The Relationship between the Spiritual Intelligence and Perception of the Organizational Ethical Climate

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INTRODUCTION

Today’s complexity of organizations and the raise of violence in the work environment have led to the fact that managers and stakeholders of the organizations think about the reality of ethical organizational climate and how it impacts the better performance in the organizational settings. The ethical climate of the organization shows the behavioral values and shows the impact of ethics on the decisions of the organizational staff and principals.

To date, researches show that there are significant relationships between the organizational ethical climate and positive working outcomes such as organizational commitment, organizational citizenship behavior, efficiency, trust, spiritually and etc. other studies also indicate the impact of ethical organizational values on role conflict reduction [8], performance [10] and organizational identity [11].

Spirituality and ethical climate has been related to each other in some studies and in other studies there is no significant relationship between the spiritual intelligence and ethical climate. This implies that studies in this area are to some extent paradoxical and the results are not clear to the way to enable us to make a clear understanding of what is the real relationship between spirituality and ethical climate.

Studies are less in the area of the predictors of the organizational ethical climate and what really causes an organizational ethical climate emerge efficiently and to go towards better ethical organization.

One of the variables that is on the interest of the researchers in new decades is the spiritual intelligence of the staff. One of the first and introductory efforts for developing and exploring spiritual intelligence amongst his “intelligences” due to the challenge of codifying quantifiable scientific criteria. [3] Instead, Gardner suggested an “existential intelligence” as viable. [1] However, contemporary researchers continue explore the viability of Spiritual Intelligence (often abbreviated as “SQ”) and to create tools for measuring and developing it. So far, measurement of spiritual intelligence has tended to rely on self-assessment instruments, which some claim can be susceptible to false reporting.
Variations of spiritual intelligence are sometimes used in corporate settings, as a means of motivating employees [4] and providing a non-religious, diversity-sensitive framework for addressing issues of values in the workplace. [5] According to Stephen Covey, "Spiritual intelligence is the central and most fundamental of all the intelligences, because it becomes the source of guidance for the others." [6]

Current study aims to identify if there is a relationship between the spiritual intelligence and organizational ethical climate and its perceptions among individuals.

**Spiritual Intelligence:**

Definitions of spiritual intelligence rely on the concept of spirituality as being distinct from religiosity. [7] Danah Zohar has classified the dimensions of spiritual intelligence in the 12 categories as mentioned below [8].

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

In the definition of Robert Emmons spiritual intelligence is defined as "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment." [9] Emmons originally proposed the following components of spiritual intelligence:

1. The capacity to transcend the physical and material.
2. The ability to experience heightened states of consciousness.
3. The ability to sanctify everyday experience.
4. The ability to utilize spiritual resources to solve problems.
5. The capacity to be virtuous.

The fifth capacity was later removed due to its focus on human behavior rather than ability, thereby not meeting previously established scientific criteria for intelligence.

Frances Vaughan offers the following description: "Spiritual intelligence is concerned with the inner life of mind and spirit and its relationship to being in the world." [10]

Cindy Wigglesworth defines spiritual intelligence as "the ability to act with wisdom and compassion, while maintaining inner and outer peace, regardless of the circumstances." [11] She breaks down the competencies that comprise SQ into 21 skills, arranged into a four quadrant model similar to Daniel Goleman's widely used model of emotional intelligence or EQ. The four quadrants of spiritual intelligence are defined as:

1. Higher Self / Ego self Awareness
2. Universal Awareness
3. Higher Self / Ego self Mastery

David B. King has undertaken research on spiritual intelligence at Trent University in Peterborough, Ontario, Canada. King defines spiritual intelligence as a set of adaptive mental capacities based on non-material and transcendental aspects of reality, specifically those that:

"...contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendental aspects of one's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states." [12]

King further proposes four core abilities or capacities of spiritual intelligence:

1. Critical Existential Thinking: The capacity to critically contemplate the nature of existence, reality, the universe, space, time, and other existential/metaphysical issues; also the capacity to contemplate non-existential issues in relation to one's existence (i.e., from an existential perspective).
2. Personal Meaning Production: The ability to derive personal meaning and purpose from all physical and mental experiences, including the capacity to create and master a life purpose.
3. Transcendental Awareness: The capacity to identify transcendent dimensions/patterns of the self (i.e., a transpersonal or transcendent self), of others, and of the physical world (e.g., nonmaterialism) during normal
states of consciousness, accompanied by the capacity to identify their relationship to one's self and to the physical.

4. Conscious State Expansion: The ability to enter and exit higher states of consciousness (e.g. pure consciousness, cosmic consciousness, unity, oneness) and other states of trance at one's own discretion (as in deep contemplation, meditation, prayer, etc.).[13]

Also, Vineeth V. Kumar and Manju Mehta have also researched the concept, extensively. Operationalizing the construct, they defined spiritual intelligence as "the capacity of an individual to possess a socially relevant purpose in life by understanding 'self' and having a high degree of conscience, compassion and commitment to human values."[14]

**Organizational Ethical Climate:**

Organizational ethics is the ethics of an organization, and it is how an organization responds to an internal or external stimulus. Organizational ethics is interdependent with the organizational culture. Organizational ethical climate is also the perception of the individual employees about the ordinary climate of the organization regarding the valuing and implementing ethical considerations in the organizations.

There are at least four elements that aim to create an ethical culture and behavior of employees within an organization. These elements are:

1) a written code of ethics and standards (ethical code)
2) ethics training for executives, managers, and employees
3) the availability of ethical situational advice (i.e. advice lines or offices)
4) confidential reporting systems[10]

Organizations are constantly striving for a better ethical atmosphere within the business climate and culture. Businesses must create an ethical business climate in order to develop an ethical organization. Otherwise saying, companies must focus on the ethics of employees in order to create an ethical business. Employees must know the difference between what is acceptable and unacceptable in the workplace. These standards are found within the written code of ethics or may be referred to as the employee handbook. These standards are a written form of employee conduct and performance expectations.

Employee handbooks also commonly include rules concerning expectations and consequences that follow misconduct. Handbooks normally will clearly state the rules, guidelines, and standards of an organization as well as possible rules, regulations, and laws that they are bound by. Many company handbooks will include laws regarding sexual harassment, alcohol abuse, and drug/substance abuse.

For more information regarding situational ethical principles, refer to “Situational Ethics.”

**Research Hypotheses:**

H1: There is a significant relationship between spiritual intelligence and the perception of the ethicality of the organizational climate
H2: There is a significant relationship between critical thinking and the perception of the ethicality of the organizational climate
H3: There is a significant relationship between personal meaning and the perception of the ethicality of the organizational climate
H4: There is a significant relationship between transcendental awareness and the perception of the ethicality of the organizational climate
H5: There is a significant relationship between conscious state and the perception of the ethicality of the organizational climate

**Research Method:**

**Sample:**

Sample consisted of 211 employees of Pegah Milk Company in Iran.

**Measures:**

David King and Teresa L. DeCicco have developed a self-report measure, the Spiritual Intelligence Self-Report Inventory (SISRI-24) with psychometric and statistical support across two large university samples. In the current research also the scale of King and Teresa L. De Cicco has been used for measuring spiritual intelligence.

For measuring ethical climate, the questionnaire of Cullen (1987) adopted. Both measures gained a value of 0.76 in alpha Cronbach reliability test and face validity of the questionnaires approved by the experts (Two university professors).

**Analysis:**

Regression analysis using SPSS software used to analyze the Obtained data.
Results:
H1: There is a significant relationship between spiritual intelligence and the perception of the ethicality of the organizational climate.
For measuring this hypothesis, the regression analysis employed.

<table>
<thead>
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<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
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<td>.105</td>
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a. Predictors: (Constant), spiritual intelligence

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<td>Std. Error</td>
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<td></td>
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a. Dependent Variable: Ethicalclimate

As table shows, there is a significant relationship between spiritual intelligence and perception of organizational ethicality (p value is less than 0.05).

H2: There is a significant relationship between critical thinking and the perception of the ethicality of the organizational climate.
For measuring this hypothesis, the regression analysis employed.

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a. Predictors: (Constant), spirit

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<td>Std. Error</td>
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a. Dependent Variable: Ethicalclimate

As table shows, there is a significant relationship between critical thinking and perception of organizational ethicality (p value is less than 0.05).

H3: There is a significant relationship between personal meaning and the perception of the ethicality of the organizational climate.
For measuring this hypothesis, the regression analysis employed.

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a. Predictors: (Constant), meaning

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a. Dependent Variable: Ethicalclimate

As table shows, there is a significant relationship between personal meaning and perception of organizational ethicality (p value is less than 0.05).

H4: There is a significant relationship between transcendental awareness and the perception of the ethicality of the organizational climate. For measuring this hypothesis, the regression analysis employed.

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<th>Model</th>
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a. Predictors: (Constant), trans
As the table shows, there is a significant relationship between transcendental awareness and perception of organizational ethicality (p value is less than 0.05).

H5: There is a significant relationship between conscious state and the perception of the ethicality of the organizational climate

As table shows, there is a significant relationship between conscious state and perception of organizational ethicality (p value is less than 0.05).

Conclusions:
The aim of the current research was to investigate the impact of the emotional intelligence and perception of the ethicality within the Pegah Milk Company. The results showed that there is a significant relationship between spiritual intelligence and ethical work climate. This means that employees who are spiritually intelligent, percept organization more ethical than others or maybe they perceive ethical characteristics of organization better than the other employees. The results of this hypothesis are consistent with the results of Deshpande and Joseph. The results also indicated that there is a significant relationship between critical thinking and perception of ethicality in organization. May be this is due to the fact that critical thinkers better analyzed and perceive the ethical climate within the organization. Personal meaning also found to be very important and significant regarding to the ethical climate perception. This indicates that individuals who try to conceptualize the life events based on their personal meaning has a greater understanding of ethics and they behave more than others ethically. In fact the creation of the ethical climate to some extent is dependent to such behaviors. The results of the study showed that there are significant relationships also between awareness and conscious state and ethical perception of the climate. This indicates that people who are more aware of themselves and their abilities better understand ethical feature of the organizations.

REFERENCES


