

## ***Spiritual Intelligence (SQ): A Holistic Framework for Human Resource Development***

**Adeel AHMED<sup>1</sup>, Mohd Anuar ARSHAD<sup>2</sup>,  
Arshad MAHMOOD<sup>3</sup>, Sohail AKHTAR<sup>4</sup>**

**Abstract:** *The purpose of this review paper is to explore the relevance of human spiritual intelligence (SQ) in order to put forward a holistic framework for the development of human resources. It is postulated that a holistic mechanism leads to the incorporation of human spiritual intelligence for the best utilization of human resources. Authors also highlighted the other significant components of human intelligence (IQ, EQ) that are being implied in current human resource development (HRD) plans. However, it is noted that the present HRD approach is lacking the most influential element of SQ. With multi distinctiveness of SQ, researchers indicated that managers and practitioners need to understand in depth this most emerging component of human intelligence. Moreover, author's take-up critically the present practices of human resources that are being considered as below the standards as the number of behavioral issues has risen drastically in the recent time of period. Therefore, the proposed model intended to integrate all aspects of human intelligence (IQ, EQ, and SQ) in developing holistic framework for the prosperous employees of the organization. Researchers conclude with implication for future research and managerial practices as suggested by the holistic framework for HRD.*

**Keywords:** *Holistic, Human Intelligence, Spiritual intelligence, Human Resource Development.*

**JEL:** *L2, M53, M54.*

### **Introduction**

Since 1960s, the field of HRD has been developed within the field of human resource management (HRM) (McGoldrick & Stewart, 1996). Both fields almost share similar roots in the human psychology in the organizations (Tseng & McLean, 2008). Despite the deep roots of this discipline, HRD is being regarded as

---

<sup>1</sup> PhD Candidate, School of Management, Universiti Sains Malaysia & Assistant Professor, University of Turbat, Pakistan, e-mail address: adeelbaloch@gmail.com

<sup>2</sup> Senior Lecturer, School of Management, Universiti Sains Malaysia, e-mail address: anuar\_arshad@usm.my

<sup>3</sup> PhD Candidate, School of Management, Universiti Sains Malaysia, e-mail address: arshadchat@gmail.com

<sup>4</sup> PhD Candidate, School of Management, Universiti Sains Malaysia, e-mail address: sohail.khan997@yahoo.com

a new academic field for further extensive exploration to enrich the theoretical foundation (Werner & DeSimone, 2011). A number of researchers have sought over the decades to conceptualize HRD as a concept (Garavan, 1991; Weinberger, 1998; Tseng & McLean, 2008). However, as McGoldrick et al. (2003) suggested, that defining HRD is thwarted by the lack of boundaries and parameters. Since some other commentators define human resource development by placing emphasis on development, specifically the development that is associated with individual (Harrison, 1997). On the same line Stokes et al. (2016) argued that self-development initiatives reflect a growing approach to HRD. As a justification or impetus for investment in HRD represents a significant shift in thinking away from formalized, training type activities, to a more learner centered, facilitative, flexible and independent process from the learner perspective that shows a proactive strategy rather reactive approach.

The reason behind the need to define the discipline more thoroughly comes from the realization that people are the primary source of competitive advantages for any type of organization. In order to survive, organizations need to take advantage of the strategic potential and competencies of employees for the benefit of the organizations (Ruona & Lynham, 2004; Saru, 2007). HRD plays a key role in the development of organizations in an era of the rapid and continuous change (Griffin, Phillips, & Gully, 2016). Therefore, there is a need for HRD professionals to accept that HRD itself is a continuously evolving, adaptive concept; and they need to embrace change and ambiguity in order to help individuals and groups in facilitating changes and thinking ambiguity (Mankin, 2001). Consequently, HRD in the future is expected to be different as compared to the current practices of HRD (Gosney & Hughes, 2016; Mankin, 2001). Although many organizations implement different types of HRD models to enhance employees' effectiveness (Kumpikaite, 2008), there is still a lack of HRD model practices in the organizations (Wilson, 2014). It is because the concept of HRD deals with many facets of individual development including their physical, intellectual, emotional, political, and spiritual aspects (Khan & Khan, 2011; Pluta et al., 2016).

Furthermore, in today's highly-competitive and rapidly changing environment, HRD program is developed and practiced in certain organizations to enhance employees' effectiveness (Werner & DeSimone, 2011). The HRD process is used to develop HRD programs. In this sense, HRD programs become the outcome of the HRD process (Armstrong & Taylor, 2014). HRD programs are categorized into many different forms: employees' development, organizational development, career development, and performance support types of programs (Bryc, Rozycka-Tran & Szczepanik, 2015). Each program has its own set of input, process, output, and environmental context (Chalofsky, Rocco, & Morris, 2014; Rao, 2016). HRD program helps employees to develop their personal and organizational skills, knowledge, and abilities (McDonald & Hite, 2005). HRD programs were translated into the annual training calendar of the organization, which helps maintain an efficient and competent environment in the organizations

for employees' effectiveness. In true sense employees are perceived as the most valuable assets in the organization that have unlimited capability to learn, grow, and improve effectiveness in organizations (Nafukho & Muyia, 2014).

### **Conventional Model of Employee Behavior.**

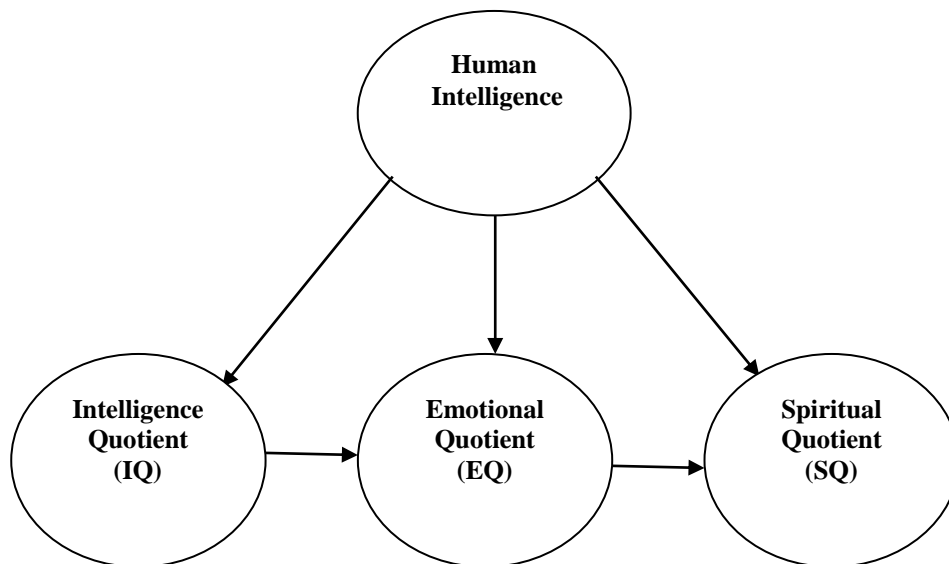
In general, employee behavior is considered as the most critical aspect for HRD program design, delivery and implementation. The conventional model of organizations in developing their employees is more focused on enhancement of individual's knowledge, skills, abilities (IQ) and emotions (EQ). However, despite this immense interest in human resources, organizations are tending to fail to have holistic approach of human resource development Werner & Desimone (2008) presented a model of employee behavior and identified the basic factors that shape individual behavior in two important categories which are internal and environmental forces. Their model depicts that employee related forces are motivation, attitudes and KSA (Knowledge, Skills, and Abilities), likewise, environmental factors are supervisors, the organization and colleagues. Generally, majority of organizations are much meticulous with regard to the inclusion of these attributes in the HRD programs. However, the employee behavior model is more focused and based on rational (IQ) and emotional (EQ) aspects for human development. As a result, employees will conduct their behaviors depend upon cognitive and non cognitive characteristics, for instance, education, skills, abilities, experience, emotional intelligence and spiritual intelligence (Wright, 2008). In addition, the present study instill that without considering spiritual development of human resources the logic (IQ) and emotions (EQ) could not be only sufficient source for human being to perform greatest performances.

### ***Overview of Human Intelligence***

Since the beginning of the 20th century, modern psychology has attempted at large to explore human intelligence and proposed a number of significant empirical conclusions on the scientific measurement of the human intelligence (Nevo, 1997). At that time human intelligence was equated with IQ (Intelligence Quotient) and psychologists devised a test that could measure individuals' IQ scores, and these tests were used to sort out the one who is most intelligent. By the 1960s, IQ tests and scores became very controversial as that the test was measuring a particular kind of intelligences, such as rational, logical, and linear intelligence, whereas this kind of intelligence only used to solve certain kinds of logical problems and become very constructive for strategic thinking (Zohar & Marshall, 2004).

The foundation of human intelligence theories originated from the Greek philosophy. The nature of human intelligence is considered one of the most and highly debatable areas of psychological theory and research (Solso & Reiss, 2005).

The concept of human intelligence has been defined in several ways, including the abilities of reasoning, understanding, problem solving, abstract thought, learning and planning. In psychology, the term ‘human intelligence’ is used to describe an ability to apply knowledge in order to manipulate one’s environment or to think in the abstract to solve problems. Zohar and Marshall (2000) also stated that this type of intelligence is one of the most desirable human behavioural qualities in today’s society. This assumption is consistent with the views of many researchers e.g. Gould and Gould (1994) and Zohar and Marshall (2004) that human intelligence can be perceived as an essential key to success in life. The theory of multiple intelligence was discovered by Howard Gardner as a model of human intelligence, which stated that each type of intelligence provides a theoretical foundation for recognizing the different talents and abilities that people possess. Gardner (1993) and Zohar and Marshall (2000) asserted that the different types of human intelligence are anatomically separated from each other. Indeed, they are widely used concurrently and complemented one another as skills develop. Human intelligence is divided into three primary types of intelligence, namely Intelligence quotient (IQ), Emotional quotient (EQ), and Spiritual quotient (SQ) (Zohar & Marshall, 2000).

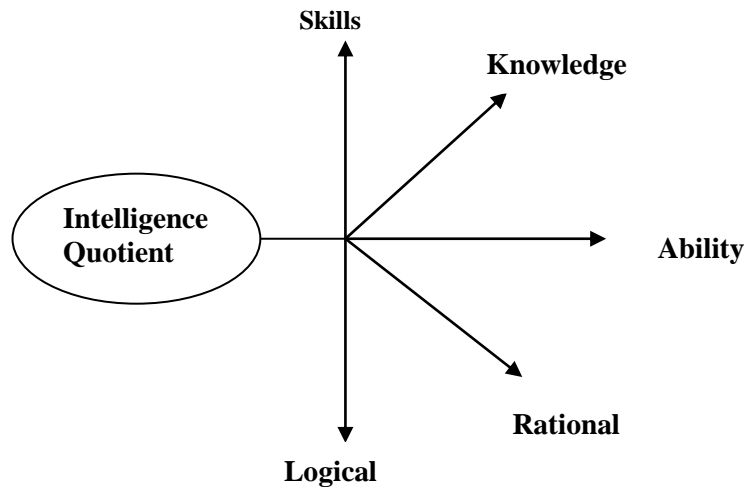


**Figure 1. Three levels of Human Intelligence System**

### **Intelligence Quotient (IQ)**

The concept of IQ is actually one of the most robustly debated topics within intelligence theory. In fact, little consensus were found on the definition of intelligence whereby, Neisser, Boodoo, Bouchard, Boykin, Brody, Ceci, Halpern,

Loehlin, Perloff, Sternberg, & Urbina, (1996), Sternberg, (1997), and Pinker (1997) define intelligence as the ability to attain goals in the face of obstacles by means of decisions based on rational rules. In addition, Chiu, Hong, and Dweck (1994), define intelligence as the level of skills and knowledge currently available for problem-solving. On top of that, Emmons (2000), given some specific domains of intelligence which are: breadth of knowledge, depth of knowledge, performance accomplishments, automaticity or ease of functioning, skilled performance under challenging conditions, generative flexibility, and speed of learning and developmental change. It was indicated that IQ is the primary intelligence used in HRD activities in organizations. The role of IQ, as an organizational intelligence, means the development of employees 'skill, thinking, knowledge, ability, rational and logical skills. High degree of IQ is often a prerequisite for the organization growth up to the top ranks of business, today. However, it is inadequate to predict executive competence and corporate success. However, high IQ alone does not guarantee that a person is able to be an outstanding employee and get promoted ahead of others. Hence, Cherniss (2010) argued that success in work and life depends on more than just the basic cognitive abilities typically measured by IQ tests and related measures but it also depends on a number of personal qualities that involve the perception, understanding, and regulation of emotion.

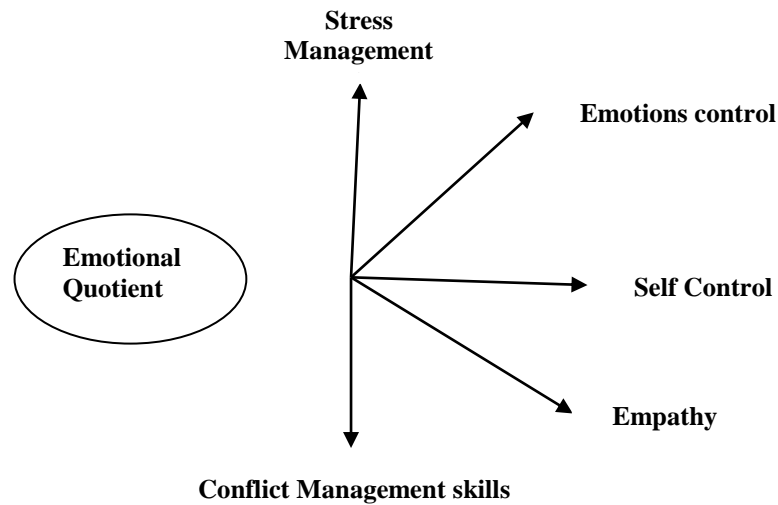


**Figure 2. Intelligence Quotient**

**Emotional Quotient (EQ)**

Academicians (Androniceanu, Ciobanu, 2015), practitioners, business leaders and psychologists have shown enormous attention towards the importance of EQ in the HRD (Burbach, Barbuto & Wheller, 2003). Back in 1990, the concept of EQ was first coined by Salovey and Mayer (1990) and the researchers argued

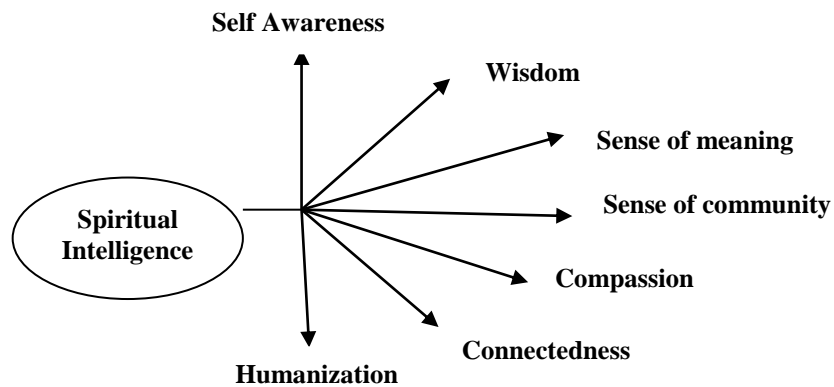
that emotional quotient (EQ) is a type of social intelligence, that is individual ability to monitor their own and others' emotions, to discriminate among them and to use that information to guide their thinking and actions. Emotional quotient has its roots in the notion of social intelligence as first proposed by Thorndike in 1920. Later on, the idea was popularized by Daniel Goleman's best-selling book *Emotional Intelligence* (1995), in which he claimed that EQ is beyond the IQ and has significant effects on person's life outcomes. Mayer and Salovey (1997) have conceptualized emotional quotient as a set of mental abilities concerned with emotions and the processing of emotional information. In reality, employees face various problems and experience dynamic states of emotional feelings such as anger, anxiety, stress and frustration at work. Many organizations attempted to enhance employees' ability in dealing and controlling their emotional state which has affect on their work performance and job satisfaction. The reason is that an effective management of positive and negative emotions of employees oneself and others could help in dealing with work related issues and promote appreciative interpersonal relationships. For example, such abnormalities which are the result of stress, and anger could be prevented through effective training mechanism such as stress and anger management that will ultimately influence human behavior and improve communication skills (Besharat, 2007). Intelligently, controlling the emotions of oneself and understanding the emotions of others in any environment could be sooth full in achieving ones goals (Mayer & Salovey, 2005). However in the recent time researcher postulated the threshold of human intelligence goes beyond EQ. Thus, this statement further highlights that the importance of SQ is being ignored in the frame of human intelligence and more specifically in human resources development process.



**Figure 3. Emotional Quotient**

**Spiritual Intelligence (SQ)**

Modern research has established amazing findings that would substantiates the notion of religion and spirituality has a substantial connection with optimal existence and human well-being, that is believed to provide a proper function of meaningful life (Miller-Perrin & Mancuso, 2014). Worldwide spiritual wisdom has always given great importance for the purification of the heart and this purity leads to quality of decision making where intellect or reason couldn't be enough source of consciousness (Zsolnai, 2011). As the fact is that the spiritual body is connected to the uppermost level of wisdom and forms the source of pure realization. Spirituality can provide answers to multiple a dilemma which are experienced in real life and is therefore, creating increasingly interest of entrepreneurs, managers and business leaders (Nandram, 2010). In recent years, spirituality has been considered as an central element of intelligence because it predicts functioning and adaptation, and offers capabilities that enable people to solve problems and attain goals (Taghizadeh Yazdi, 2015). Besides that, spiritual intelligence established as a viable intelligence, and this acknowledgment is being vigorously manifested in the spheres of business world (Sisk, 2015). The multiple intelligence theory of Gardner's (1983) suggests that the concept of spirituality as form of intelligence based upon a series of related but distinct cognitive processes and abilities that leads an individual to understand his\her surrounding and live a better life. Although, intelligence with spirituality was not addressed in key domains of Gardner's theory, later researcher suggested existential and moral intelligence may be part of the theory (Gardner, 2000). In a nutshell, the Holistic Human Resources Development (HHRD) model should incorporate the elements of IQ, EQ and SQ as their main contents in enhancing the quality and worthy of the employees in the organization. Below is the proposed diagram of the HHRD model to the organization (Refer to figure 5).



**Figure 4. Spiritual Intelligence**

### **Diverse views on Spiritual Intelligence**

According to Wink and Dillon (2002), spiritual intelligence (SQ) is built through the accumulation of separate experiences, that is, individuals increasingly experience an expanded commitment to engage in actual spiritual practices. In addition, Ronel and Gan (2008) define SQ as an ability to understand the world and oneself through God-centeredness and to adapt one's life accordingly. In fact, it is a basic ability that shapes and directs all other abilities and there are several attributes of SQ, such as faith, humility, gratitude, integrative ability, the ability to regulate emotions, morality and the ability for moral conduct, and the ability for forgiveness and love, are portrayed in a non-inclusive description. On top of that, Nachiappan et al. (2014), define SQ as the abilities to act accordingly, being empathy and intelligent to maintain internal and external freedom without considering any conditions. On the other hand, Zohar and Marshall (2004) and Rousseau (2014) interpret SQ as the intelligence with which we access our deepest meanings, values, purposes, and highest motivations in positive ethical spectrum. Therefore, in short, SQ means the ability to behave with wisdom and compassion while maintaining inner and outer peace (equanimity) regardless of the circumstances (Wigglesworth, 2011). Spirituality encompasses the way an individual lives out his or her sense of interconnectedness with the world through an ability to tap into deep resources comprising truth, service, and wholeness reflecting self awareness and unity (Howard, 2002).

From the literature, it is evident the number of dimensions or components has been recommended and validated by scholars in defining the concept of spiritual intelligence. In the context of present study the core components of spiritual intelligence (i.e., wisdom, sense of community, and sense of meaning) are adopted from literature as these variables are widely accepted while defining the concept in the body of knowledge. In brief, several authors 'advocates that spiritual intelligence is the wisdom intelligence and consider it as a holistic expression of spiritual intelligence (Rovers & Kocum, 2010; Zohar & Marshall, 2004). Moreover, Vaughan (2002) reported that spiritual maturity is expressed through person's wisdom and compassionate deeds that would contribute to the holistic development of the human. Recent scholarship provides compelling correlations between spirituality and good business (Brophy, 2014; Geh, 2014), and it has gained the interest of both scholars and practitioners (Hicks, 2003; Kinjerski & Skrypnek, 2008; Krishnakumar & Neck, 2002). In addition, Karakas (2010) confirmed that the incorporation of spirituality at work increases employees 'well-being by increasing their morale, commitment, and productivity; and decreases employees 'stress, burnout, and work holism in the workplace.

### **Theoretical and Practical Significance of Holistic Framework**

Academician urged that human resource practices have great influence on human behavior and it has strong influence on overall organizational performance

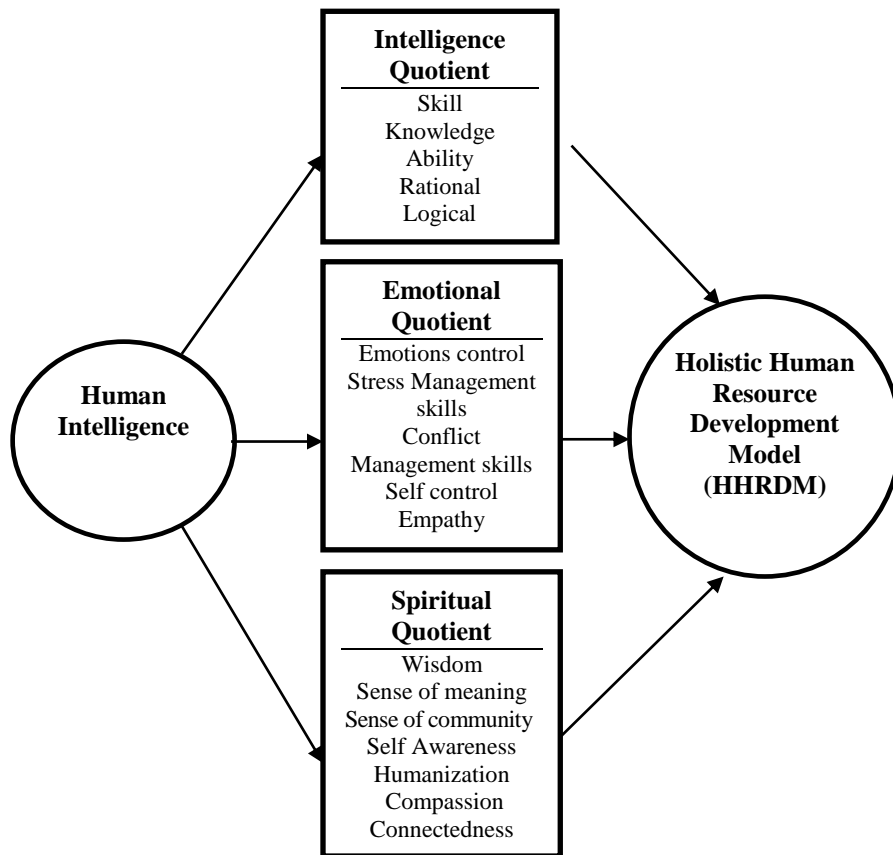


(Noor et al., 2016; Podsakoff et al., 2011). Till date HRD scholars underpinned only the enormous impact of intelligence quotient (IQ) and emotional intelligence (EQ) for developing human resources (Farnia et al., 2016). In fact the subject of spiritual intelligence gaining a great momentum in both popular and scholarly literature and people use their spiritual intelligence to discover what is critical in life, particularly in their own lives, and what they can bring to nourish the world (Sisk, 2015). Whereas, employee's spiritual intelligence is considered as a key contributor or predictor to work performance and builds structural relationships among different set of organizational variables (Rani et al., 2013). However, the significance of individual spiritual attributes and competencies in organizational life treated as missing attribute in the theory and in practice (Gotsis & Kortezi, 2008).

Certainly, spiritual intelligence strengthen human integrative perception of wholeness and thinking beyond materialism, which push people towards spiritual path and also help them to cope with painful circumstances (Ronel & Gan, 2008). As a result, managers must apply their collective intelligence (IQ, EQ, and SQ) in the process of decision making, thinking, and behaving at the work place (Fry et al., 2011). Moreover, Hoover (2014) claimed that it is possible to design and implement spiritual actualization learning system within the organization. The comprehensiveness of this application is also supported by Ronel and Gan (2008) and they declared that spiritual intelligence cover all key domains of human functions that is the central capability to live one's life with values, motivation, intentions, emotions, and personality structure

Previous literature shows the vital importance of spiritual intelligence and its impact on organizational variables. However, from the theoretical perspective present study will add new insights in the body of knowledge through proposing the significant diverse dimensions of spiritual intelligence such as wisdom, sense of community, and sense of meaning and so on , in developing human resources that is expected to have greater positive outcomes, more specifically reduce prevailing moral abnormalities in organizations. The study hopes to shed light on the imperative role human spiritual intelligence for better understanding of such practices to enhance employee good conduct. Further, while most of the previous studies have only focused on limited components of the human intelligence and its association with HRD. This study contributed and examined one of the neglected dimensions of human intelligence (SQ) which has been highlighted as a enormous strength of individuals in recent scholarships (Walsh & Reams, 2015). So far, theoretically, literature revealed that the component of IQ and EQ in human resource development design has been explored to large extend, however, researchers emphasized on the insertion of spiritual intelligence in the framework of human resource development. Thus, this study adds in the body of knowledge while exploring and adopting spiritual intelligence for development of human resources.

From the practical perspective, in general it is anticipated that this study serve as a base for encountering employees deviant behavior. Practically, this study will shed light on the aforesaid relationship among the variables in resolving the human behavioral crises in organization. This study also expects to find out that spiritual intelligence will have higher impact on employee behaviors. The study will also helpful for the policy makers and practitioners to revisit their human development programs. It is hoped that proposed concept will helps managers to have greater understanding on employee’s behavioral aspects and organization may employ the holistic framework of this study in their strategy in order to tackle unacceptable behaviors of employees. This study will be useful for mangers of any industry either that are in public or private organization. Further, it is noted that human behavioral crises are witnessed globally, it is hoped that based on the significance of model similar studies will be carried out in the future studies.



**Figure 5. Holistic Human Resource Development Model (HHRDM)**

### **Conclusion and Future Research**

In recent years, a notable increase of research work on the topic of spiritual intelligence (SQ) has been observed. The growth and scope over last decade demonstrate that SQ, represents a fruitful area of interest for the researchers. However, there is a dearth of studies on spiritual intelligence and its relation to employee behavior as number of researchers suggested this notion for further in depth exploration (Bandsuch & Cavanagh, 2005; Geigle, 2012; Martin & Hafer, 2009; Saks, 2011; Vandenberghe, 2011). Consequently, as suggested in present study, the inclusion of spiritual intelligence in the organization's HRD model will prosper humanization among employees as well as enhances commercial benefits to the organization (Ronel & Gan, 2008). On the other side, in present scenario HRD programs needs to be re-designed and consideration of employees entire being (mind, body, and spirit) would creates a climate for holistic flourishing of the employees (Poole, 2009). Therefore, there is a great call for redesigning HRD philosophy in a holistic manner in order to establish greater satisfaction for all stakeholders (Marques, 2005; Thakadipuram, 2010). Subsequently, the holistic human resource development program will enhance the quality of employees where they do not only come at work with their bodies and minds but also with heart, soul, creativity and divine spirit (Karakas, 2010). Further, Guillén et al. (2014) claimed that there is a rising interest regarding employee moral and spiritual motives that also help managers in developing human resources, decision making, to be on right direction, to gain valuable organizational outcome and improved esprit de corps for better consideration of employee work. Thus, the pursuance for holistic human resource development is indispensable for exploration, learning, growth and accomplishment in existing workplace environment (Thakadipuram, 2010). Keeping in view above justifications present study proposed the insertion of SQ to fill existing gaps in order to contribute in the body of knowledge.

Authors of the paper expect future research will be carried out in detail on spiritual intelligence with respect to HRD. It is suggested that this idea might be tested empirically to gain more interesting scientific findings. Similarly, while exploration of the present area researcher may look into theoretical justifications for future investigations. All of these recommendations may contribute in establishing the holistic human resources in the organization that could bring utmost prosperity and improving themselves to deal with difficult problems of today's world.

### **Acknowledgment**

Researchers are thankful to IPS fellowship scheme Universiti Sains Malaysia, 11800, Penang, Malaysia for providing the necessary facilities and support for conducting this research.

***References***

Androniceanu, A., Ciobanu, A., (2015). Civil Servants Motivation and Work Performance in Romanian Public Institutions. *Procedia Economics and Finance*, vol.30, pp.64-74.

Armstrong, M., Taylor, S. (2014). *Armstrong's handbook of human resource management practice*: Kogan Page Publishers.

Bandsuch, M. R., Cavanagh, G. F. (2005). Integrating spirituality into the workplace: theory and practice. *Journal of management, spirituality & religion*, 2(2), pp. 221-254.

Besharat, M. A. (2007). Psychometric properties of Farsi version of the Emotional Intelligence Scale-41 (FEIS-41). *Personality and Individual Differences*, 43(5), pp. 991-1000.

Brophy, M. (2014). Spirituality Incorporated: Including Convergent Spiritual Values in Business. *Journal of business ethics*, pp. 1-16.

Bryc, H., Rozycka-Tran, J., Szczepanik, J., (2015). Cross-cultural differences in metacognitive self. *Economics and Sociology*, vol. 8(1), pp. 157-164.

Burbach, M. E., Barbuto, J. E. Jr., & Wheller, D.W. (2003). Linking An Ability Model of Emotional Intelligence to Transformational Leadership behaviors. <http://cpbacourses.crieghton.edu/MAM/2003/papers/burbach.doc>.

Chalofsky, N. F., Rocco, T. S., Morris, M. L. (2014). *Handbook of human resource development*: Wiley Online Library.

Cherniss, C. (2010). Emotional intelligence: New insights and further clarifications. *Industrial and Organizational Psychology*, vol.3, pp. 183–191.

Chiu, C., Hong, Y., & Dweck, C. S. (1994). Toward an integrative model of personality and intelligence: A general framework and some preliminary steps. In R. J. Sternberg & P. Ruzgis (Eds.), *Personality and intelligence*, pp. 104–134. New York: Cambridge University Press.

Emmons, R. A. (2000). Is spirituality an intelligence? Motivation, cognition, and the psychology of ultimate concern. *International Journal for the Psychology of Religion*, vol.10(1), pp.3-26. doi: 10.1207/S15327582IJPR1001\_2.

## Spiritual Intelligence (SQ): A Holistic Framework for Human Resource Development

Garavan, T.N. (1991), Strategic human resource development, *Journal of European Industrial Training*, vol. 15, pp. 17-30.

Geigle, D. (2012). Workplace Spirituality Empirical Research: A Literature Review. *Business & Management Review*, vol.2(10).

Farnia, F., Nafukho, F. M., Garavan, T. (2016). Emotional intelligence research within human resource development scholarship. *European Journal of Training and Development*, vol.40(2).

Gardner, H. (1983). *Frames of mind: The theory of multiple intelligences*. New York, NY: Basic Books.

Gardner, H. (2000). A case against spiritual intelligence. *The International Journal for the Psychology of Religion*, 10(1), 27-34. doi: 10.1207/S15327582IJPR1001\_3.

Geh, E. Z. (2014). Organizational spiritual leadership of worlds "made" and "found": An experiential learning model for "feel". *Leadership and Organization Development Journal*, vol.35(2), pp. 137-151.

Goleman, D. (1995). *Emotional intelligence: Why it can matter more than IQ*. New York: Bantam.

Gotsis, G. , Kortezi, Z. (2008). Philosophical foundations of workplace spirituality: A critical approach. *Journal of business ethics*, vol.78(4), pp. 575-600.

Gould, J. L., Gould, C. G. (1994). *The animal mind*.

Gosney, M. W., Hughes, C. (2016). Critical Thinking in HRD: A Path Forward. *The History of Human Resource Development*, pp. 149-158, Springer.

Griffin, R. W., Phillips, J. M., Gully, S. M. (2016). *Organizational behavior: Managing people and organizations*: Nelson Education.

Guillén, M., Ferrero, I., & Hoffman, W. M. (2014). The Neglected Ethical and Spiritual Motivations in the Workplace. *Journal of business ethics*, pp. 1-14.

Harrison, R. (1997) *Employees Development, Institute of personnel and development*, London.

Hicks, D. A. (2003). *Religion and the workplace pluralism, spirituality, leadership*. Cambridge: Cambridge University Press.

## Spiritual Intelligence (SQ): A Holistic Framework for Human Resource Development

Hoover, J. D. (2014). How “whole” is whole person learning? An examination of spirituality in experiential learning. *Developments in Business Simulation and Experiential Learning*, p. 34.

Howard, S. (2002). A spiritual perspective on learning in the workplace. *Journal of managerial psychology*, vol.17(3), pp. 230-242.

Karakas, F. (2010). Spirituality and performance in organizations: A literature review. *Journal of business ethics*, vol.94(1), pp.89-106.

Khan, M. T., Khan, N. A. (2011). “Integrated concept of human resource development (Proposing new model for HRD)”. *Far East Journal of Psychology and Business*, vol.5(5), pp. 85-96.

Krishnakumar, S., Neck, C. P. (2002). The - whatl, - whyl and -howl of spirituality in the workplace. *Journal of managerial psychology*, vol.17(3), pp. 153-164.

Kinjerski, V., & Skrypnek, B. J. (2008). “The promise of spirit at work: increasing job satisfaction and organizational commitment and reducing turnover and absenteeism in long-term care”. *Journal of gerontological nursing*, vol. 34(10), p. 17.

Kumpikaite, V. (2008). Human resource development in learning organization. *Journal of business economics and management*, vol.9(1), pp. 25-31.

Mankin, D. P. (2001). A model for human resource development. *Human Resource Development International*, vol.4(1), pp. 65-85.

Martin, T. N., Hafer, J. C. (2009). Models of emotional intelligence, spiritual intelligence, and performance: a test of Tischler, Biberman, and McKeage. *Journal of Management, Spirituality and Religion*, vol.6(3), pp. 247-257.

Marques, J. (2005). “HR's crucial role in the establishment of spirituality in the workplace”. *Journal of the American Academy of Business*, vol. 7(2), pp. 27-31.

Mayer, J. D. & Salovey, P. (1997). 'What is Emotional Intelligence?,' In P. Salovey and D. Sluyter (Eds.), *Emotional development and emotional intelligence*, pp. 3-31, New York: Basic Books.

Mayer, J. D. (2005). A tale of two visions: Can a new view of personality help integrate psychology?, *American Psychologist*, vol.60(4), p.294.

Mcdonald, K. S., Hite, L. M. (2005). Reviving the relevance of career development in human resource development. *Human Resource Development Review*, vol. 4(4), pp. 418-439.

Mcgoldrick, J., Stewart, J. (1996). The HRM-HRD nexus. *Human Resource Development: Perspectives, Strategies and Practice*, vol. 9(27).

Mcgoldrick, J., Stewart, J., Watson, S. (2003). *Understanding human resource development: a research-based approach*: Routledge.

Miller-Perrin, C., Mancuso, E. K. (2014). *Faith from a Positive Psychology Perspective*: Springer.

Nachiappan, S., Andi, H. K., Veeran, V. P., Ahmad, A. I., & Zulkafaly, F. H. M. (2014). Analysis of Cognition Integration in Intelligence Quotient (IQ), Emotional Quotient (EQ) and Spiritual Quotient (SQ) in Transforming Cameron Highlands Youths through Hermeneutics Pedagogy. *Procedia-Social and Behavioral Sciences*, vol. 112, pp. 888-897.

Nafukho, F. M., Muyia, M. A. (2014). Emotional Intelligence and Its Critical Role in Developing Human Resources. *Handbook of Human Resource Development*, pp. 623-639.

Nandram, S. S. (2010). *Spirituality and business*: Springer.

Neisser, U., Boodoo, G., Bouchard, T. T., Jr., Boykin, A. W., Brody, N., Ceci, S. J., Halpern, D. F., Loehlin, J. C., Perloff, R., Sternberg, R. J., & Urbina, A. (1996). Intelligence: Known and unknowns. *American Psychologist*, vol. 51, 77–101.

Nevo, B. (1997). *Human intelligence*. Tel Aviv: The Open University of Israel (Hebrew Edition).

Noor, A. N. M., Khalid, S. A., Rashid, N. R. N. A. (2016). *The Relationship Between Human Resource Diversity Management Practices and Organizational Citizenship Behavior*. Paper presented at the Proceedings of the 1st AAGBS International Conference on Business Management 2014 (AiCoBM 2014).

Pluta, A., Rudawska, A., Magala, S., Magala, S. (2016). Holistic approach to human resources and organizational acceleration. *Journal of Organizational Change Management*, 29(2).

## Spiritual Intelligence (SQ): A Holistic Framework for Human Resource Development

Podsakoff, N. P., Whiting, S. W., Podsakoff, P. M., Mishra, P. (2011). Effects of organizational citizenship behaviors on selection decisions in employment interviews. *Journal of Applied Psychology*, vol. 96(2), p. 310.

Poole, E. (2009). Organisational spirituality—A literature review. *Journal of business ethics*, vol.84 (4), pp. 577-588.

Rani, A. A., Abidin, I., & Hamid, M. (2013). The impact of Spiritual Intelligence on Work Performance: Case studies in government Hospitals of East Coast of Malaysia. *The Macrotheme Review*, vol. 2(3).

Rao, T. V. (2016). *Performance Management: Towards Organizational Excellence*: SAGE Publications India.

Ronel, N., & Gan, R. (2008). The experience of spiritual intelligence. *The Journal of Transpersonal Psychology*, vol.40(1), pp. 100-119.

Rovers, M., Kocum, L. (2010). Development of a holistic model of spirituality. *Journal of Spirituality in Mental Health*, vol.12(1), pp. 2-24.

Ruona, W. E., Lynham, S. A. (2004). A philosophical framework for thought and practice in human resource development. *Human Resource Development International*, vol.7(2), pp. 151-164.

Saks, A. M. (2011). Workplace spirituality and employee engagement. *Journal of management, spirituality & religion*, vol. 8(4), pp. 317-340.

Salovey, P., & Grewal, D. (2005). “The science of emotional intelligence”. *Current directions in psychological science*, vol.14(6), pp. 281-285.

Salovey, P., Mayer, J. D., Goldman, S., Turvey, C., Palfai, T., 1995. Emotional attention, clarity and repair: exploring emotional intelligence using the Trait Meta-Mood Scale. In: Pennebaker, J.W. (Ed.), *Emotion, Disclosure and Health*. American Psychological Association, Washington DC, pp. 125–154.

Saru, E. (2007). Organisational learning and HRD: how appropriate are they for small firms?, *Journal of European Industrial Training*, vol.31(1), pp. 36-51.

Sisk, D. A. (2015). Spiritual intelligence developing higher consciousness revisited. *Gifted Education International*.

Solso, R. L., Reiss, M. (2005). *Kognitive Psychologie*: Springer Heidelberg.



## Spiritual Intelligence (SQ): A Holistic Framework for Human Resource Development

Sternberg, R. J. (1997). The concept of intelligence and its role in lifelong learning and success. *American Psychologist*, vol.52, pp. 1030–1037.

Stokes, P., Baker, C., Lichy, J. (2016). The Role of Embedded Individual Values, Belief and Attitudes and Spiritual Capital in Shaping Everyday Postsecular Organizational Culture. *European Management Review*.

Taghizadeh Yazdi, M. R. (2015). Quantitative assessment of spiritual capital in changing organizations by principal component analysis and fuzzy clustering. *Journal of Organizational Change Management*, vol.28(3), pp. 469-485.

Thakadipuram, T. (2010). Leadership wholeness: A human resource development model. *Human Resource Development International*, vol. 13(4), pp. 463-475.

Tseng, C.-C., Mclean, G. N. (2008). Strategic HRD practices as key factors in organizational learning. *Journal of European Industrial Training*, vol. 32(6), pp. 418-432.

Vandenberghe, C. (2011). Workplace spirituality and organizational commitment: an integrative model. *Journal of management, spirituality & religion*, vol. 8(3), pp. 211-232.

Vaughan, F. (2002). What is spiritual intelligence?, *Journal of Humanistic Psychology*, vol. 42(2), pp. 16-33.

Walsh, R., Reams, J. (2015). Studies of Wisdom: A special issue of integral review. *Integral Review*, vol. 11(2).

Weinberger, L.A. (1998), Commonly held theories of human resource development, *Human Resource Development International*, Vol. 1, pp. 75-93.

Werner, J. M., Desimone, Randy, L., (2008). *Human Resource Development*, 5<sup>th</sup> Edition South western.

Werner, J. M., Desimone, R. L. (2011). *Human resource development*: Cengage Learning.

Wigglesworth, C. (2012). *SQ21: The twenty-one skills of spiritual intelligence*. New York, NY: Select Books.

Wilson, J. D. (2014). Human Resource Development Practices and Orthodoxies. *Human Resource Development Quarterly*, vol.25(4), pp. 493-497.

**Spiritual Intelligence (SQ): A Holistic Framework for Human Resource Development**

Wink, P., & Dillon, M. (2002). Spiritual development across the adult life course: Findings from a longitudinal study. *Journal of Adult Development*, vol.9(1), pp. 79–94.

Zsolnai, L. (2011). *Spirituality and ethics in management*, vol. 19, Springer Science & Business Media.

Zohar, D. & Marshall, I. (2000). *SQ: Connection with our spiritual intelligence*. New York, NY: Bloomsbury.

Zohar, D. & Marshall, I. (2004). *Spiritual capital: Wealth we can live by*. San Francisco, CA: Berrett-Koehler.