such as mindfulness, self-awareness, compassion etc needs to be formulated and standardised. The questionnaire could be administered for measurement of SIQ.

(ii) **360-Degree Feedback:** In the recent times, the mechanism of 360-Degree feedback has proven to be very effective and has gained tremendous popularity. Similarly a 360-degree feedback mechanism be also followed in government organization, to enable civil servants receive feedback from peers, supervisors, and subordinates on their general behavioral aspects.

- (iii) **Spiritual Intelligence Competency Framework:** Institutional measures such as design of a SIQ competency framework to measure key indicators such as EI, empathy, resilience etc be done in order to have an idea of the SIQ of the individuals.

- (iv) **Self-Awareness Scale:** Measure self-awareness using a scale that assesses civil servants' ability to recognize their strengths, weaknesses, values, and emotions.

- (v) **Compassion Scale:** Evaluate compassion using a scale that measures civil servants' ability to empathize with others, demonstrate kindness, and provide support. These could followed as a self-reporting mechanism and corroborate with 360-degree feedback report of the individual.

- (vi) **Mindfulness Scale:** Assess mindfulness using a scale that evaluates civil servants' ability to focus on the present moment, manage stress, and maintain a non-judgmental attitude.

- (vii) **Peer Feedback:** Encourage peer feedback and support among civil servants to foster a sense of community and shared growth.

- (viii) **End-Line Evaluation:** Conduct an end-line evaluation to assess the overall impact of the Spiritual Intelligence development program on civil servants' performance, well-being, and leadership capabilities.

ANNEXURE I (CHAPTER 3) - PILOT QUESTIONNAIRE-GOOGLE FORM

Section 1 of 4

Need of Spiritual Intelligence (SI) for Work Life Balance (WLB) in Civil Servants



The following questionnaire is designed to measure various behaviour, thought processes, and mental characteristics related to one's spiritual intelligence (SI). This survey aims to measure the level of SI in individuals and their impact on their Work Life Balance (WLB).

Read each statement carefully and choose which one of the five possible responses best reflects you by ticking the corresponding number. If you are not sure, or if a statement does not seem to apply to you, choose the answer that seems the best. The five possible responses are

1 – Not at all true of me | 2 – Not very true of me | 3 – Somewhat true of me | 4 – Very true of me | 5 – Completely true of me

Thanks

Air Cmde DK Sahani, Mob - 8130660755

Section 2 of 4

Demographic Details

Description (optional)

Your name (Optional)

Short answer text

Appointment in the Organization

Short answer text

Age * 25 - 35 35 - 45 45 - 50 > 50**Marital Status *** Married Unmarried

**Years of Service *** 0-10 y 11 - 15 y 15 - 20 y > 20 y**Section 3 of 4****Measure of Spiritual Intelligence**

Description (optional)

1. I recognize aspects of myself that are deeper than my physical body.

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

2. I have spent time contemplating the purpose or reason for my existence.

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

3. I am able to enter higher states of consciousness or awareness.

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

4. It is *difficult* for me to sense anything other than the physical and material.

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

5. I am aware of a deeper connection between myself and other people.

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

6. I am able to define a purpose or reason for my life.

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

7. I have often contemplated the relationship between human beings and the rest of the universe.

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

⋮

8. I recognize qualities in people which are more meaningful than their body, personality, or emotions.

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

9. Recognizing the nonmaterial aspects of life helps me feel centered.

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

10. I am able to find meaning and purpose in my everyday experiences.

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Section 4 of 4

Work Life Balance



Description (optional)

⋮

1. My ability to find meaning and purpose in life helps me adapt to stressful situations.

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

2. I am able to define a purpose or reason for my life.

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

3. When I experience a failure, I am still able to find meaning in it.

1

2

3

4

5

4. I believe that understanding my purpose of life contributes to my job satisfaction?

1

2

3

4

5

⋮

5. My Work Life Balance is Optimum in the present state?

1

2

3

4

5

6. I feel, my work responsibilities interfere with my personal life more than normal?

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

⋮

7. I often feel stressed due to work-related responsibilities?

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

8. I believe that practicing in spiritual intelligence helps manage stress and foster better Work Life Balance?

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

⋮

9. My organization is well-equipped to support me in achieving a healthy work-life balance.

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

10. I believe that enhancing my spiritual intelligence is a personal choice and has no relation with my work-life balance? *

1	2	3	4	5
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

ANNEXURE II (CHAPTER 3) - PILOT QUESTIONNAIRE

<u>PILOT QUESTIONNAIRE ON LIKERT SCALE TO MEASURE</u>	
<u>SPIRITUAL INTELLIGENCE</u>	
QN 1	I recognize aspects of myself that are deeper than my physical body.
QN2	I have spent time contemplating the purpose or reason for my existence.
QN3	I am able to enter higher states of consciousness or awareness.
QN4	It is difficult for me to sense anything other than the physical and material.
QN5	I am aware of a deeper connection between myself and other people.
QN6	I am able to define a purpose or reason for my life.
QN7	I often see issues and choices more clearly while in higher states of consciousness/awareness.
QN8	I have deeply contemplated whether or not there is some greater power or force (e.g., god, goddess, divine being, higher energy, etc.)
QN9	I have often contemplated the relationship between human beings and the rest of the universe.
QN10	I recognize qualities in people which are more meaningful than their body, personality, or emotions.
QN11	Recognizing the non-material aspects of life helps me feel centered.
QN12	I am able to find meaning and purpose in my everyday experiences.

PILOT QUESTIONNAIRE ON LIKERT SCALE TO MEASURE

WORK LIFE BALANCE

QN 1	My ability to find meaning and purpose in life helps me adapt to stressful situations.
QN2	I am able to define a purpose or reason for my life.
QN3	When I experience a failure, I am still able to find meaning in it.
QN4	I believe that understanding my purpose of life contributes to my job satisfaction?
QN5	My Work Life Balance is Optimum in the present state?
QN6	I feel, my work responsibilities interfere with my personal life more than normal?
QN7	I often feel stressed due to work-related responsibilities?
QN8	I believe that practicing in spiritual intelligence helps manage stress and foster better Work Life Balance?
QN9	I feel rejuvenated and refreshed during my time off from work, and I'm able to maintain that energy when I return to work.
QN10	My organization is well-equipped to support me in achieving a healthy work-life balance.
QN11	I believe that enhancing my spiritual intelligence is a personal choice and has no relation with my work-life balance?

ANNEXURE III (CHAPTER 3) - FINAL QUESTIONNAIRE

<u>FINAL PILOT QUESTIONNAIRE ON LIKERT SCALE TO MEASURE</u>	
<u>SPIRITUAL INTELLIGENCE</u>	
QN 1	I recognize aspects of myself that are deeper than my physical body.
QN2	I have spent time contemplating the purpose or reason for my existence.
QN3	I am able to enter higher states of consciousness or awareness.
QN4	It is difficult for me to sense anything other than the physical and material.
QN5	I am aware of a deeper connection between myself and other people.
QN6	I am able to define a purpose or reason for my life.
QN7	I have often contemplated the relationship between human beings and the rest of the universe.
QN8	I recognize qualities in people which are more meaningful than their body, personality, or emotions.
QN9	Recognizing the non-material aspects of life helps me feel centered.
QN10	I am able to find meaning and purpose in my everyday experiences.

PILOT QUESTIONNAIRE ON LIKERT SCALE TO MEASURE**WORK LIFE BALANCE**

QN 1	My ability to find meaning and purpose in life helps me adapt to stressful situations.
QN2	I am able to define a purpose or reason for my life.
QN3	When I experience a failure, I am still able to find meaning in it.
QN4	I believe that understanding my purpose of life contributes to my job satisfaction?
QN5	My Work Life Balance is Optimum in the present state?
QN6	I feel, my work responsibilities interfere with my personal life more than normal?
QN7	I often feel stressed due to work-related responsibilities?
QN8	I believe that practicing in spiritual intelligence helps manage stress and foster better Work Life Balance?
QN9	My organization is well-equipped to support me in achieving a healthy work-life balance.
QN10	I believe that enhancing my spiritual intelligence is a personal choice and has no relation with my work-life balance?

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