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2020

The Relationship between Spiritual Intelligence and Organizational Identification: A Correlational Research Study

Paschal L. Dawson
Walden University

Walden University

College of Management and Technology

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Paschal L. Dawson

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Review Committee
Dr. David Banner, Committee Chairperson, Management Faculty
Dr. Paul Frankenhauser, Committee Member, Management Faculty
Dr. Howard Schechter, University Reviewer, Management Faculty

Chief Academic Officer and Provost
Sue Subocz, Ph.D.

Walden University
2020

Abstract

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by

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MBA, University of Maryland University College, 2012

MSM, University of Maryland University College, 2008

DMIN, Trinity Evangelical Divinity School, 2004

MA, Webster University, 1993

MDIV, The Iliff School of Theology, 1987

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Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Leadership and Organizational Change

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Abstract

Employees who have lower levels of organizational identification (OID) can exhibit negative perceptions of leaders and managers within the organization. Lower levels of OID can lead to adverse employee attitudes and behaviors. Grounded in the social identity theory and spiritual intelligence (SQ) construct, the research questions for this quantitative correlation study were to investigate the relationship between SQ and OID. A simple random probability sampling design was used to sample midlevel supervisors and frontline managers using online self-report surveys. A total of 74 midlevel supervisors and 76 frontline managers completed the Spiritual Intelligence Self-Report Inventory and Mael and Ashforth's OID Six-Item Scale. The Spearman's rho correlation results were significant, with high levels of SQ associated with lower levels of OID. The results of the bivariate regression analysis were statistically significant and revealed that SQ predicted OID. A key recommendation is for organizational leaders to develop future leaders and managers who can effectively utilize SQ and OID in building quality relationships with frontline employees. The implications for positive social change include the potential for supervisory and frontline managers to create viable work contexts that enhance employees' attitudes, promote community and trusting relationships, and foster a sense of meaning in workload responsibilities.

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Dedication

I dedicate this major work to God, His son, Jesus Christ—my Savior and Redeemer, and to the many individuals who have impacted my life in significant and transformative ways. I am grateful to God—my reassuring presence and constant companion, my rock and my shield. I am thankful to my younger sister, the late Kathy L. Dawson—my inspiration in perseverance and tenacity; and to my sister-in-law, the late Janice "Cricket" Hawkins for her capacity to live life with courage, love, and strength. The impact of both of their lives are forever felt deeply within my heart and in the lives of those they have left behind. To my parents, the late Edna Dawson and the late Paschal Dawson, Jr., I will forever remember your eternal love and limitless dedication to our family and the exemplary ways in which you shared that deep-abiding love with your children. In life, you instilled faith and hope; taught us to work hard, to be patient and unrelenting in the face of adversity, to reach forward towards the achievement of our best selves and the dreams we aim to realize. Most importantly, you taught us to care for and treat others with respect and to give of ourselves to make the world and the lives of those in need better.

I also dedicate this work to the life and memory of the late Mrs. Gloria A. Hawkins and the late Mrs. Lubertha Grayson. These two remarkable women poured love unceasingly into my life and treated me with the respect and favor of a precious son, that they had birthed themselves. Their undying, unconditional love, unshakeable faith in God, powerhouse strength, and integrity were hallmark characteristics they embodied and lived daily in word and in deeds.

Acknowledgments

I am thankful for my surviving siblings, Barbara, Danny, David, Shanda—and my Uncle Joe Richards; you have been a firm foundation and a strong support network. My two amazing sons, Christopher and Nicholas, you're my greatest blessing, my pride and joy. My wonderfully awesome wife, Janet, you have been my encourager, strength, my trusted confidante, my best friend, my inspiration. To my dynamic committee chair, Dr. David Banner; methodologist, Dr. Paul Frankenhauser, and university research reviewer, Dr. Howard Schechter—and trusted friends, Dr. Angelo Lamar and Dr. Krasimir Karamfilov—thank you for your guidance and support during this marathon academic journey.

To the many exemplars who have modeled examples of excellence and faith, and who have provided encouragement, guidance, and fellowship—thank you! Many thanks to my brother and best friend, Reverend William C. Gipson, Vice Provost, University of Pennsylvania; to my former shipmates and sojourners in the U.S. Navy Chaplaincy, Chaplain Gerald Davis and Chaplain Leslie Sias. Thank you to an ecumenical and nondenominational network of friends and fellow ministers. Profound gratitude to the clergy, laity, and parishioners of the Louisiana Annual Conference (Fourth Episcopal District), particularly, Lane Chapel Christian Methodist Episcopal (CME) Church, and those members I shepherded in my formative years of Christian and pastoral ministry. I am deeply indebted to you for recognizing in me qualities for leadership and for encouraging me to emerge from the shadows of inaction onto a lighted path of active ministries within various local churches and in the military sea services. You have shown

love unconditionally, mentored unsparingly, and infused high moral excellence into me. You lived and modeled faith; shown persistence when times were intransigently challenging. You exhibited a steadfast devotion to others—a perpetual legacy I will honor and perpetuate for the remainder of my God-given days. And to my incomparable father-in-law, Mr. John E. Hawkins—a man of moral excellence, goodness, and wholeness, thank you for modeling what it means to be a true leader. You are a remarkable man!

Finally, to my cherished heroes, I thank the late Dr. Martin Luther King, Jr. and my highly esteemed seminary professor, the late Dr. Vincent Harding. You will forever stand as exemplars of greatness and agents of change. Your humanitarian efforts, philanthropic contributions, and scholarly writings have served to transform lives of diverse populaces across the globe. You have helped to ameliorate adverse living conditions and lives of individuals marginalized by restrictive laws and political gerrymandering. You worked inexorably to break down walls that were designed to relegate people to the margins of economic, political, and social prosperity and stuck on the periphery of equal justice and freedom. Three inspiring quotes by Dr. Benjamin Mays and Dr. Martin L. King, Jr., respectively, serve as beacons of guiding light that continues to illumine my path and provide inspiration especially during life's most challenging and tumultuous times:

> *It must be borne in mind…that the tragedy in life does not lie in not reaching your goal. The tragedy lies in having no goal to reach. It isn't a calamity to die with dreams unfulfilled, but it is a calamity not to dream. It is not a disaster to be unable to capture your ideal, but it is a disaster to have no ideal to capture. It is not a disgrace not*

to reach the stars, but it a disgrace to have no stars to reach for. Not failure, but low aim is the sin. (Philpot, 1972, p. 37)

Without God, all of our efforts turn to ashes and our sunrises into darkest nights. Without him, life is a meaningless drama in which the decisive scenes are missing. But with him, we are able to rise from tension-packed valleys to the sublime heights of inner peace, and radiant stars of hope against the nocturnal bosom of life's most depressing nights. (Philpot, 1972, p. 16)

Life's most persistent and urgent question is, "What are you doing for others?" (Philpot, 1972, p. 12).

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Chapter 1: Introduction to the Study

In a world marked by fear and uncertainty, social and political unrest, and greed and inequality, there exists a crisis of confidence in leadership (Duignan & Bhindi, 1997; George, 2003; Honiball, Geldenhuys, & Mayer, 2014; Karakas, 2010; Karakas & Sarigollu, 2013). This crisis has been fueled by corporate fraud, ethical scandals, and the self-promoting pursuits of corporate, government, and religious leaders (Fry & Nisiewicz, 2013; George, 2003; Karakas, 2010).

Examples of leader abuses, indiscretions, and moral failures are well-documented in scholarly and professional literature on ethics, organizational leadership, management, psychology, and religion (Ashforth, Schinoff, & Rogers, 2016; Fry & Nisiewicz, 2013; Karakas, 2010; Karakas & Sarigollu, 2013). From malfeasance of top business executives (Fry & Nisiewicz, 2013; Waddock, 2005) to scandalous schemes of business and governmental officials (Karakas, 2010) to sexual misconduct of medical and religious leaders (Maier & Crist, 2017; Waddington, 2016), this loss of confidence has led to uncertainty in leaders' trustworthiness. These abuses of power and breaches of trust indicate that we need substantive leaders who are worthy of emulation, respect, and trust (George, 2003; Karakas, 2010; Waddock, 2005).

This research study investigates the relationship between spiritual intelligence (SQ) and organizational identification (OID). The findings of the study may provide benefits for potential social change for professional leadership development. The research findings may also aid in improving the quality of middle and frontline managers and their relationships with their employees. Clifton and Harter (2019) posited that the quality of

the manager can transform organizational culture, develop and maximize employee potential, inspire others, build trusting relationships, create and lead change, effectively communicate with clarity, and hold themselves and others accountable. Developing quality managers is therefore key to building successful employees, organizations, and teams. The central question guiding this research study is, *Is there a relationship between SQ and OID?*

The research study will be presented in the following order of sequence. First, the background of the study will be presented, followed by the research problem and the purpose of the study. Next, the research question and hypotheses will be outlined. Following this, I will discuss the theoretical foundation and nature of the study. I will provide key definitions of research terms; discuss assumptions, delimitations, and limitations; and explain the significance of the study. Finally, the chapter will conclude with a summary of its key points.

Background of the Study

Since the beginning of the new millennium, SQ has grown in relevance and research interest. Covey (2004) noted that SQ has become increasingly mainstream in scientific and philosophical discourse. Early pioneers and trailblazers of SQ, such as Buzan (2001), Emmons (1999, 2000a, 2000b), Gardner (1983, 1999), Noble (2000), Sisk and Torrance (2000), Vaughan (2002), Wigglesworth (2014), Wolman (2001), Zohar and Marshall (2000), and Zohar (2005) have helped to advance and promote SQ in the mainstream academic discussion and solidified its placement in the psyche of researchers and practitioners alike.

Gardner's (1983) groundbreaking theory of multiple intelligence (MI) proposed a plurality of intelligences. SQ, as intelligent quotient (IQ), is one among many intelligences. Emotional intelligence (EI) is another intelligence drawing upon the work of Gardner's MI. The research on EI conducted by Salovey and Mayer (1990), Mayer, Salovey, and Caruso (2000), Boyatzis and McKee (2002), and particularly Goleman (2006), drew upon the MI theory and its "personal intelligences" (i.e., interpersonal intelligence and intrapersonal intelligence; Gardner, 1999, p. 43; Goleman, 2006). In formulating his canon of intelligences, Gardner (1999) considered an existential intelligence (a version of SQ) as a "ninth intelligence" (p. 64) but could only consider existential intelligence as the "8½ intelligences" (Gardner, 1999, p. 66; Wolman, 2001, p. 60). Gardner deduced that the inclusion of existential intelligence as a ninth intelligence was too confusing and that it varied vastly from the other intelligences. As such, only a partial inclusion could be reasonably acceptable.

Unlike SQ, OID has had an extensive history of research explorations and of scientific investigations. Rooted in the social identity theory (SIT), OID has been studied in relation to transformational leadership (TL) (Schuh, Zhang, Egold, Graf, Pandey, & van Dick, 2012), leader-member exchange (LMX) (Huang, Lin, Jun, 2014), job satisfaction (Loi, Chan, & Lam, 2014), organizational commitment (Bano, Chaddha, & Hussain, 2015; Mael & Ashford, 1992), organizational citizenship behavior (OCB) (Chen & Yang, 2012), and work engagement (Karanika-Murray, Duncan, Pontes, & Griffiths, 2015). Although researchers (Huang, Lin, & Xie, 2014; Loi et al., 2014) have conducted independent research studies on SQ and on OID separately, research studies that have

investigated the relationship between SQ and OID are currently nonexistent. This gap in literature provides the impetus for this doctoral research endeavor.

By investigating this gap in the literature, the goal is to obtain findings that may support the potential connection between SQ and OID (Schuh, et al., 2012). In addition, this research investigation may also offer insight into how organizational leaders may improve leadership effectiveness, management potential, and overall organizational efficacy relative to employee relations, interpersonal relationships, and performance metrics (Hansen, Byrne, & Kiersch, 2014). Importantly, this study may help organizational executive leaders and mid-level managers understand how SQ may develop and foster OID in frontline team managers and employees. Further, it may help address how lower-level managers can create positive work environments and assist leadership with planning, designing, and implementing effective leadership strategies. This would be beneficial to all levels of the organizational hierarchy.

In this quantitative research study, I will investigate SQ in relationship to OID to determine if the variables are statistically significant and relevant to facilitating leadership behavior among midlevel supervisors and frontline managers (Leedy & Ormrod, 2016). The lack of attention to the relationship between SQ and OID is a prevailing incentive and rationale for the study. Also, the potential benefits to leadership and management praxis are of considerable interest to me and hopefully to those who are seeking ways to achieve the highest standards of excellence in themselves and their organizations.

Problem Statement

Leadership today is in peril. A crisis of confidence abounds (George, 2003). Public trust is at a critical low. Top executive leaders have abused power, sacrificed values, violated public trust, and bankrupted unsuspecting victims (George, 2003; Honiball et al., 2014). As a result, subordinates have experienced fear, insecurity, and uncertainty; and sometimes they are left alienated, demoralized, dissatisfied, marginalized, and unhappy (Honiball et al., 2014). The loss of values and meaningful living traditions in the workplace have left employees to battle profound existential problems in solitary isolation (Silingiene & Skeriene, 2016).

Decisive and transformative change to how organizational leaders behave and transact business is essential to reversing the plummeting approval ratings and leadership failures around the globe. The general problem is that there is a deficiency of SQ among leaders and managers (Foster, 1988; Waddock, 2005; Wigglesworth, 2014). The specific problem is that there is a need for spiritually intelligent leaders with high OID who can thrive in a world dominated by relativity, selfishness, and volatility (Silingiene & Skeriene, 2016).

Today's organizational workplace needs quality leaders who represent their organizations in positive ways and who exemplify the highest qualities in action and word in the workplace (George, 2003; Korazija, Zizek, & Mumel, 2016; Wigglesworth, 2014). Moreover, the organizational workplace needs leaders and managers who demonstrate maturity in leadership and managerial actions, behavior, and practices, and

who are effective models and positive representatives of the organization (Korazija et al., 2016; Wigglesworth, 2014).

Top and mid-level leaders and managers with high SQ and OID can potentially enhance leadership effectiveness, foster overall organizational performance, and improve service quality among frontline managers and their employees (Saad, See, Adil, & Kassim, 2015; Wigglesworth, 2014). Through spiritual intelligence, managers and supervisors may be able to facilitate a sense of identification and oneness that could consequently foster employee extra-effort for the sake of the organization at large (Schuh et al., 2012, p. 421). Both the organization and organizational constituency could benefit from the ongoing contributions of dedicated members of the leadership community. Those leaders could achieve salubrious ends that benefit the health and improve the deleterious conditions of the organization and its membership.

Purpose of the Study

The purpose of this quantitative, correlational research study is to statistically investigate the relationship between SQ and OID. The independent variable, SQ, is defined as "the ability to behave with wisdom and compassion, while maintaining inner and outer peace, regardless of the situation" (Wigglesworth, 2014, p. 10). The dependent variable, OID, is defined as the "perception of oneness with or belongingness to an organization, where the individual defines him or herself in terms of the organization in which he or she is a member" (Loi, Chan, & Lam, 2014, p. 42; Mael & Ashforth, 1992, p. 104; Schuh et al., 2012, p.423).

Research Questions and Hypotheses

The proposed research questions and null and alternative hypotheses that will be used to direct the research study are as follows:

RQ1: What is the relationship between SQ and OID?

H_01_1: There is no statistically significant relationship between SQ and OID.

H_11_1: There is a statistically significant relationship between SQ and OID.

RQ2: What predictive relationship does SQ have on OID?

H_02: SQ does not predict OID.

H_12: SQ does predict OID.

Theoretical Foundation for the Study

The theoretical foundation of this study comprises human intelligence, MI, spirituality, and SIT. Each element will be discussed sequentially in the following sections. A more detailed explanation of each element will be provided in Chapter 2.

Human Intelligence and the Theory of Multiple Intelligences

Human intelligence is an abstract concept that first developed during the nineteenth century when French psychologists, such as Alfred Binet (the father of modern IQ test) and Theodore Simon, began testing its utility for measuring cognitive ability (Noruzi & Rahimi, 2010; Wigglesworth, 2014). The term is derived from the word *intellegere,* meaning "to discern, comprehend," or "choose between" (Daderman, Ronthy, Ekegrem & Mardberg, 2013, p. 62). Defined initially as a strictly cognitive product of inherited genes, it was based on the degree of intellectual or rational abilities an individual possessed (Gardner, 1999; Zohar & Marshall, 2000). In theory and in practice,

IQ was thought to be the sole determinant for classifying individuals according to intellectual capability and ability to rationalize and solve problems (Covey, 2004; Gardner, 1999; Wigglesworth, 2014).

Contrastingly, the paradigmatic work of psychologist Howard Gardner (1983, 1999) challenged this singular understanding of intelligence and proposed the MI theory. In his book *Frames of Mind: The Theory of Multiple Intelligence,* Gardner (1983) debunked the notion of IQ as the only form of intelligence. Rather, Gardner asserted that IQ is only one form of intelligence in a wider spectrum of intelligences (Goleman, 2005).

Regarding the theory of multiple intelligences, Gardner proposed seven distinct intelligences: musical, logical-mathematical, linguistic, spatial, bodily-kinesthetic, interpersonal, and intrapersonal. The list of seven intelligences was later expanded to include an eighth intelligence, naturalist intelligence (Gardner, 1999; Wigglesworth, 2014). A ninth intelligence was considered; however, Gardner decided against the addition of existential intelligence to the list of intelligences. Even so, Gardner's theory of multiple intelligence is foundational to the later development of other forms of intelligences, namely, emotional intelligence (EQ) and SQ. Gardner's MI will be further explicated in the literature review in Chapter 2.

Spirituality

Spirituality is foundational to yet distinct from spiritual intelligence (Emmons, 2000). Within its own schematic framework, spirituality has been a subject of research investigation for researchers and practitioners (Ashmos & Duchon, 2000; Flores, Green, Duncan, & Carmody-Bubb, 2013; Fry & Nisiewicz, 2000; Giacalone & Jurkiewicz,

2013; Rosseau, 2014; van Der Walt & De Klerk, 2014). Yet, no single conceptual definition of spirituality exists (Hill & Dik, 2012). Rosseau (2014) noted its variation of meanings and explained that the exact definition of the term remains a matter of debate and research investigation.

Despite the lack of a conceptual meaning, spirituality is understood as either a noun or a verb (Ashforth & Pratt, 2010). As a noun, spirituality is a state of being. As a verb, it is a process or a journey (Ashforth & Pratt, 2010). According to Ashford and Pratt (2012), three ingredients makeup spirituality: (a) a transcendence of self, (b) holism and harmony, and (c) growth.

Transcendence of self is the connection to something larger than oneself that extends beyond narrow personal confinements; holism is the successful integration of distinct aspects of an individual's makeup that engenders unity, coherence, and self-awareness; harmony informs behavior; and growth is the process of self-realization through self-development and the pursuit of one's highest aspirations, goals, or potential (Ashforth & Pratt, 2010). Based on these elements, spirituality is a quest for self-transcendence, a synthesis of personal attributes, and a process of growth and development. In conjunction, spirituality is both a state of being and a journey.

Being multi-dimensional in applications and practices, spirituality has been practiced within the context of religion (Hill & Dik, 2012), explored in nonreligious settings apart from religious influences (Rousseau, 2014), researched empirically as a coextension of the workplace (workplace spirituality; Giacalone & Jurkiewicz, 2013), and examined as a discrete yet relational link to spiritual intelligence (Emmons, 2000a,

2000b; Gardner, 1999; Wigglesworth, 2014; Zohar & Marshall, 2000). The extensive

research on spirituality has proven substantial in the furtherance of research investigation

and practices among academic, business, healthcare, and social science investigators, and

practitioners (Krok, 2015, Rousseau, 2012; Silingiene & Skeriene, 2016). Moreover, the

extensive empirical field work on spirituality has also led to fruitful outcomes that are

based on the potential relationships between spirituality and identity (Crossman, 2016)

and spirituality and intelligence (Emmons, 2000a; Wolman, 2001). Both correlational

relationships will be explored further in the literature review in Chapter 2.

Social Identity Theory

According to the SIT, individuals define themselves in terms of the organization

of which they are members (Ashforth & Mael, 1989; Karanika-Murray, Duncan, Pontes,

& Griffiths, 2015). Based on SIT, social identity is derived primarily from a group or

organizational membership (Ashforth & Mael, 1989; Tajfel & Turner, 1985). SIT

maintains that individuals classify or categorize themselves and others according to

various categories or characteristics (i.e., ethnicity, culture, gender, generation, sex, or

religion) representative of the membership's social category with which they are aligned

or associated (Crossman, 2016; Tajfel & Turner, 1979, 1986). Within these categories,

individuals create order in their social environments and identify where they belong

within their social contexts (Ashforth & Mael, 1989; Crossman, 2016).

By means of identifying with a leader, group, organization, or team, employees

endeavor to fulfill two driving and fundamental needs: (a) to grow and develop (self-

enhancement) and (b) to mitigate uncertainty (uncertainty reduction; Hogg & Terry,

2000; Karanika-Murray, Duncan, Pontes, & Griffiths, 2015). To satisfy these two basic needs, individuals seek to identify or affiliate with a social entity that will enable them to flourish personally, professionally and organizationally, and protect them against workplace events (i.e., workplace violence, globalization, loss of values, etc.) that threaten their well-being and livelihood (Silingiene &Skeriene, 2016).

The Nature of the Study

The nature of this research study is to investigate the statistical relationship between two variables using a correlational research methodology. For this correlative quantitative study, the sampling unit of analysis is mid-level supervisors and frontline managers (Frankfort-Nachmias & Nachmias, 2008). The nonprobability sampling design will ensure that both mid-level supervisors and frontline managers will be sampled. A sampling of mid-level supervisors and frontline managers were recruited using an approved online, web-based population of supervisors and managers to ensure adequate numbers of respondents are represented in both groups. G*Power **t** test, a priori power analysis was used to calculate the appropriate sample size. The analysis of the research methodology is provided in greater details in Chapter 3. Research participants will comprise a group of mid-level supervisors and a group of frontline team managers.

The assessment tools for this study consisted of the Spiritual Intelligence Self-Report Assessment Inventory (SISRI-24) (King, 2008; King & DeCicco, 2009) and Mael and Ashforth's (1992) OID six-item assessment scale (Schuh et al., 2012). An approved, web-based forum will be used to survey participants for data collection. Statistical analyses of the collected data will be analyzed using IBM SPSS 25. Relevant statistical

significance, research findings and implications will be reported in Chapter 4 and Chapter 5 of this study.

Definitions

The quantitative research study will explore the correlation or relationship between SQ and OID. The following definitions defined the study's research variables and associated construct and theories.

*Human Intelligence***:** Gardner (1999) defined intelligence as "a biopsychological potential to process information that can be activated in a cultural setting to solve problems or create products that are of value in a culture" (p. 33-34). Emmons (2000a) defined intelligence as an individual's ability to behave or function in a manner that facilitates goal attainment and problem-solving through an appropriation of relevant information (Emmons, 2000a). Wigglesworth (2014) defined intelligence as "a psychobiological potential to process information so as to solve problems or to fashion products that are valued in at least one cultural context" (p. 17). Based on these definitions, intelligence is the innate ability or inborn capability to act, behave, function, and appropriate information in such a way that facilitates goal realization and the creation of end products valuable in one or more cultures.

In addition, Wigglesworth posited that intelligence constitutes three integral parts: nature, nurture, and results. Nature is an individual's inborn ability, which can be nurtured through effort and practice, and consequently produces results (goal attainment and problem solving; Wigglesworth, 2014). Essentially, intelligence is an inborn

capability that an individual develops through effort and practice, resulting in an anticipated outcome (Wigglesworth, 2014).

Spirituality: According to Wigglesworth (2014), spirituality is "an innate human need to be connected to something larger than one's self, something an individual consider to be divine or of exceptional nobility" (p. 8).

Spiritual Intelligence: Wigglesworth (2014) defined the independent variable, spiritual intelligence, as "the ability to behave with wisdom and compassion, while maintaining inner and outer peace, regardless of the situation" (p. 8).

Organizational identification, the dependent variable, denotes an employee's perception of oneness with the organization and leads to the shaping of individuals' attitudes and behavior (Schuh et al., 2012). Distinguished from organizational commitment, organizational citizenship behavior, internalization, psychological ownership, and professional and occupational identification, OID is defined as "the perception of oneness with or belongingness to an organization, where the individual defines him or herself in terms of the organization (s) in which he or she is a member" (Mael & Ashforth, 1992, p. 104; Galvin, Lange, & Ashforth, 2015; Mael & Ashforth, 1992). Individuals with OID also experience the organization's successes and failures as their own (Mael & Ashforth, 1992).

Social Identification: Social identification functions to cognitively segment and order the social environment; in addition to, enabling an individual to locate or define him-or herself within that social context (Ashforth & Mael, 1989). According to Tajfel (1978), social identity is "that part of an individual's self-concept which derives from his

[her] knowledge of his or her membership of a social group (or groups) together with the value and emotional significance attached to that membership" (p. 63). "Social identification, then, is the perception of belongingness to a group classification" (Mael & Ashforth, 1992, p. 104). Through social identification, individuals perceive themselves "as psychologically intertwined" (Mael & Ashforth, 1992, p. 105) with the group, sharing commonly in its destiny and experiencing its successes and failures. Organizational identification is a form of social identification where individuals are defined in terms of their membership in a group or organization (Mael & Ashforth, 1992).

Assumptions

Related to this research study are three assumptions. First, I assumed the online sample population would provide a wide-ranging field of prospective participants who may be willing to participate in the study. Second, research participants may have perceived or understood SQ differently based on personal experience and cultural orientation. The term intelligence may denote a different experience for ethnic or racial group participants. A third assumption was that frontline managers can authentically practice SQ in the workplace without fear that their intentions may be misconstrued as attempts to espouse or promote adherence to a specific religious faith or spiritual orientation.

Scope and Delimitations

The design of this study was to investigate the correlation or relationship between SQ and OID. Strategic, top-level executive leaders and managers were excluded from the study; only eligible midlevel supervisors and frontline team managers in the web-based

forum were sampled. Consequently, the findings may not be generalizable to other sample locations or populations.

Only after requisite approval, such as Internal Review Board (IRB) approvals, were granted did data collection commence. Data collected and reported was limited to the self-reported responses collected from eligible participants who agreed to participate in the study. The purpose for acquiring a sample for analysis was to confirm or disconfirm the alternative and null hypotheses of the research study.

Limitations

There are three limitations in this study. The first limitation of this study was my potential bias. My religious beliefs and spiritual perspectives are rooted in the biblical teachings and interpretations of the Christian faith and may become points of entry for which tendentious biases may comingle with the interpretive research processes of the study.

A second limitation of this study was its relatively small sample size of 150 frontline managers and midlevel supervisors and frontline managers, with a distribution of 76 and 74, respectively, in each group. Due to this limitation, the transferability of the research for future studies may be circumscribed to the specific online population.

Third, research participants who profess a religious or spiritual grounding may be more inclined to participate than individuals who lack such allegiance. Therefore, research findings will be tenuous at best, not generalizable to other populations. Thus, future research investigations, more expansive in scope, will be necessary to determine relevance to other populations or diverse groups.

Significance of the Study

The study and the literature review will be based on the understanding that organizational leaders influence and shape attitudes and behavior of lower ranking members of the organization.

Significance to Theory

My aim in conducting this study is to advance the body of knowledge, scholarly discussion, and academic literature on SQ and SQ. In many sectors, spirituality and EQ are terms familiar to employees; but SQ is far less commonly used by employees. The implementation of this research study may raise social awareness regarding the meaning of SQ and its importance to individual development and applicability within the workplace.

Emmons (2000) argued that the framework of SQ can potentially provide a context wherein distinct research findings within psychology of religion and spirituality can be synthesized and where novel insights emerging from new research findings can advance understanding into the spiritual basis of behavior. The focus here is to ascertain if a correlation exists between SQ and OID and to determine what implications this correlation may have for midlevel supervisors and frontline managers, theory development, and future research.

Significance to Practice

People who work full time spend more time at work than doing any other activity (Dik, Bryne, & Steger, 2013). Due to this time commitment, the workplace continues to serve a central role in the lives of employees (Giacalone & Jurkiewicz, 2010). Leaders,

managers, and subordinates share in the mission of serving the goals and objectives of the

organization. Within the context of the workplace, members of the organization establish

relationships; share common experiences with fellow co-workers; discuss global and

political occurrences; and express personal disappointments, frustrations, concerns,

doubts, and fears. At the workplace, individual leaders and employees connect with

fellow co-workers, leaders, and the organization in ways that engender fulfillment and a

sense of membership (Fry & Nisiewicz, 2013; Giacalone & Jurkiewicz, 2010). It is

within the context of the workplace that individuals bring their entire beings and search

for balance and wholeness (Dik et al., 2013; Honiball et al., 2014).

SQ may help leaders, managers, supervisors, and subordinates find fulfillment

and transcendence in the workplace. An individual with SQ may be able to foster OID

that translates into leadership behavior that benefits the entire organization and its

members (Schuh, Zhang, Egold, Graf, Pandey, & van Dick, 2012). According to

Daderman, Ronthy, Ekegren, and Mardberg (2013), SQ is "values driven and enables

individuals to understand people with very different points of view, sustain faith during

challenging times, and recognize the voice of the 'higher self'" (p. 63). SQ and OID may

benefit organizations in ways that strengthen communal ties, build meaningful and

sustaining relationships, and foster unity or solidarity in divisive moments.

In addition, the research findings may provide executive leadership with another

avenue or tool to assist leaders and managers with building relationships of respect, trust,

and commitment (Northouse, 2019). Furthermore, the study may yield insight as to how

OID could foster a sense of connection between leader and follower that manifests itself in superior performance, employee satisfaction, and job retention.

Significance to Social Change

The potential social change aspect of the study has implications for business leaders and managers. Four implications apply. The first social change implication is the empowerment of supervisory and frontline managers to create viable work contexts that enhance employee attitudes and behaviors, engender trusting community relationships, and foster a sense of meaning and purpose in the performance of workload responsibilities (Fry & Nisiewicz, 2013; Giacalone & Jurkiewicz, 2003; Karakas, Sarigollu, & Kavas, 2015).

Korazija, Zizek, and Mumel (2016) asserted that workplace changes have created a different set of needs, needs that are more complex and that require leaders and managers to possess more emotional and SQ than previously required. With the coming of the age of information and the explosion of the Internet, jobs today require creativity, ingenuity, and innovation (Korazija et al., 2016). The development of workplace opportunities that creatively engage the human mind is therefore paramount (Korazija et al., 2016).

Secondly, the aim of the study is to develop understanding that equips managers with knowledge and insight on how they can help their employees achieve an emotional and psychological bond with their leaders and the organization, and to align employees' personal goals and values with those of their organization and vice versa (Crossman, 2015; Karanika-Murray, Duncan, Pontes, & Griffiths, 2015). Karanika-Murray et al.

(2015) asserted that individuals who are bonded psychologically to their organizations have a high propensity to internalize the aims and goals of the organization and become more engaged in their work and involved in accomplishment of the organizational objectives. Developing follower OID through the praxis of SQ is the focus and goal of this research study.

Third, frontline managers with an enhanced organizational identification can serve as catalysts of positive social change and positively influence the attitudes and behaviors of subordinates for the betterment of the entire organization. The study may also increase understanding as to how top business leaders may appeal to talented individuals who have business acumen and specialized skills to remain within their companies and positions.

Fourth, research findings may also assist managerial executives with implementing sound initiatives and improvement strategies that foster trust and a rebuilding of relationships between leaders and followers, thereby engendering a sense of purpose in subordinates while they are at work. Also, the research findings may help both midlevel supervisors and frontline managers create environments whereby dialogues and conversations may be had about what SQ and OID may look like in a diverse workplace context, and how SQ may be experienced in a safe place and presented in a non-offensive and non-threatening manner.

Finally, human resources professionals may be able to guide supervisors and managers in ensuring person-environment fit (P-E) and suitable placements of employees in accordance to candidates' disposition, interests, and skills (Milliman, Bradley-Geist, &

Gatling, 2017). Employers may also establish mentoring programs whereby future managers and leaders are nurtured by individuals who are high in SQ and OID.

Summary and Transition

The focus of Chapter 1 is to present the variables of the research study and describe the problem and the knowledge gap in the literature. The research questions and hypotheses, theoretical framework, and the study's potential contributions provide a solid foundation upon which Chapter 2 can be established and launched. Chapter 2 will build upon Chapter 1 with a thorough review of the literature related to the research study's proposed constructs and theories. In addition, research studies and findings germane to this research study will be identified and presented in Chapter 2.

Chapter 2: Literature Review

Leadership today is in crisis (George, 2003). Public trust in leadership is also in decline (Karakas, 2010). This leadership crisis and loss of confidence have contributed to a breakdown in the relationship between leaders and followers. The dissonance between supervisors and subordinates has led to employee disengagement, low morale, job dissatisfaction, withdrawal, turnover intention, and voluntary separation (Collins, 2012; Mitroff & Denton, 1999; Moreland, 2013).

However, despite the relational decline between supervisors and subordinates, the former can reverse the trajectory of the decline and engender in the latter a sense of connection and belongingness. This reversal could be manifested in the latter's added-efforts on behalf of the organization (Schuh, Zhang, Egold, Graf, Pandey, & van Dick, 2012, p. 421), manifested in the accomplishment of superior performance results and quality leader-follower relationships (Bachelder, 2015).

The purpose of this quantitative research study is to (a) determine if there is a correlation between SQ and OID and (b) to ascertain if a relationship between SQ and OID has implications for midlevel supervisors and frontline managers. The question for consideration is, what correlation or relationship exists between SQ and OID for these leaders within the organization? The goal is to determine the effects of SQ and OID in fostering leadership behavior and a sense of belongingness to the organization that creates a willingness to dispense extra energy in service of the collective goals of the organization.

While researchers (Jiaxin, Lin, & Xie, 2014; Loi, Chan, & Lam, 2014; Wigglesworth, 2014) have conducted qualitative and quantitative studies that have focused separately on SQ and OID, research studies that have investigated the relationship between SQ and OID are currently nonexistent. This gap in the literature provides the impetus for this doctoral project.

Three areas of scholarly literature will be investigated. The first area of investigation will focus on human intelligence and spirituality and the relationship between the two schemas. The second area of investigation will examine the scholarly literature on SQ. The third and final area of literature investigation will comprise a review of the literature on OID. The section will conclude with a summary and transitional material connecting the gap in the literature to the research methods that will be explicated in Chapter 3.

Literature Search Strategy

The literature search strategy comprised searches in *Google Scholar*, *ABI/INFORM, Academic Source Complete, Academic Search Complete, Business Source Complete, Emerald Insight, ProQuest Dissertations and Theses, Thoreau Multi-Database,* and *PsycArticles* by accessing the Walden University Library electronic system. The scholarly, peer-reviewed articles on spirituality, SQ, SIT, and OID were retrieved using the following key terms and phrases: *social identity, spiritual intelligence and identity, social identity and organizational identification, spirituality, spiritual intelligence and leadership, spirituality and emotional intelligence, spirituality and intelligence, spiritual intelligence, multiple intelligence (MI), organizational*

identification and leader-member exchange (LMX), organizational identification and transformational leadership, organizational identification and servant leadership. The parameters of the library searches ranged initially from January 2000 to December 2018 but later narrowed to a more recent timeframe that circumscribed to the 5 years between 2014 and 2018.

Searches for peer-reviewed journal articles on spirituality, SQ, and OID led to numerous articles on transformational leadership (Schuh et al., 2012), job satisfaction (van Der Walt & De Klerk, 2014), employee perceptions (Honiball, Geldenhuys, & Mayer, 2014), spiritual leadership (Chen & Yan, 2012), emotional intelligence (Lee Flores, Duncan, & Carmody-Bubb, 2013), character development (Grahek, Thompson, & Toliver, 2010; Sweeney & Fry, 2012), SISRI-24(Antunes, Silva, & Oliveira, 2018), mindfulness (Frizzell, Hoon, & Banner, 2016; Korazija, Zizek, & Mumel, 2016), transcendence (Karakas, Sarigollu, & Kavas, 2014), and occupational commitment (Maheshwari, 2015).

Searches also produced scholarly articles on SQ and self-regulation (Bashir & Bashir, 2016), social identify theory (Brown, 2000), organizational citizenship behavior (Huang, Wang, & Xie, 2014), organizational identification (Edwards & Peccei, 2007), values (Karakas, 2010), spiritual intelligence (Makwana, 2015; Ronel, 2008; Rousseau, 2014; Sisk, 2002); Wigglesworth, 2012), spiritually-intelligent servant leaders (Kalbini et al., 2012; Oksuz & Ker-Dincer, 2012), systems model of spirituality (Rousseau, 2014), leadership intelligence (Daderman, Ronthy, Ekegren, & Mardberg, 2013), interim

leadership (Browning & Boys, 2015), leader-member exchange (Loi, Chan, & Lam, 2014), and virtuousness (Karakas & Sarigollu, 2013).

Seminal work related to EQ, MI, spirituality, and SQ were found in articles and books by Covey (2004), Emmons (2000a, 2000b, 2000c), Gardner (1993, 1999), Goleman (2006), Boyatzis (2005), Mitroff and Denton (1999), Sternberg (2000), Northouse (2004), Pierce and Newstrom (2006), Hogg and Terry (2000), Wigglesworth (2014), and Zohar and Marshall (2000). Additional peer-reviewed articles were also extracted from lists of reference articles and published books.

Theoretical Foundation

The theoretical foundation of the study comprises the following overarching constructs and theories: MI, spirituality, SIT, and identity.

Intelligence Quotient and the Theory of Multiple Intelligence

Earlier conceptualizations of human intelligence maintained a singular measurement approach, as measured by psychometric intelligence quotient (IQ), to test for cognitive and reasoning capabilities (Gardner, 1983, 1999). Psychometric testing of IQ is no longer the only determinant of intelligence; rather, IQ is only one form of intelligence among others (Gardner, 1983,1999).

Physical intelligence, EQ, and SQ are among the other forms of intelligences that place intelligence within a broader framework of consideration and variety, rather than a standalone form of intelligence as represented by IQ alone (Goleman, 2005; Wigglesworth, 2014). Academic researchers, education theorists, neuroscientists, and psychologists (Boyatzis, 2005; Gardner, 1983, 1999; Goleman, 1995, 2006; Salovey &

Mayer, 1990; Sternberg, 2011) have done considerable work on intelligence that increased current awareness and knowledge.

Two important theorists have shaped how intelligence is widely understood today. In 1983, Gardner developed the MI theory. The theory describes eight distinct forms of intelligences: musical, logical-mathematical, linguistic, spatial, bodily-kinesthetic, interpersonal, intrapersonal, and naturalist. According to MI,

Musical intelligence is defined as the capacity to perceive, discriminate, transform, and express musical forms.

Logical-mathematical intelligence is the capacity to use numbers effectively, and to analyze and reason well.

Linguistic intelligence is defined as the capacity to use words effectively, whether orally or in writing.

Spatial intelligence is the ability to perceive the visual world accurately and to precisely recognize spatial patterns of wide areas.

Bodily-kinesthetic intelligence is the expertise in using one's body to express ideas and feelings and facilitate parts of the body to produce or transform things.

Interpersonal intelligence is defined as an individual's ability to perceive and make distinction in the moods, intentions, motivations, and feelings of other people.

Intrapersonal intelligence is understood in terms of self-knowledge and the ability to act adaptively on the basis of that knowledge.

Finally, naturalist intelligence is the capacity for categorizing, classifying or recognizing organic species in accordance with natural relationship characteristics or traits (Goleman, 2006, p. 39; Gardner, 1999, pp. 40-47).

Gardner considered a ninth intelligence, existential intelligence, but decided that its inclusion would be too problematic (Gardner, 1999). In conjunction with existential intelligence, Gardner also found SQ problematic. Gardner declined the addition of SQ as an intelligence due to doubts about advocating spirituality as absolute truth without the benefit of careful analysis and humility.

The second theory, developed by Sternberg (1985), is the triarchic theory of intelligence, which comprised three distinct but interrelated intelligences: analytical, creative, and practical (Ekinci, 2014). Analytical intelligence denotes an individual adept at thinking abstractly and solving complicated problems (Ekinci, 2014). Creative intelligence refers to a skilled capacity to create and produce ideas, products, and solutions. Conversely, practical intelligence refers to the ability to apply and implement ideas and solutions (Ekinci, 2014).

Both the multiple intelligences theory and the triarchic theory of intelligence enabled the furtherance of research and the advancement of knowledge related to intelligence. For example, Gardner's (1999) work with interpersonal intelligence and intrapersonal intelligence, coined "personal intelligences" (p. 43), influenced Goleman's (2006) work with EQ. In his groundbreaking book *Emotional Intelligence: Why it can matter more than IQ,* Goleman (2006) noted the evolution of Gardner's thinking about

the personal intelligences and showed the terms' expanded denotations in 1993, 10 years

after the publication of his theory of multiple intelligences.

Goleman collected nutshell summaries of the personal intelligences and outlined

the summaries in his book on EQ. Goleman defined interpersonal intelligence as the

capability of an individual to comprehend other individuals—their moods, temperaments,

motivations, and desires. That individual understands what it means to behave, interact,

and work with others in a meaningful and responsible manner (Goleman, 2006).

Intrapersonal intelligence is an inward journey into one's self, creating and discovering

one's truest core, and drawing upon knowledge about one's self to guide behavior and to

function effectively in life (Goleman, 2006).

Gardner's personal intelligences inspired Goleman's (1995, 2006) work with EQ,

a concept rooted in Thorndike's social intelligence theory. A scholarship developed out

of the research of Mayer and Salovey (1990), Caruso and Salovey (2005), Goleman,

Boyatzis, and McKee (2002), and Bar-On (2006) (Gage & Smith, 2016; Goleman, 2006).

In addition to inspiring EQ, Gardner's MI theory provided a foundation for

Wigglesworth's (2014) work on the concept of SQ.

In distinction, EQ permits individuals to attune to their inner feelings, while SQ

allows individuals to transcend the gap between the self and the others (Goleman, 2006;

Zohar & Marshall, 2000). EQ is associative thinking that deals with emotions, sensation,

and the environment, whereas SQ is unitive thinking (Zohar & Marshall, 2000; Gage &

Smith, 2016). Unitive thinking is what individuals do when they seek for meaning and

purpose, try to contextualize personal experiences and situations, or transform or make

sense of reality (Zohar & Marshall, 2000). However, both EQ and SQ are linked

positively to spirituality (Flores, Green, Duncan, & Carmody-Bubb, 2013; Sisk, 2016).

Spirituality

The quest for meaning and purpose in life occurs within an existential framework

in which individuals seek to attain a higher sense of self or connection to a source greater

than themselves (Wigglesworth, 2014). Zohar and Marshall (2002) noted that humans

long for something they can aspire to that is beyond the self and the present to attain self-

worth. Due to political unrest, economic instability, healthcare uncertainty, climate

change, and terrorism, individuals' search for meaning and relevance has become even

more acute.

As a result, business leaders faced with formidable issues, such as employee

burnout, increased absenteeism, stress-related health concerns, job dissatisfaction,

disengagement, and high turnover are in search of alternative means to combat the

pervasive ills of the workplace (van Der Walt & De Klerk, 2014). Spirituality is one

solution leaders have used to combat workplace adversity and improve work life for

organizational members (Giacalone & Jurkiewicz, 2010). Moreover, spirituality has been

proven effective in predicting overall emotional intelligence, psychological well-being,

job satisfaction, physical health, self-awareness, social adjustment, stress, and work

engagement (Flores, Green, Duncan, & Carmody-Bubb, 2013; Roof, 2015).

As research indicates, spirituality has powerful implications for the workplace

(Giacalone & Jurkiewicz, 2010; Hill & Dik, 2012). As work continues to occupy the

majority of the waking hours of full-time working individuals, spirituality can play a

huge role in providing employees with opportunities to seek and find purpose, achieve a

sense of connection and belongingness within the work context, and live within a larger

narrative of meaning (Frankl, 1985; Fry & Nisiewicz, 2013; Giacalone & Jurkiewicz,

2010; Zohar & Marshall, 2000).

In addition, spirituality can assist organizational leaders and managers with

constructing workplaces that edify rather eradicate the human spirit (Pfeffer, 2013). By

focusing on the internal worlds from which leaders lead, organizational leaders can build

the spirit of employees, change how employees perceive leaders and the organization,

and shape workers' beliefs and experiences within the context of the workplace (Frizzell,

Hoon, & Banner, 2016; Milliman, Gatling, Bradley-Geist, 2016). By means and influence

of spirituality, business leaders, managers, and social scientists can help shape the

workplace context—its culture, experiences, and story.

Religion and spirituality. Attempts to draw a line of demarcation between

religion and spirituality are still debatable today. Some people view religion and

spirituality as synonyms and use the terms interchangeably (Hill & Dik, 2012). However,

others perceive a difference between religion and spirituality that upholds a form of

spirituality apart from religion (Hill & Dik, 2012). Those individuals characterize

themselves as "spiritual but not religious" (Rousseau, 2014, p. 4). While those individuals

claim to be religious apart from being spiritual (Rousseau, 2014), there are still others

who identify themselves as being both religious and spiritual (Hill & Dik, 2012). Despite

the difficulty with drawing a clear line of distinction between religion and spirituality, the

terms, according to Hill and Dik (2012), are "closely intertwined and cannot be cleanly

separated" (p. 9). Yet, despite the seemingly indistinguishable connection, spirituality is

investigated scientifically apart from the influence of religion (Giacalone & Jurkiewicz,

2010).

Irrespective of one's religious affiliation and spiritual orientation, the emergence

of spirituality as a distinctive phenomenon is a recent development (Hill & Dik, 2012).

Apart from religion, spirituality can be experienced and observed outside the context of

religion (Giacalone & Jurkiewicz, 2010). Within this framework of spirituality, an

individual can be spiritual without being religious, which means agnostics and atheists

can be spiritual. Nonreligious individuals can cultivate and develop spirituality.

Towards a definition of spirituality. Spirituality has no single conceptual

definition. However, among the varying definitions for spirituality, there are definitions

that provide a sense of the richness of the term. Emmons (2000a) defined spirituality as

an experience of the ultimate. Mitroff and Denton (1999) defined spirituality as the basic

feeling of being interconnected with self, others, and the universe. Wigglesworth (2014)

defined spirituality as an inborn desire to connect with something larger than self for

which an individual considers to be divine and noble.

Karakas, Sarigollu, and Kavas (2015) argued that spirituality is a quest for

completeness and self-understanding in relationship to the universe. Three important

themes emerge: transcendence, connectedness, and virtuousness (Karakas et al., 2015).

According to Karakas et al., transcendence is rising above ego traps or short-term

interests for the greater good and the collective well-being for all employees;

connectedness is creating an organizational climate that is established on trust, friendship,

genuineness, belonging, and interpersonal sensitivity; and virtuousness is upholding the highest standards and ethical values as well as leaving a meaningful legacy for posterity.

As a guiding concept for the triadic themes, spirituality can enable individuals to experience a sense of calling, search for a higher purpose and meaningfulness, and develop inner strength as a source for coping with life and workplace challenges (Honiball, Geldenhuys, & Mayer, 2014). Spirituality also occurs on three levels (Karakas et al., 2015). First, spirituality occurs on an individual level, where a sense of purpose and meaning in work occur. Second, spirituality occurs on a group level, where a sense of community and belonging exist. Lastly, spirituality occurs on an organization level, where an alignment between individual values and organizational values happen.

Regardless of the spiritual level, an important implication of spirituality is its capacity to engender healthy development, increase self-awareness and inner peace, foster organizational behavior and teamwork, facilitate satisfaction with life, and heighten overall well-being, respect for others, and honesty in the workplace (Honiball et al., 2014). In addition, spirituality can increase social awareness, create a sense of belongingness and commitment, and facilitate growth within individuals seeking to realize their highest potential (Honiball et al., 2014; Silingiene & Skeriene, 2016; Wigglesworth, 2014). These outcomes are important ends of Maslow's (2000) theory of self-actualization.

Maslow's theory of self-actualization. A central focus of human growth and development is to achieve one's highest potential. This advancement towards achieving one's optimal potential draws upon Maslow's theory of self-actualization (Wigglesworth,

2014). According to this theory, humans aspire to achieve and become their highest

potential (Wigglesworth, 2014). Self-actualization refers to self-enhancement, personal

fulfillment, and development into one's full potential (Pfeffer, 2014). It is a process of

becoming and being all that a person can potentially become (Maslow, 1998). Through

focus, effort, and hard work, individuals can reach the apex of their greatest potential and

highest self (Maslow, 1998; Wigglesworth, 2014).

This pursuit to reach the pinnacle of an idealized state of one's self has long been

the ardent quest of enamored seekers, who were determined to achieve the highest

expression of self, which is the actual end state of the actualized self. These individuals

allowed themselves to be "awakened to the inner call of the true self" (Piechowski, 1991,

p. 37) and learned to extricate themselves from self-imposed inhibitions and be available

to life's experiences and broader concerns (Leclerc et al., 1998). This intentional focus

and progression towards an inner awakening and extrication from personal inhibitions, to

be completely available to life's experiences and in solidarity with other human beings,

are important components to achieving high spirituality and spiritual intelligence (Leclerc

et al., 1998; Piechowski, 1991; Wigglesworth, 2014).

Drawing upon Maslow's self-actualization theory, Piechowski (1991) makes a

distinction between self-actualizing and self-actualized. Piechowski asserted that a self-

actualizing individual is in the process of becoming. A self-actualized person, however,

has already achieved enlightenment and obtained perfect inner freedom, tranquility, and

detachment (Piechowski, 1991). The self-actualizing person is growing, developing, and

striving to reach a self-actualized state. A self-actualized has reached the ultimate end of becoming and of reaching one's highest potential.

Social Identity Theory

The social identity theory proposes that individuals define themselves in relationship to a group or organization of which they are members (Karanika-Murray, Duncan, Pontes, & Griffiths, 2015). Social identity is derived primarily from group membership (Brown, 2000). Individuals' self-concept and self-esteem are tied to and defined on the bases of group membership. The meaning of self is a product of the social relationship within the group, team, or organization (Avanzi, Fraccaroli, Sarchielli, Ullrich, & van Dick, 2014). Tajfel (1979) defined social identity as being part of an individual's self-concept that draws upon the knowledge of one's membership within a social group and attaches value and emotional significance to that association. For that individual, affiliation holds significant attachment and importance for the individual holding membership.

The social identity theory maintains that individuals classify or categorize objects into recognizable social categories or classifications (Crossman, 2016; Tajfel & Turner, 1979, 1986). This classification or categorization of objects helps individuals to create order and enable them to identify where they belong within their social environments (Ashforth & Mael, 1992; Crossman, 2016). By creating order and identifying where they belong socially, individuals seek to fulfill two fundamental and propelling needs: (a) to develop and (b) to mitigate uncertainty (Hogg & Terry, 2000; Karanika-Murray et al.,

2015). Thus, social membership serves to enhance individual development and moderate uncertainty.

Identity and Spirituality

The relationship between personal identity and social identity has been explored in academic literature (Crossman, 2016). Personal identity refers to self-concept and the influences of values, behavior, psychological traits, and interests. Social identity relates to relationships, role expectations, and cultural, religious, or gender-related classifications (Crossman, 2016). The paucity of research that focuses on the relationship between personal identity and social identity has drawn attention to the lack of research on the relationship between identity and spirituality (Crossman, 2016). According to Crossman (2019), research focused on the relationship between personal spiritual identity and organizational spiritual identity are underexplored in scholarly literature.

Recognizing this gap in the scholarly literature, Crossman (2016) investigated the link between identity and spirituality. Using a constructivist grounded theory design, Crossman's (2016) employed a constructivist grounded theory design. His research led to identification of four categories: personal spiritual identity, organizational spiritual identity, identity alignment and misalignment, and strategies for managing misalignments.

Personal spiritual identity is the evolution of personal beliefs and values, tempered by life's experiences. Organizational spiritual identity is the communication of behavior and ethos through organizational core values, discourse, policy, and corporate social responsibility. Identity alignment and misalignment deal with trust, equitable and

fair treatment, and synergism resulting from a perception of behavior appropriateness and congruence of personal-organizational values. Strategies for managing misalignment advance recommendations for effective management, to include managing dilemmas, discrete disclosure, and creations of secure organizations that allow for integrating spirituality and work in the workplace (Crossman, 2016).

Literature Review Related to Key Variables

Spirituality and intelligence are foundational to the discourse on the spiritual intelligence construct (Emmons, 2000b). Despite the terms' underpinning function, the efforts to adjoin spirituality and intelligence have been the subject of debate, dialogue, and extensive research. The contributions of Buzan (2000), Emmons (2000a, 2000b), Gardner (1993, 1999), King & DeCicco (2009), King (2018), Mayer (2000b), Noble (2000), Sisk and Torrance (2001), Sisk (2002), Wigglesworth (2014), Wolman (2001), and Zohar and Marshall (2000) have contributed to the advancement of the empirical and scholarly discussions on the viability of linking spirituality and intelligence and legitimizing the spiritual intelligence construct.

As with MI and EQ, SQ's introduction into the mainstream colloquy, scholarly literature, and framework of scientific research as an intelligence has also challenged IQ's singularity and preeminence. Focused on different aspects of intelligence, SQ is considered foundational to the functionality of both IQ and EQ. Wigglesworth (2014) argued that SQ is an integrative capstone intelligence that accentuates and connects the IQ and EQ. Furthermore, SQ unifies EQ and IQ intelligences into a functioning integrative whole (Zohar & Marshall, 2000). SQ focuses on the profound desire to find

meaning in what people do and experience (Peregoy, 2016). Moreover, SQ extricates the heart, enlightens the mind, and enlivens the spirit (Devi, Rajesh, & Devi, 2017). Beyond IQ and EQ, SQ is "the ultimate intelligence" (Zohar & Marshall, 2000, p. 4) and unlike its counterparts, SQ explains "the full complexity of human intelligence and the soul" (Hanefar, Sa'ari, & Siraj, 2016). Hence, SQ is the chief intelligence at the top the pyramid of intelligences (Wigglesworth, 2014).

Despite its positive benefits, Mayer (2000), a proponent of emotional intelligence (EI), questioned whether spiritual intelligence should be characterized as such; rather, instead, thought it should be referred to as "spiritual consciousness" (p. 59). Concerned about spirituality being fused or melded together with intelligence to form a concept of spiritual intelligence, Mayer argued that spirituality and spiritual intelligence should remain distinct. He deduced: "If spiritual intelligence were nothing more than spirituality, then nothing would be gained by invoking the language of intelligence" (p. 59).

In distinguishing the two terms, however, Emmons (2000b) maintained that spirituality is broader and more encompassing than spiritual intelligence. Spirituality is focused on the sacred and on the search for the ultimate (Emmons, 1999c); whereas spiritual intelligence, according to Emmons (2000b), is the ability to adapt spiritual information and use it to facilitates everyday problem solving and goal attainment. Viewed as separate from spirituality, Emmons (2000a) identified five components that characterized spiritual intelligence as

- the capacity for transcendence;
- the ability to enter into heightened spiritual states of consciousness;

- ▪ the ability to invest everyday activities, events, and relationships with a sense of the sacred;

- ▪ the ability to utilize spiritual resources to solve problems in living; and

- ▪ the capacity to engage in virtuous behavior or to be virtuous (to show forgiveness, to express gratitude, to be humble, to display compassion) (p. 10).

Gardner (2000b) and Mayer (2000b) argued against the inclusion of the fifth component to the list of components.

Gardner claimed that the encompassing virtues (i.e., forgiveness, gratitude, humility, and compassion) would lead to a blend between "a descriptive and a prescriptive social science" (p. 60); therefore, argued that the fifth component should be removed. As for Mayer, he contended that retaining these virtues in a model of spiritual intelligence would result in a mixing of cognitive abilities and personality traits "in a compound collection of ingredients" (Emmons, 2000b, p. 59). After weighing the imports of Gardner's and Mayer's criticisms, Emmons (2000b) elected to remove the fifth component from the list of SQ components.

Zohar and Marshall (as cited in Hanefar et al., 2016) defined SQ as the intelligence individuals use to address and solve problems of meaning and value, to assist with the placement of their actions and lives within a wider, richer, meaning-giving context, and to help assess whether or not one course of action or path is more profoundly meaningful than another. Zohar and Marshall (2000) used the Lotus as a metaphor to describe SQ. According to Zohar and Marshall (2000), the Lotus is a symbol that

represents integration and wholeness. In terms of its distinctive parts, the center bud

represents self; the middle layer of petals stands for the unconscious mind; the outer

petals symbolize the ego, the conscious mind; and the mud is the origin or source of

original being, out of which the Lotus emerges. In whole, the Lotus is representative of

the highly spiritually intelligent individual—self-aware, integrated, and unified (Zohar &

Marshall, 2000).

In addition to the Lotus metaphor, Zohar and Marshall (2000) provided 10

indicators of highly developed SQ individuals. Highly developed SQ individuals have

- the capacity to be flexible (actively and spontaneously adaptive);

- a high degree of self-awareness;

- a capacity to face and use suffering;

- a capacity to face and transcend pain;

- the quality of being inspired by vision and values;

- a reluctance to cause unnecessary harm;

- a tendency to see the connections between diverse things (being
  'holistic');

- a marked tendency to ask 'Why?' or 'What if?' questions and to seek
  'fundamental' answers;

- what psychologists call 'field-independent' – possessing a facility for
  working against convention; and

- servant leader (Hanefar, Siraj, & Sa'ari, 2016, p. 7; Zohar & Marshall,
  2000, p. 15).

Of importance, SQ enables individuals to develop holistically and integrally, to live

balanced and in harmony, to access deep meanings, values, and motivations, to ask and

seek answers to profound existential questions, and to act from a deep sense of purpose

(Hanefar, Siraj, & Sa'ari, 2015; Zohar & Marshall, 2000).

Sisk and Torrance (2001) and Sisk (2002) theorized that SQ is "the tenth

intelligence" (p. 209) and described SQ as a sense of profound self-awareness,

compassion, creativity, wisdom, connection, inner knowing, integration, deep intuition, a

search for wholeness, community, self-identity, meaning, and empowerment. In addition,

SQ is the expression and synthetization of actions within a broader context of purpose

and meaningfulness (Frankl, 1985; Sisk, 2002; Zohar & Marshall, 2000). According to

Sisk (2002), the development of SQ requires bringing life into perspective and creative

balance, achieving spiritual development and higher consciousness through education,

having purpose, vision, and connectedness, and a respect for everything in the created

natural order.

In his efforts to conflate spirituality and intelligence together, Wolman (2001)

defined SQ as human's ability to ask ultimate questions about the meaning of life, while

simultaneously experiencing an interconnectedness between each other and the world

they live in. Based on this definition of SQ, Wolman designed and developed the Psycho-

Matrix Spirituality Inventory (PSI) to assess participants' spirituality, spiritual

experiences, and behavior. On the PSI, Wolman identified seven factors that described

individuals' spiritual and behavioral experiences; they are: divinity, mindfulness,

intellectuality, community, extrasensory perception, childhood spirituality, and trauma

(Wolman, 2001). A brief description of each factor is provided below:

- Divinity: the sense of connection to a God figure or Divine Energy
  Source;

- Mindfulness: awareness of the interconnection of the mind and body, with
  an emphasis on practices that enhance that relationship;

- Intellectuality: a cognitive, inquiring approach to spirituality, with a focus
  on reading and discussing sacred texts;

- Community: the quality of spirituality enacting connection to the
  community at large, whether in charity or politics;

- Extrasensory perceptions: spiritual feelings and perceptions associated
  with nonrational ways of knowing, including prophetic dreams and near-
  death experiences;

- Childhood spirituality: a personal, historical association to spirituality
  through family tradition and activity; and

- Trauma: a stimulus to spiritual awareness through experiencing physical
  or emotional illness or trauma to the self or loved ones (Wolman, 2001,
  pp. 2, 3).

Wolman also noted that SQ comprises critical thinking, conceptualization, and problem

solving that focuses on moral concerns and questions.

According to Amram and Dryer (2008) (as cited by Hanefar et al., 2016), SQ is

defined as the application and embodiment of spiritual resources that enrich daily

functionality and overall well-being. Based on a thematic analysis study conducted by

Amram and Dryer (2008), seven major themes emerged that were considered universal

and applicable across cultures and traditions. The themes are consciousness, grace,

meaning, transcendence, truth, peaceful surrender to self (reclassified as soul

purification), and inner directedness (Amram & Dryer, 2008). The Integrated Spiritual

Intelligence Scale (ISIS) assessment tool, developed by Amram and Dryer (2008), was

designed to determine SQ's applications for improving problem-solving skills, increased

well-being, and meaningfulness (Silingiene & Skeriene, 2016).

According to King (2008) (as cited by Antunes, Silva, & Oliveira, 2017), SQ is a

group of cognitive abilities contributable to the awareness, integration, and applicable

adaption of intangible and transcendent facets of human existence that consequently leads

to deep existential reflection, enhancement of meaning, recognition of a transcendent self,

and mastery of spiritual states. Based on this definition, King and DeCicco (2009)

developed the Spiritual Intelligence Self-Report Inventory-24 (SISRI-24) to measure SQ.

Considered a holistic approach to unifying current SQ theories, the SISRI-24 assessment

tool comprises 24 questions, divided into four subscales: critical existential thinking

(CET), personal meaning production (PMP), transcendental awareness (TA), and

conscious state expansion (CSE) (Antunes et al., 2017; Silingiene & Skeriene, 2016).

Critical existential thinking (CET) is the ability to contemplate meaning and

purpose and critically think about existential or metaphysical matters. Personal meaning

production (PMP) is the ability to create meaning and attribute significance and purpose

in corporeal and cognitive experiences (Antunes et al., 2017; Silingiene & Skeriene,

2016). Transcendental awareness (TA) is the ability to perceive the intangible or transcendence of self, of other selves, and of the earthly realm in moments of conscious awakening (Antunes et al., 2017; Silingiene & Skeriene, 2016). Conscious state expansion (CSE) is the ability to assent to a spiritual state of consciousness or intended conscious expansion (Antunes et al., 2017; Silingiene & Skeriene, 2016). Consequently, the SQ leader is capable of goal setting, problem solving, and motivation (CET), able to connect individual and corporate values and meanings (PMP), understands the importance of interacting and communicating with others (TA), and exemplify empathy, concentration, and self-control in praxis and daily business transactions (CSE) (Silingiene & Skeriene, 2016).

Spiritual Intelligence Defined

The definition of spiritual intelligence (SQ) entails various meanings. Wigglesworth (2014) denoted SQ as "the ability to behave with wisdom and compassion, while maintaining inner and outer peace, regardless of the situation" (p. 10). According to this definition, SQ is an individual's ability to act in a manner that is informed by prudence and mercy while simultaneously keeping a steady, peaceful disposition despite extant circumstances. Based on four quadrants, Wigglesworth (2014) designed the SQ21 web-based assessment tool to assess SQ. The SQ21 assessment tool contains 21 SQ skills and comprises 170 questions. According to participants' responses to the assessment, a score, ranging between 0 and 5—have not yet begun development and highest level measured, respectively—is provided, to include a descriptive summary that describes what each skill looks like behaviorally (Wigglesworth, 2014.) The scores and feedback

serve to guide growth and development, and sustain skills levels already mastered
(Wigglesworth, 2014). Used purposefully, SQ21 can assist individuals with developing
SQ and with becoming fully human (Wigglesworth, 2014).

Wigglesworth's (2014) spiritual intelligence (SQ21) online assessment aligns
with the distinction drawn earlier between self-actualizing and self-actualized. A self-
actualizing person has not yet arrived but is striving to achieve or reach a higher level of
SQ maturity. Developmentally, the individual is growing, evolving, transforming, and
gradually moving towards the highest manifestation of self, that is, a self-actualized state
of maturity. So, in this sense, an individual is continuously actualizing and striving to be
self-actualized. To be fully human—whole and integrated—is the aim of spiritual
intelligence (Wigglesworth, 2014).

Wigglesworth (2014) posited that "wisdom and compassion represent the best of
the heart and the best of the head coming together to create loving behavior" (p. 9). Both
head and heart are synchronically harmonized (Goleman, 2006). Dr. Martin Luther King,
Jr. (1960) argued about creating balance and harmony of head and heart in his sermon
entitled, *A Tough Mind and a Tender Heart,* in which he took his text from the immortal
words of the Galilean preacher, Jesus, Matthew 10:16, "So be wise as serpents and gentle
as doves" (King, 1960; KJV). King (1960) argued that "life at its best is a creative
synthesis of opposites in fruitful harmony (p. 9). The wisdom of a tough mind and the
compassion of a tender heart must function in sync and in balanced harmony (King,
1960).

In the same way, SQ is the synthesis of wisdom and compassion in balanced harmony, the head and the heart in equal balance (Goleman, 2016; Wigglesworth, 2014). Similarly, inner spiritual development must be in balanced tension with outward actions and behaviors. Wigglesworth (2014) argued that spiritual development must be more than an inner experience, it must also be visibly embodied in some exterior way. King (1960) echoed this belief and discussed this balanced synthesis of opposites, when he warned: "How often are our lives characterized by a high blood pressure of creeds and an anemia of deeds!" (p. 37). Based on this argument, individuals seeking to attain high SQ must successfully integrate compassion and wisdom in balanced harmony. Without balanced harmony and synthesis, individuals would hamper the development process and optimal SQ would become unattainable (Wigglesworth, 2014; Zohar & Marshall, 2000).

Gardner (1999) defined SQ as "a biological potential to analyze certain kinds of information in certain ways" (Emmons, 2000b, p. 62). Emmons (2000b) posited that SQ is "a biological potential to utilize the domain of spiritual information to facilitate problem solving. It is a resource that can be brought to bear upon problems in living" (p. 62). It is taking relevant "spiritual information" (Emmons, 2000, p. 10; Bano, Chaddha, & Hussain, 2015, p. 26) and adapting it to facilitate successful problem solving and goal attainment. Zohar and Marshall (2000) defined SQ as the soul's intelligence.

Through SQ, individuals access profound meaning, deepest values, supreme motivations, and enduring purposes (Zohar & Marshall, 2000). With SQ, individuals achieve profound insight and understanding (Daderman et al., 2013). The purpose of SQ is to assist individuals in becoming fully who they are meant to be, to grow and develop,

to experience consciousness in its fullness, to find direction, to heal, integrate, and achieve wholeness, to cultivate wisdom and to experience compassion (Gage & Smith, 2016; Saad et al., 2015; Zohar & Marshall, 2000; Wigglesworth, 2014).

Spiritual Intelligence and Related Empirical Studies

In a study on the relationship between Spiritual Intelligence (SQ) and work satisfaction, Korazija, Zizek, and Mumel (2016) found that leaders who exhibit certain spiritual values could potentially inspire their employees. Their study showed that a significant positive relationship existed between employees' SQ and work satisfaction. However, the study showed no significant relationship to exist between the spiritual intelligence of leaders and work satisfaction.

Bano et al. (2015) hypothesized that positive correlations existed among spiritual intelligence (SQ), quality of life (QOL), and organizational commitment (OC). Bano et al. (2015) found that SQ impacted QOL and that senior employees had a higher SQ, QOL, and OC than junior employees. They also discovered that SQ and QOL together predicted OC in senior employees, and that age and length of service in the same organization increased SQ and OC, which meant that tenure and years of service with the same organization fostered a high sense of belongingness and predicted higher OC and QOL (Bano et al., 2015).

In another quantitative study, Maheshwari (2015) measured SQ in relationship to occupational commitment (OC) involving 260 female professionals (i.e. medical practitioners, lawyers, college teachers, accountants, and software engineers) in India. Maheshwari utilized a 36-item questionnaire, based on a five-point Likert scale

(1=Strongly Disagree, 2=Disagree, 3=somewhere agree, 4=Agree, 5=Strongly agree), to measure the frequency with which responders demonstrated behavior related to a skill. She used a tool developed by Blau, Paul, and St. John (1993), which assessed an individual's attitude, belief, and behavioral intention toward one's occupation to measure OC. Maheshwari's research predicted a positive relationship between SQ and OC.

Saad, Adil, and Kassim (2015) proposed a holistic view of SQ to investigate a problem that food handlers were having with food quality in the food-handling industry. Using a Partial Least Square Structural Equation Modeling (PLS-SEM), Saad, et al. found that subordinates who embraced positive thinking towards their supervisors had a reversal effect on themselves. Their thinking and the way they behaved engendered wholeness within fellow food handlers.

Saad et al. (2015) also noted that SQ comprises profound self-awareness, internal development, and inner resources allocation. An individual with high SQ has a developed sense of self and identity, able to discern meaning in complex and diverse circumstances, know how to make work meaningful, can align personal values with purpose. That individual can also remain sangfroid under pressure and demonstrate selfless and altruistic acts towards others (Saad et al., 2015).

Hanefar et al. (2016) conducted a thematic analysis study from which seven SQ themes from the synthetization of Western and Islamic philosophical perspectives emerged. As a result of the synthesis of Western philosophical perspectives, comprising Emmons (2000a), Amram and Dryer (2008), King and DeCicco (2009), Wigglesworth (2012), and Zohar and Marshall (2000), with Islamic philosophical perspectives,

consisting of al-Ghazali (1973) and Langgulung (1986), Hanefar, et al. (2016) identified seven SQ themes: meaning/purpose of life, consciousness, transcendence, spiritual resources, self-determination, reflection-soul purification, and spiritual coping with obstacles.

An individual with high SQ lives with meaning/purpose of life that leads to higher spirituality, connectivity to the divine, servanthood, altruism, and moral upright behavior; a higher consciousness that creates awareness of self and knowledge of the divine; transcends human predilections and egoistic urges, subjugating inclinations secondary in relationship to the divine; discernibly consumes spiritual resources to overcome adversity; cultivates self-determination towards life that begets a propensity to make choices that benefit the greater good and wider purpose; thinks deeply and reflectively about heart and soul matters; and possesses an ability to cope with life's vicissitudes in a positive manner (Hanefar et al., 2016).

Quantitatively, Silingiene and Skeriene (2015) investigated SQ in relationship to gender. Based on SISRI-24 assessment, the gender influence of SQ among male and female leaders in the service quality industry showed that men scored higher than women. Male leaders scored higher in PMP and women emphasized more the importance of CET and TA. (Silingiene & Skeriene, 2015). Male leaders relied more on problem solving, flexibility, adaptability, motivation, knowledge, and competence. Female leaders relied on interaction, communication, goal setting, empathy, and reliability (Silingiene & Skeriene, 2015). Other variables, such as age, education, and leadership experiences, relative to female leaders showed additional statistically significant correlations.

For females with a bachelor's degree, the SQ subscale PMP was significant. With 1-2 years of management experience, the correlations indicated that female leaders sought to set clear aims, desired to be more equipped with effective problem-solving techniques, and ability to motivate others (CET). Leadership experience was related to strategic thinking and identity and females between the ages of 20-30 prioritized ensuring a reliable financial career and future over the need for searching for meaning (TA). Contrasted with male leaders, the male counterpart motivated individuals towards goal-driven results. Female leaders acquired results based on achieving consensus. Moreover, male leaders with at least a bachelor's degree were limited when empathy was required. In the female leaders, empathy was foundational to the formation of a system of work-related values.

Spiritual Intelligence and Servant Leadership

Both Goleman (2006) and Zohar and Marshall (2000) underscored Gardner's (1999) "personal intelligences" (p. 43) in their individual work. Goleman wrote about the personal intelligences in relationship to EQ. Zohar and Marshall pointed out the relationship between the personal intelligences and SQ. Goleman (2006) focused on EQ reflective in self-awareness, self-management, social awareness, and relationship management. Zohar and Marshall asserted that SQ integrates the intrapersonal and the interpersonal in a way that transcends the gap between self and others. SQ allows individuals to reach more completely towards the development of their greatest potentials and walk a "path of servant leadership" (Zohar & Marshall, 2000, p. 261). For Zohar and

Marshall, servant leadership is highest spiritual path and is positioned above the paths of duty, nurturing, knowledge, personal transformation, and brotherhood.

In the late 1960s and early 1970s, Greenleaf developed the concept of servant leadership (Northouse, 2019). Based on Hermann Hesse's *Journey to the East,* Greenleaf (1977) argued that a leader emerges first by becoming a servant, for servanthood is the source of greatness. A servant leader seeks to satisfy the needs of his/her followers by enriching and empowering subordinates through caring empathy, nurturing, and presence (Greenleaf, 1977; Sisk & Torrance, 2001; Sisk, 2016). Servant leadership is an intentional and purposeful choice to daringly serve others first and foremost (Bachelder, 2015; Sendjaya & Sarros, 2002).

According to Greenleaf, et al. (2003), servants leaders possess ten qualities: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to growth of people, and building community (p. 1014). In sum, servant leaders are listeners, empathizers, healers, self-aware and universally aware, perspicacious, persuasive, and foresighted (Greenleaf, et al., 2003; Oksuz & Ker-Dincer, 2012). Furthermore, servant leaders are faithful stewards, cultivators and developers of people, and community builders (Greenleaf, et al., 2003; Oksuz & Ker-Dincer, 2012).

Drawing upon diverse perspectives in science, ancient wisdom, eastern mysticism, Native American perspectives, and indigenous peoples' worldviews, Sisk (2016) devised an approach that placed emphasis on living a SQ life, marked by caring, connectedness, intuition, unity, interrelatedness, mindfulness, wholeness, service, harmony with nature, compassion, inner knowing, purpose, balance, transformation,

responsibility, vision, and identity. Essentially, to live a SQ life, it means to live life in service to others, according to the highest principles of love, compassion, meaning, integrity, and connection to others, and immersing one's self in deep intuitive thought and inner knowing given to problem solving and practical living (Sisk, 2016).

According to Sisk, SQ can be taught, develop, and nurtured. Individuals can be taught to appreciate and perceive the connectedness and interconnectedness of all creation, about self in relationship to nature and other human beings, about moral behavior that is established on higher levels of consciousness, about responsibility that is marked by an inner sensitivity to social problems, human suffering, and concern for others, and about discovery of what is essentially important in life. Hence, SQ can facilitate the integration of heart, spirit, and community through pedagogy and service (Sisk, 2016). SQ creates social connection and a sense of belongingness.

Organizational Identification

Organizational identification (OID) is a form of social identification and is based on the social identity theory (Ashforth & Mael, 1989; Loi, Chan, & Lam, 2014). Although OID has been difficult to conceptualize and operationalize, it is defined as the "the perception of oneness with or belongingness with the organization" (Ashforth & Mael, 1989; Edwards & Peccei, 2007; Schuh et al., 2012, p. 423). In accordance to the OID construct, employees who possess high levels of OID identify with their organization and experience a deep sense of connection and responsibility that manifest itself in "extra-role behaviors" (Schuh et al., 2012, p. 423). The identities of high OID individuals become intertwined with the identity of the organizations they work for

(Ellemers, de Gilder, & Haslam, 2004; Loi, Chan, & Lam, 2014; Schuh et al., 2012). According to Edwards and Peccei (2007), organizations that have employees with high levels of OID also benefit from a cohesive work atmosphere, greater cooperation and altruism, citizenship behavior, positive self-esteem, and organizational support. Moreover, employees feel valued, develop a sense of self-concept and belongingness, and are positively engaged in work, brought on by a positive work environment created by interpersonal leadership (Hansen, Byrne, & Kiersch, 2014).

This heightened sense of identification with the organization is viewed in affective and cognitive terms (Edwards & Peccei, 2007). Affectively, employees experience a sense of belonging and membership. Whereas, cognitively, a sharing of goals and values happens between employees and the organization; employees self-categorize themselves as members of the organization and perceived themselves in terms of the employing organization (Ashforth & Mael, 1989; Edwards & Peccei, 2007; Tajfel, 1978). Employees also adopt the organization's expectations, goals, successes, and values as if they were their own personal goals, even if failure is an ultimate outcome (Ellemers et al., 2004; Loi et al., 2014; Karanika-Murray et al., 2015; Schuh et al., 2012).

Having OID, employees are more prone to work harder, advance the interests of the organization, increase job performance, and contribute extra-role efforts to ensuring that the goals and objectives of the organization are accomplished successfully (Avanzi et al., 2014). Furthermore, employees are more likely to remain with their current employer rather than seek future employment elsewhere (Avanzi et al, 2014; Karanika-Murray et al., 2015; Myers, Davis, Schreuder, & Seibold, 2016).

In contrast, employees who lack identity with the organization create concerns for the organization and its organizational members. Workers who lack identity with the organization create goal discrepancies that lead to decreased involvement, reduced motivation, and job dissatisfaction (Cho, Lee, & Kim, 2014; Karanika-Murray et al., 2015). This lack of identity also negatively affects employees' relationships to fellow employees within the group, team, or organization (Loi et al., 2014). Moreover, the disidentification with the leader or organization contributes to low commitment, distrust, withdrawal, and turnover (Cho, Lee, & Kim, 2014).

Conversely, directed efforts towards developing OID in leaders and followers can reap positive dividends for the good of both employees and organizations (Schuh et al., 2012). In terms of leadership, relationship-oriented leaders who foster positive relationships with their subordinates can create organizations where their employees exhibit high OID (Hansen, Byrne, & Kiersch, 2014). Organizational leaders are the catalysts of OID and conduits for transmitting OID to frontline employees.

Organizational Identification and Leadership Theories

An important focus for developing OID is to create high-quality relationships between supervisors and subordinates. To this end, OID has been linked to leader-member exchange (LMX) (Loi et al., 2014) and transformational leadership (TFL) (Schuh et al., 2012). LMX helps individuals to satisfy two independent needs: the need for certainty and the need for self-enhancement (Loi et al., 2014). LMX provides identity cues from which employees garner a sense of assurance. This sense of assurance fosters within employees a sense of hopefulness regarding their future and feelings of being

appreciated as valued members who are treated with dignity and respect (Loi et al., 2014). This treatment as valuable members underlies and supports a strong sense of self (self-concept), self-esteem, and identification with the employing organization that engenders belongingness and a reduced sense of uncertainty (Loi et al., 2014).

Regarding TFL, OID and TFL share similar behavioral characteristics (Bass, 2008; Schuh et al., 2012). Schuh et al. (2012) suggested four routes through which a leader's OID can influence leadership behavior: (a) leader identification, (b) role modeling, (c) emphasis on corporate goals and interests, and (d) training and coaching. All four routes align with TFL's idealized influence (leader identification and role modeling), inspirational motivation (leader identification and emphasis on corporate goals and interests), intellectual stimulation (leader identification and emphasis on corporate goals and interests), and individualized consideration (training and coaching) (Bass, 2008; Northouse, 2019; Schuh et al., 2012).

Leader-Member Exchange Theory

The LMX theory promotes positive relational exchanges and interactions between leaders and followers. Referred to as "the quality of emotional and resource-based exchange relationship in the supervisor-subordinate dyad" (Loi et al., 2014, p. 42), LMX provides informational cues that enables the fulfillment of basic needs such as self-enhancement and uncertainty reduction (Loi et al., 2014). The informational cues for fulfilling the needs for self-enhancement and uncertainty reduction are realized in the kind of treatment supervisors afford their subordinates (Loi et al., 2014). According to

LMX, supervisors either treat their subordinates as members of an "in-group" (Northouse, 2019, p. 140) or as employees of an "out-group" (Northouse, 2019, p. 140).

In terms of treatment, in-group subordinates receive more in terms of available resources, commiseration, and communication from their supervisors than do outgroup subordinates. While both in-group and out-group types exist within a team, organization, or workgroup, in-group members receive the best assignments, more responsibilities, and a disproportionately greater share of the allocable resources than do the latter group members (Pierce & Newstrom, 2006). Because in-group subordinates go above and beyond the requirements of their job descriptions (extra-role behavior), supervisors reciprocate and do more for them in return (Northouse, 2019; Pierce & Newstrom, 2006). However, with outgroup subordinates, these employees are less likely to go that extra mile for supervisors and only circumscribe performance to the prescribed specifications of their jobs (Northouse, 2019). In turn, supervisors overlooked these outside group members for additional assignments that may come available.

Drawing upon the LMX theory, high-quality LMX creates in-groups and low-quality LMX creates outgroups (Jiaxin, Lin, & Jun, 2014). LMX generates informational cues for which followers are likely to identify relationally with their leaders, supervisors, or the organization (Jiaxin et al., 2014). A high-quality dyadic LMX relationship between supervisors and subordinates signifies high levels of mutual trust, respect, equity, fairness (Northouse, 2019), employee job satisfaction (Loi et al., 2014), and organizational commitment (Pierce & Newstrom, 2006). However, in contrast, low-quality dyadic LMX exchanges between supervisors and subordinates either indicate employees' desire to

only meet the minimal requirement or specifications of the job descriptions or that the
supervisor-subordinate exchange has created circumstances perceived by out-crowd
organizational members as discriminatory, unjust, or unfair in practice (Northouse, 2019).

Creating high-quality LMX dyadic relationships that focuses on the treatment of
all employees as in-group members should be the focus and goal of every organization
and leadership (Northouse, 2004). To do this, Graen and Uhl-Bien (1991) (as cited by
Northouse, 2019) proposed "leadership making" (p. 144). Leadership making develops in
across three consecutive phases over time: (a) the stranger phase, (b) the acquaintance
phase, and (c) the mature partnership phase (Northouse, 2019).

During the stranger phase, leaders and followers relate to each other within
prescribed parameters, defined roles, and rules (Northouse, 2019). During the
acquaintance phase, leaders and followers build trust and relate more outside of defined
roles and job descriptions (Northouse, 2019). The third phase, mature partnership, leaders
and followers share a high degree of relatedness, mutual trust, and reciprocity
(Northouse, 2019).

Leadership making supports the notion that maintains that all subordinates of a
group, organization, or team should be treated as members of the in-group (Northouse,
2019). No employee or subordinate should be treated as a member of the out-group.
Consequently, for in-group members, subordinates perceive supervisors as fair, equitable,
respectful, and trustworthy (Northouse, 2019). Followers' positive perceptions about the
leader motivate followers to contribute maximum efforts on behalf of the group (Schuh et
al., 2012).

Followers identify with leaders with whom they perceive as a "significant other" (Jiaxin et al., 2014, p. 1701). Employees are emotionally invested in leaders whom they find profoundly influential to their lives (Jiaxin et al., 2014). In high-quality LMX, a leader's success depends on the how the role he or she plays is perceived in the supervisor-subordinate dyad exchange (Jiaxin et al., 2014). The significant other in the LMX relationship, subordinates who are emotionally invested in the leader have a sense of oneness with the leader and incorporate attributes and values of the leader into their own self-definitions (Jiaxin et al., 2014). Thus, managers who are dedicated to enhancing subordinates' OID must facilitate and nurture high-quality LMX relationships with their employees (Jiaxin et al., 2014).

Two additional factors contribute to followers positively identifying with leaders: perceived external leader's reputation and perceived group leader's reputation (Jiaxin et al., 2014). When followers shared a favorable perception of the leader's external reputation, a high-quality relationship facilitated personal identification and motivated followers to engage in OCB. The identification with the leader was stronger when followers perceived the group leader as having a positive reputation rather than when followers perceived the group leader as not having a positive reputation (Jiaxin et al., 2014). As a focal point in the identification process, LMX provides the context for fostering OID and facilitating the development of high-quality relationships between leaders and followers within organizations.

Transformational Leadership

Transformational leadership (TFL), a term coined by Downton in 1973 and further developed by Burns in 1978, refers to a style of leadership that creates a connection between leaders and followers that enables followers to achieve their highest goals and potential (Northouse, 2019). Unlike transactional leadership, which focuses on the quality of exchanges between leaders and followers, TFL focuses on transformative change in individuals and in organizations that facilitates widespread influence and motivation for individuals to act on a higher plane (Northouse, 2019).

Burns (1978) posited that TFL leaders empower followers by (a) elevating followers' levels of consciousness about the importance and value of specified and idealized goals, (b) influencing followers to transcend their own self-interest for the sake of the team or organization, and (c) motivating followers to address higher-level needs (p. 619). Bass (2008), who presented a modified version of TFL in the mid-1980s, changed the primary focus of TFL from leaders to a focus on followers. Bass (2008) argued that TFL motivates followers to exceed personal expectations. In terms of social change implication, TFL leaders empower followers to increase performance levels, engender followers' optimal growth and development potentials, and motivate followers to transcend personal agendas for the greater good of the entire organization.

TFL comprises four "I" factors: (a) idealized influence, (b) inspirational motivation, (c) intellectual stimulation, and (d) individualized consideration (Northouse, 2019, pp. 169-172). By description, idealized influence describes leaders who are exemplars or role models for followers to emulate; inspirational motivation conveys

leaders who inspire high expectations in followers and encourage followers to transcend

self-motivated agendas or interests; intellectual stimulation depicts leaders who stimulate

followers' creative thinking and innovation in problem solving; and individualized

consideration represents leaders who coach and train subordinates, and creates climates

or contexts for followers to grow and become fully actualized (Northouse, 2019). The

emphasis of TFL is on employee performance improvement and the optimal development

of employees (Avolio, 1999; Bass & Avolio, 1990a). All four "I" factors focus on the

needs and growth potential of followers.

Similar with TFL is charismatic leadership (Northouse, 2019). The theory of

charismatic leadership, a theory first published by House in 1976, and later expanded by

Conger and Kanungo (1987), Conger (1999) and Hunt and Conger (1999), describes

charismatic leaders as dominant, influential, confident, and possessing strong moral

values—attributes closely aligned with TFL leaders (Northouse, 2019). However, the

difference is charismatic leadership is essentially grounded in the concept of charisma;

TFL, by contrast, has only one factor associated with charisma, namely, idealized

influence (Northouse, 2019). Even so, the charismatic nature of TFL has proven difficult

to separate from charismatic leadership and the two are often perceived as synonymous

or the same leadership style.

Regardless, both charismatic leadership and TFL are linked to OID. The

expanded work of Shamir, House, and Arthur (1993), focused on House's theory of

charismatic leaderships, linked charismatic leadership to OID. Shamir et al. postulated

that charismatic leadership facilitates the development of followers' self-concepts and

self-efficacies and links followers' identity to the identity of the organization—its goals

and its mission. As for TFL, Schuh et al. (2012) asserted that OID leaders are likely to

exemplify TFL behaviors and engage in behaviors beneficial to the organization and its

members. Schuh et al. suggested four ways this can happen

- by forgoing self-interest pursuits and engaging in self-immolating behavior;

- example setting and role modeling worthy of emulation;

- placing emphasis on collective goals and interests rather than personal agendas; and

- spending time training and coaching subordinates (p. 423).

All four ways characterize the "I" factors of TFL (Bass, 2019; Schuh, et al., 2012).

Three Types of Organizational Identification

The scholarly literature covers three essential types of OID. The first type of OID

is the transfer model of organization identification. The transference of OID from leader

to subordinates engenders OID in the latter. The transfer model of OID facilitates the

transfer of OID to subordinates and motivates employees to engage in behavior that

benefits the organization (Loi et al., 2014; Schuh, et al., 2012). This causal relationship

occurs when lower-ranking employees identify with governing leaders and with the

organization.

Consequently, subordinates not only give more of themselves to the organization

and exert greater efforts towards achieving organizational goals and objectives, they also

assume the successes and failures of the organization as their own (Loi et al., 2014;

Schuh, et al., 2012). Similarly, leaders and managers who perceive themselves as one with or as belonging to the organization engage in leadership behavior that benefits the collective goals and interest of the team and its membership (Mael & Ashforth, 1992; Schuh, et al., 2012).

The tickle-down effect of the manager's OID to the reporting team members serves to also bond the manager to members of upper leadership and to the organization's overall goals and objectives. This bonding facilitates a social connection built on trust, respect, and obligation (Loi et al., 2014). As a result, frontline managers reporting to their supervising leadership develop a perceived sense of oneness with or a sense of belonging to the organization. This sense of belonging engenders a cognitive attachment to the governing leaders and to the organization (Loi et al., 2014; Schuh et al., 2012). Consequently, subordinates experience pride in their membership, they feel appreciated and interconnected, and they feel connected within a social network of interrelationships (Fry & Nisiewicz, 2013; Loi et al., 2014).

Leader OID is also an important factor in understanding the attitudinal and behavioral outcomes of employees (Karanika-Murray et al., 2015). OID predicts employee engagement, job satisfaction, and turnover intention (Karanika-Murray et al., 2015). Karanika-Murray et al. (2015) asserted that individuals who are deeply connected psychologically to their organizations will internalize the aims and goals of their organizations and become more engaged at work. These individuals are highly engaged, energized, and committed to doing the work and are satisfied at work, with leadership, and the organization (Karanika-Murray et al., 2015).

The second type of OID is personal identification (PI) (Ashforth, Schinoff, & Rogers, 2016). Ashforth et al. (2016) defined PI as an individual's perception of oneness with another individual to such an extent that the individual defines herself or himself in terms of the other individual. Ashford and Rogers identified three paths through which PI can be manifested: threat-focused PI, opportunity-focused PI, and closeness-focused PI. Threat-focused PI refers to a compensatory process whereby individuals address perceived threats by assuming or internalizing attributes of another individual (Ashforth, et al., 2016). The threat-focused PI path fulfills the need for uncertainty reduction (Ashforth, et al., 2016; Hogg & Terry, 2000). However, threat-focused PI can be experienced more negatively than the other two paths because individuals want to fill a deficit and quell anxieties associated with the identity threat (Ashforth, et al., 2016).

Opportunity-focused PI refers to the supplemental process whereby individuals discern an opportunity to assume positive attributes or traits of another individual they admire or desire to emulate (Ashforth, et al., 2016). This process fulfills the need for self-enhancement and is associated with an extant positive affect or a strong sense of self (Ashforth, et al., 2016; Loi, Chan, & Lam, 2014). Closeness-focused PI refers to the process whereby individuals in close relationships internalize each other's identity traits to fulfill the need for belongingness (Ashforth, et al., 2016). Such proximal relationships at work are intimate and mutual and exhibit high levels of trust, responsiveness, self-disclosure, and loyalty (Ashforth, et al., 2016).

A third type of OID is narcissistic OID (Galvin, Lange, & Ashforth, 2015). Galvin et al. (2015) explored the dark side of OID. Leaders with narcissistic OID exploit

their organizations for their own personal benefit or selfish ends (Galvin et al., 2015).

According to Galvin et al. (2015), the line of demarcation that distinguishes the leader's

identity from the organization's identity is sometimes blurred and difficult to distinguish

apart. Such a leader absolves the identity of the organization within one's own identity

and sees oneself as the preeminent figure, to an extent, where the identity of the

organization disappears or becomes overshadowed by the individual's identity (Galvin et

al., 2016).

Narcissistic OID is antithetical to conventional organizational identification. The

identity of the organization, as opposed to the individual's identity, is the underlying and

central focus of the latter. With the conventional organizational identification, individuals

exhibit an affinity with the organization and incorporate characteristics of the

organization into their personal identity (Galvin et al., 2016). In contrast, individuals with

narcissistic OID possess an attraction for the organization's identity but only as an

extension of one's self (Galvin et al., 2016). As it pertains to the workplace, employees

who identify with such leaders instead of with the organization can be inclined to follow

behavior that leads to destructive ends for the organization and its membership. A classic

example is the Enron scandal and debacle (Waddock, 2005).

Four Distinctive Forms of Identification

Within conventional OID and narcissistic OID are four distinct forms of OID:

overidentification, organizational disidentification, ambivalent identification, and

psychological ownership (Galvin et al., 2016). Overidentification is as an individual who

has internalized the goals of an organization to such an extent that the identity of that

individual becomes consumed by the organization's or leader's identity (Galvin et al., 2015). This overidentification leads to a complete dominance of the individual by the organization or the leader. Thus, the individual becomes absorbed in the ethos of the organization, and irrespective of organizational leadership behaving irreprehensible will likely engage in the same patterns of behavior and destructive ends.

Organizational disidentification refers to an individual who mentally maintains distance between one's identity and the identity of the organization. Ambivalent identification refers to an individual who experiences both disidentification and identification at the same time. Psychological ownership refers to "possessive feelings" an individual has for an organization (Galvin, et al., 2015, p. 168). Contrasted with narcissistic OID, an individual having a high narcissistic OID goes well beyond possessive feelings to a state of exploitation and self-serving ends for personal gains and self-promoting ends (Galvin, et al., 2015).

Demarked and Set Apart

Organizational identification is also often confused with internalization, organizational citizenship behavior (OCB), organizational commitment (OC), and professional and occupational identification (Mael & Ashforth, 1992). Internalization is the assimilation of values within one's self and the utilization of those prevailing values to guide behavior (Mael & Ashforth, 1992). OID is organization-specific; internalization may not be (Ashforth & Mael, 1989). Thus, an individual may internalize organizational values and still not feel a sense of oneness with an organization.

OCB is also confused with OID. According to Gemmiti (2007) and Schuh et al. (2012), OID is an antecedent of and significantly related to OCB. OCB is elective and discretionary behavior directed towards the benefit of an individual or the entire organization (Gemmiti, 2007). It is the non-compensatory behavior an employee performs that resides outside the performance of formal job requirements (Gemmiti, 2007). Huang, Wang, and Xie (2014) hypothesized that followers' identification with the leader mediates the relationship between LMX and OCB. Also, Huang et al. (2014)found that when followers share a positive external image of the group leader they will likely engage in OCB and that followers' personal identification with the leader would also be enhanced through a high-quality LMX relationship.

OC is another construct confused with OID (Mael & Ashforth, 1992). OC is an individual's identification and involvement with an organization. An individual having OC is defined by (a) a strong belief in and acceptance of the organization's goals and values, (b) a willingness to exert considerable effort on behalf of the organization, and (c) a strong desire to maintain membership in the organization (Bano et al., 2015; Hart & Willower, 2001). However, OC, like internalization, may not be organizational specific (Mael & Ashforth, 1989).

OC comprises three types: affective commitment, continuance commitment, and normative commitment (Bano et al., 2015; Pierce & Newstrom, 2006). Affective commitment refers to a relationship attachment that produces positive emotions and creates a sense of belonging and desire for that relationship (Pierce & Newstrom, 2006). Continuance commitment reflects a symbiotic relationship driven by need of the recipient

(Pierce & Newstrom, 2006). Normative commitment indicates the existence of a relationship perceived as important to maintain (Pierce & Newstrom, 2006).

Finally, OID is also confused with professional and occupational identification. An individual with OID defines one's self in terms of the organization, whereas, an individual with professional and occupational identification defines one's self in terms of the work an individual performs and "the prototypical characteristics ascribed to individuals who do that work" (Mael & Ashforth, 1992, p. 106). Professional and occupational identification is not specific to any one organization (Mael & Ashforth, 1992). Specific demands, norms, and values inherently associated with professional or occupational identity of an individual can potentially conflict with the demands, norms, and values inherent in organizational identity (Mael & Ashforth, 1992).

Summary and Conclusions

Research studies that explore the relationship between identity and spirituality are lacking in the scholarly literature. Similarly, research studies that investigate the relationship between SQ and OID are also lacking within academic literature. A review of the scholarly literature reveals a wealth of data focused on SQ and OID, separately investigated and studied, apart from each other (Edwards, 2005; Jiaxin et al., 2014; Schuh, et al., 2012; Sisk, 2001, 2016; Vaughan, 2002; Wolman, 2001; Wigglesworth, 2014). Researchers have studied SQ in relationship to EQ, spirituality, intelligence, work satisfaction, QOL, OC, occupational commitment, leadership intelligence, mindfulness, and servant leadership (Agarwal & Mishra, 2016; Daderman et al., 2013; Emmons,

2000a, 2000b, 2000c; Gage & Smith, 2016; Gardner, 1983, 1999; Korazija et al., 2016; Maheshwari, 2015; Sisk, 2001, 2016; Zohar & Marshall, 2000).

Researchers have investigated OID in relationship to LMX, TFL, OCB, work engagement, OC, and narcissism (Galvin et al., 2015; Huang et al., 2014; Humphrey, 2012; Karanika-Murray et al., 2015; Loi et al., 2014; Schuh, et al., 2012). In addition, SQ has theoretical roots in spirituality, self-actualization, and the MI theory; OID's theoretical roots extends deep in the soil of the SIT (Emmons, 2000a; Gardner, 1983, 1999; Maslow, 2000; Wigglesworth, 2014). Yet, empirical research that has focused on the investigation of the relationship between SQ and OID is a nascent proposition. The quest to understand the magnitude of the implications for leadership and the workplace has just begun with the introduction of this study.

The purpose of this study was to explore a potential association between SQ and OID to determine if a relationship exists and to ascertain statistically to what degree or extent the relationship exists. Exploring the relationship between SQ and OID provided knowledge and insight to further advance the academic discourse on identity development and relationship building within the workplace. The findings also have provided insight to produce relationships that will be built on confidence and trust between frontline employees and midlevel supervisors.

For when organizational leaders are authored, governed, and guided by a "higher self" (Wigglesworth, 2014, p. 13), they adhere to standards of "true north principles" (Covey, 2004, p. 53), and work towards meeting the needs of others rather than being driven or motivated by selfish ends or interests that only benefit themselves. This

adherence to higher-self principles and practices empower leaders and managers in pursuing and achieving goals of highest potentiality and to live life at the most profound level of meaning and purpose (Zohar & Marshall, 2000). The embodiment of such higher-order behavioral attributes benefits the entire organization and its members.

    To determine if SQ and OID are relationally linked, I used a quantitative, correlative research design and two measurement scales, King and DeCicco's (2009) Spiritual Intelligence Self-Assessment Inventory (SISRI-24) and Ashforth and Mael's (1992) six-item Likert scale assessment of OID to determine if an association or relationship exists between the two variables. Approvals to use both scales were granted and the measurement tools are included in the Appendix section of this study. A detailed description of the research design, methodology, sampling procedures, recruitment process, and data analysis are provided in the next chapter on the research method.

Chapter 3: Research Method

This descriptive research study used a quantitative correlational research design. The purpose of this study was to determine if a statistical correlation or relationship exists between SQ (independent variable) and OID (dependent variable). To achieve this end, the following research questions and null and alternative hypotheses were used to determine if a correlation exist between the two variables:

RQ1: What is the relationship between spiritual intelligence (SQ) and organizational identification (OID)?

H_01_1: There is no statistically significant relationship between SQ and OID.

H_11_1: There is a statistically significant relationship between SQ and OID.

RQ2: What predictive relationship does SQ have on OID?

H_02: SQ does not predict OID.

H_12: SQ does predict OID.

To determine if a relationship exists between SQ and OID, I used King and DeCicco's SISRI-24 (2009) and Mael and Ashforth's (1992) six-item Likert scale assessment to survey midlevel supervisors and frontline managers. The inventory and scale are in Appendix A and Appendix B. Permission to use the inventory and scale have been granted and are included in Appendix A and Appendix C, respectively.

This chapter begins with the research design and rationale, followed by a section on methodology that outlines the sampling and sampling procedures relative to sample size, recruitment, participation, and data collection. The subsequent sections discuss the research instruments and appropriateness to the development of the research study; the

reliability and validity of the instruments selected; and the target population, sampling plan, data collection, analysis, and threats to validity. Lastly, the chapter concludes with an explanation of the ethical procedures and how I ensured the protection of human subjects.

Research Design and Rationale

The quantitative research design was appropriate for the research questions. The statistical data analysis was employed to examine the two variables to determine whether a significant statistical relationship existed between SQ (independent variable) and OID (dependent variable), and whether the independent predictor variable predicted the dependent criterion variable (Frankfort-Nachmias & Nachmias, 2008; Rudestam & Newton, 2015). Hence, a correlational research design was important for making this relational determination and prediction between the two variables (Leedy & Ormrod, 2016). To that end, the correlational study design method was used to explore the possibility of a relationship between the independent variable, SQ, using King and DeCicco's (2009) SISRI-24 and a dependent variable, OID, using Mael and Ashforth (1992) six-item Likert scale assessment tool.

The rationale for selecting a correlational research design over a "classic experimental" (Frankfort-Nachmias & Nachmias, 2008, p. 90) or "true experimental" (Simon, 2011, p. 97) research design was due primarily to the focus of the study. The study's focus was on determining an association between two variables that established whether the relationship was statistically significant, rather than to establish causation (Frankfort-Nachmias, 2008; Leedy & Ormrod, 2014; Rudestam & Newton, 2015). The

suitability of a nonexperimental research design over an experimental design permitted

me to compare two variables to determine if a positive or negative relationship exists

between them (Leedy & Ormrod, 2014).

Methodology

Population

The target participants in this study were midlevel supervisors and frontline

managers. These sampling groups were chosen because top-level executives are typically

the focus of research studies related to OID, not midlevel supervisors or frontline

managers. OID is often associated with top-echelon leaders because they are usually seen

as the face of the organization (Phipps, 2012). The proximity of frontline managers and

midlevel supervisors in the organizational leadership structure also could provide a

propitious context in which to explore a potential correlation between SQ and OID.

The distinction between intermediary supervisory leaders and frontline managers

is clearly defined. Midlevel supervisors oversee frontline managers and the day-to-day

operations and ensure the execution of strategic initiatives from top-level leadership.

Midlevel supervisors also serve as intermediaries in the organizational structure, as the

center point between top leadership and lower-level management, and report directly to

executive leadership. By distinction, frontline managers manage junior-level employees,

execute direction from midlevel supervisors and top-level leadership, and delegate

workload responsibilities to their frontline subordinates. Additionally, frontline managers

ensure that direct reports meet organizational goals and performance standards, as well as

bolster morale, engender professional development, and promote well-being among their subordinates.

Eligible voluntary respondents completed two surveys and demographic questions within the online portal, Qualtrics—a web-based survey software platform that enabled the researcher to post the surveys, collect requisite data and generate a data report for the purpose of the research study. The target sampling population size was 128 respondents: 64 midlevel supervisors and 64 frontline managers. Once all data had been collected, a total of 150 respondents (74 midlevel supervisors and 76 frontline managers) had successfully completed the two surveys and demographic questionnaire for the study.

Sampling and Sampling Procedures

The sampling strategy was the simple random probability sampling. The use of the simple random probability sampling allowed me to survey sampling units among midlevel supervisors and frontline managers who were willing to participate in the online surveys. Since every sampling unit of the population of midlevel supervisors and frontline managers had an equal chance of being included in the sample, the feasibility of using the simple random probability sampling method sufficed for the study. After requisite IRB approvals were granted, the surveys and demographic questionnaire were released to prospective respondents on the Qualtrics website.

To determine the appropriate sample size for the study, a sample size analysis was conducted that comprised statistical power, alpha, and effect size. The purpose of the statistical power was to determine how well a difference or relationship could be detected, or false hypothesis could be rejected. The statistical power is the acceptable

value that determines the probability that an authentic relationship is likely to occur

between the two quantifiable variables (Burkholder, 2013). Here, $(1 - \beta)$ is .80 (80%).

The alpha (α) level or level of significance is $\alpha = .05$; its purpose is to predict a 95%

chance that the result would yield a right conclusion and a 5% chance that the conclusion

would be wrong (Burkholder, 2013).

  The third value, effect size, is a statistical measure of the strength of the

relationship or the magnitude of the difference. It is a measure of how much variance in a

dependent variable can be explained by the independent variable. Cohen (1988) specified

three distinct categories for effect size: small, moderate, and large. The effect size for this

study is moderate: $r = .50$. The moderate effect size would allow for a greater number of

participants that would enhance the potential to detect a relationship between the study's

independent and dependent variables.

  Using G* Power 3.1 online software, I used a bivariate regression analysis with a t

test to calculate the appropriate sample size for the current study. Based on a power of

.80, a level of significance equaled to 0.05, and a moderate effect size of .05, G*Power

calculated a sample size of 128 participants (64 midlevel supervisors and 64 frontline

managers) for the appropriate sample size.

Procedures for Recruitment, Participation, and Data Collection

  Prospective research participants had access to a secured online website,

Qualtrics—an online software portal IRB approved as a platform to published surveys

and questionnaire. IRB also approved the acquisition of a Qualtrics Research Panel to

collect data from eligible participants for the research study. The Qualtrics Research

Panel secured eligible respondents, collected the data, and compensated the participants upon completion of the surveys and questionnaire.

The informed consent form comprised of a brief description and goals of the study, a statement that emphasized the voluntary nature of participation, risks, potential benefits, researcher's contact information, compensation ($5.00 e-gift card) for participation, and a weblink for respondents to access the research findings after the research study had concluded (Leedy & Ormrod, 2014). Prospective participants were provided with an option to participate or decline participation by clicking either yes or no to the consent question ("Do you agree with the conditions above?"), which was located at the end of the online informed consent form. If the participant elected to participate, the participant was automatically routed to the two surveys and demographic questionnaire. However, if the participant declined, the participant was automatically rerouted to the end of the surveys and disallowed to participate further in the study.

The data collection commenced on January 29, 2020 and concluded on February 13, 2020. Each respondent who successfully completed the two surveys and demographic questionnaire was provided with the $5.00 compensation for participation. After data collection concluded and data cleaning, participants' responses were loaded into IBM SPSS Statistics 25 for statistical analysis and interpretation. Demographic information, such as gender, level of education, and years of supervisory and frontline management experience, were also loaded into IBM SPSS Statistics 25. The identity of the respondents remained anonymous to the researcher. In addition to the anonymity of the respondents, the confidentiality and privacy of the collected data was secured by a

password-protected online site (Qualtrics), computer, and a removable hardware flash drive.

In Chapter 4, a detail account of the statistical data analysis is provided, to include a description of the data collection process; a report on the baseline descriptive and demographic characteristics of the sample; an evaluation of statistical assumptions; an account of the results of the statistical analysis; a summary of the research questions and key findings; and a transitional statement to introduce prescriptive material, that is explicated in Chapter 5.

Instrumentation and Operationalization of Constructs

To determine to what extent SQ and OID were associated, two survey instruments were used for the study: King and DeCicco's (2009) SISRI-24 and Ashforth and Mael's (1992) six-item Likert scales assessment for OID. The researcher received permission from both authors to reproduce the research scales. On July 30, 2018, I received authorization to use Ashforth and Mael's six-item Likert scales from the author of the survey scale. The below instructions for use of the SISRI-24 scale were strictly adhered to:

Use of the SISRI is unrestricted so long as it is for academic, educational, or research purposes. Unlimited duplication of this scale is allowed with full author acknowledgement only. Alterations and/or modifications of any kind are strictly prohibited without author permission.

The authorizations and scales are included in the study under Appendix A and Appendix B. Neither instrument was adapted or altered for this research endeavor. Both the SISRI-

24 and the six-item Likert OID assessment were administered to mid-level supervisors and frontline managers.

Both measurement tools have been previously tested and proven viable for conducting research studies. Utilizing the six-item scale, Mael and Ashforth (1992) measured OID and reported a coefficient alpha of 0.81 in a sample of business and psychology students, and an alpha of 0.83 in a sample of managers from various organizations and levels of hierarchy. The study conducted by Karanika-Murray et al. (2014) indicated a Cronbach's α reliability coefficients of 0.86.

Antunes, Silva, and Oliveira (2018) have proven SISRI-24 replicable and validated it for generality to varying populations (e.g., United States, India, Sweden, Thailand). SISRI-24 has also been studied in various disciplines (i.e., education, psychology) (Antunes, Silva, & Oliveira, 2018). Originally an 84-item survey, King and DeCicco (2009) modified the instrument to a 24-item survey and their subsequent work addressed matters of content validity, criterion validity, and construct validity of SISRI-24. The validity and internal consistency of the measurement instrument were confirmed and reconfirmed (Antunes, Silva, & Oliveira, 2018). The reliability and validity of SISRI-24 varied in range between $\alpha = 0.81$—0.87, which is consistent with $\alpha = 0.78 - 0.91$ (King & DeCicco, 2009).

The Spiritual Intelligence Self-Report Inventory (SISRI-24). King and DeCicco (2009) developed the SISRI-24 to measure spiritual intelligence. Consisting of 24 items, SISRI-24 comprises four key subscales of spiritual intelligence: critical existential thinking (CET), personal meaning production (PMP), transcendental

awareness (TA), and conscious state expansion (CSE). CET is an individual's ability to think critically and discuss existential matters, such as meaning, purpose, life, death, truth, and justice (Antunes, Silva, & Oliveira, 2018). PMP is an individual's ability to create meaning and purpose in all physical and mental experiences as well as create and life's purpose (Silingiene & Skeriene, 2016).

TA is the capability to perceive sublimely dimensions of the self, of others, and of the corporeal world (Silingiene & Skeriene, 2016). CSE is the capability to enter enhanced states of consciousness at one's own will and practice (Silingiene & Skeriene, p. 59). Each of the 24 items were evaluated on a 5-point Likert scale that range in scoring between 0—"Not at all true of me" and 4—"Completely true of me" (Antunes et al. 2018). The full inventory is included in the Appendix A.

Ashforth and Mael's Six-Item Likert Scale of Organization Identification. Ashforth and Mael (1992) developed a six-item scale of OID to assess an individual's willingness to define themselves as a member of their organization (Karanika-Murray et al., 2015; Mael & Ashforth, 1992). Respondents were asked to indicate their level of agreement based on a range of items (e.g., "When someone criticizes [the organization], it feels like a personal insult," "This [organization's] successes are my successes," "When I talk about [the organization], I usually say 'we' rather than 'they'") on a five-point Likert scale (from 1=strongly disagree to 5=strongly agree). (The full scale is included in Appendix B). Higher scores indicate greater OID (Humphrey, 2012).

The six-item measurement scale comprised three components of OID: self-categorization and labeling, sharing organizational goals and values, and a sense of

attachment, belonging, and membership of the organization (Edwards & Peccei, 2007). According to Edwards and Peccei, self-categorization and labeling focuses on how individuals categorize themselves within the organization; sharing organizational goals and values measures the extent to which individuals perceived their goals and values as similar to those goals and values of the employing organization; and sense of attachment, belonging, and membership of the organization measures the extent individuals feel a sense of attachment, membership, and belongingness to the organization.

Data Analysis

The proposed research questions and null and alternative hypotheses that were used to direct the research study are as follows:

RQ1: What is the relationship between spiritual intelligence (SQ) and organizational identification (OID)?

H_01_1: There is no statistically significant relationship between SQ and OID.

H_11_1: There is a statistically significant relationship between SQ and OID.

RQ2: What predictive relationship does SQ have on OID?

H_02: SQ does not predict OID.

H_12: SQ does predict OID.

Self-reported data for this study were collected through Qualtrics. Participants responded to the surveys and questionnaire contained therein. After the data collection process concluded, the collected data was exported into IBM SPSS 25 for statistical data analysis and interpretation.

Data was analyzed using Spearman rank order correlation (Spearman's rho) statistic to examine the statistical significance of the two quantifiable variables (Leedy & Ormrod, 2016; Pallant, 2016). IBM SPSS Statistics 25 computed the Spearman rank correlation coefficient as an index of effect size, with the index that ranged between -1 to +1 (Pallant, 2016). The measurement of the Spearman rank correlation coefficient between -1 to +1 provided the strength of the relationship between the two variables (Pallant, 2016).

A correlation close to -1 indicated a strong negative linear correlation between the independent and dependent variables. Bivariate linear regression was used to make predictions about the relationship between the variables (Leedy & Ormrod, 2016). Based on the analysis, the variables were found to be negatively correlated even though they were statistically significant. Consequently, bootstrapping regression resampling was used to calculate the confidence intervals of the resampled population.

Threat to Validity

External validity poses a threat to validity in this study. The external validity of a research study determines to what extent its findings can be applied to larger populations and may potentially be generalizable to other situations or contexts (Leedy & Ormrod, 2016). The sample for the study is a population of online Qualtrics users and the web-based surveys comprised midlevel supervisors and frontline managers who have access to the portal. The external validity is limited and results emerging from the research study preclude generalizations to other participants or settings beyond the research setting (Leedy & Ormrod, 2016). To that end, it remains to future research endeavors to

ascertain the generalizability of research findings to other potential populations and settings.

Ethical Procedures

The privacy and confidentiality of all participants were maintained throughout the entire data collection and data analytical process. The protection of the research participants was of paramount concern. To protect the human subjects who participated in the research study, requisite approvals from IRB) prior to data collection were pursued and approvals granted. Research participants were assured that participation was strictly voluntary and withdrawal from the study at any time without consequence was a matter of choice and could be done by merely clicking "no" or just exiting the site.

Collected data was stored on a password protected computer, portable flash drive which was be kept in a locked cabinet, and secured Qualtrics website to ensure data will remained safeguarded. Only the researcher had access to the data and information. To comply with time restrictions and limitations for data storage, the data will be kept securely in a locked cabinet for at least 5 years, which, at that point, the data will be properly disposed. Any information stored on electronic storage media (i.e., hard drive and flash drives) will be deleted. All paper documents will be shredded. Computer hard drives will be scrubbed if the computer ever becomes unusable.

Treatment of Data

Participants had four weeks to access the online surveys and complete the questionnaires. The online system automatically saved and stored the information online. The information was password protected and safeguarded against unwelcome access. The

collected data were later exported to an Excel spreadsheet and then to IBM SPSS 25. No additional information was collected other than demographic information (e.g., gender, frontline manager/midlevel supervisor position, education, and years of midlevel supervisor experience, and years of frontline management experiences). Moreover, no personally identifiable information was collected that would connect the identity of the respondent to the collected data.

<div align="center">**Summary**</div>

Chapter 3 comprised the research methodology and design, the research questions, the sample population, data collection and analysis process. The purpose and rationale for this quantitative study using the correlational analysis were provided and connected to the research variables under study. The research study involved testing a potential correlation between two quantifiable variables. A non-experimental research design was determined to be the best method suited for this kind of research study. The correlation study was not designed for the purposes of proving causation but to determine the association or covariation between variables. The strength of the association between the two variables provides information that have relevance for guiding future research and practice in leadership and organizational development.

Contained within Chapter 4 are the data collection processes and procedures, including results and findings of the statistical analysis conducted in the study. The chapter contains a detailed description of the data collection process, the statistical analytical techniques used, and the outcomes of the analyses. A summary of the statistical analyses and summarization of key findings were provided to transition into Chapter 5.

Chapter 4: Results

Introduction

The purpose of this correlational quantitative research study was the examination of the following research questions and hypotheses:

RQ1: What is the relationship between spiritual intelligence (SQ) and organizational identification (OID)?

H_01_1: There is no statistically significant relationship between SQ and OID.

H_11_1: There is a statistically significant relationship between SQ and OID.

RQ2: What predictive relationship does SQ have on OID?

H_02: SQ does not predict OID.

H_12: SQ does predict OID.

Three major sections comprise Chapter 4: data collection, study results, and summary. The first section describes the timeframe, recruitment and response rates, and demographic characteristics of the sample population and descriptive statistics for the variables. The second section discusses the testing of the assumptions and presents descriptive and inferential statistical results, statistical analyses of the research questions, null and alternative hypotheses, and visual depictions of the findings. The third section summarizes answers to the research questions and provides a transitional statement that connects the descriptive statistical findings to implications of prescriptive and practical relevance in Chapter 5.

Data Collection

Online data collection commenced on January 29, 2020 and concluded on

February 13, 2020. The data for this study were collected from Qualtrics, an online

virtual website platform. The target population sample size was 128 participants (64

midlevel supervisors and 64 frontline managers). Participants responded to two Likert-

type surveys and four demographic questions. When data collection ended, there were

330 responses indicated.

The number of respondents who completed both surveys and the four

demographic questions was 150 ($n = 150$). The remaining 153 responses were invalid. Of

the 153 invalid responses, only 14 respondents completed the informed consent question

with a declining response. Three of the 153 responses were previews that I completed

prior to the commencement of data collection. The remaining 136 respondents timed-out

without responding to the informed consent question. Hence, the 153 unusable responses

were removed from the dataset. The remaining 150 valid responses were visually

inspected for errors and missing data, and subsequently exported into Excel and then into

IBM SPSS Statistics 25 for statistical analysis and interpretation.

Descriptive Demographic Characteristics of the Data Sample

The demographic data were analyzed for descriptive frequencies and percentages.

Table 1 contains the descriptive statistics for the qualitative (nominal) data. Table 2

depicts the descriptive statistics for the quantitative variables.

Table 1

Frequencies and Percentages of the Demographic Data Sample

Demographic Data	*n*	%
Gender		
Male	89	59.3
Female	61	40.7
Level of education completed		
Bachelor	91	60.7
Master	56	37.3
Doctorate	3	2.0
Leadership Position		
Frontline Manager	76	50.7
1-2 years	4	5.3
3-5 years	30	39.5
6-10 years	28	36.8
> 10 year	14	18.4
Midlevel Supervisor	74	49.3
1-2 years	3	4.1
3-5 years	18	24.3
6-10 years	26	35.1
>10 year	27	36.5
Total	150	100

Table 2

Mean (M) and Standard Deviation (SD) for the Quantitative Study Variables (N=150)

Variable	*M*	*SD*
Spiritual Intelligence	87.01	16.890
Organizational Identification	13.41	5.526

Results

Cronbach's alpha reliability and internal consistency for SISRI-24 inventory and the six-item scale for OID was analyzed using IBM SPSS. The Cronbach alpha coefficient was .94, which suggests a good internal consistency reliability for the SISRI-24 inventory (Pallant, 2016). For the OID six-item scale, the Cronbach alpha coefficient

was .86. These Cronbach alpha values suggest good internal reliability for the scales

based on the sample.

For RQ1, a correlation analysis was conducted to examine the correlation between

SQ and OID. Preliminary analyses were conducted to assess assumptions of normality,

linearity, and outliers. A visual inspection of the histogram in Figure 1 (SQ) and Figure 2

(OID) show the distribution of the output scores to be approximately normally distributed

for spiritual intelligence and nonnormality for organizational identification.
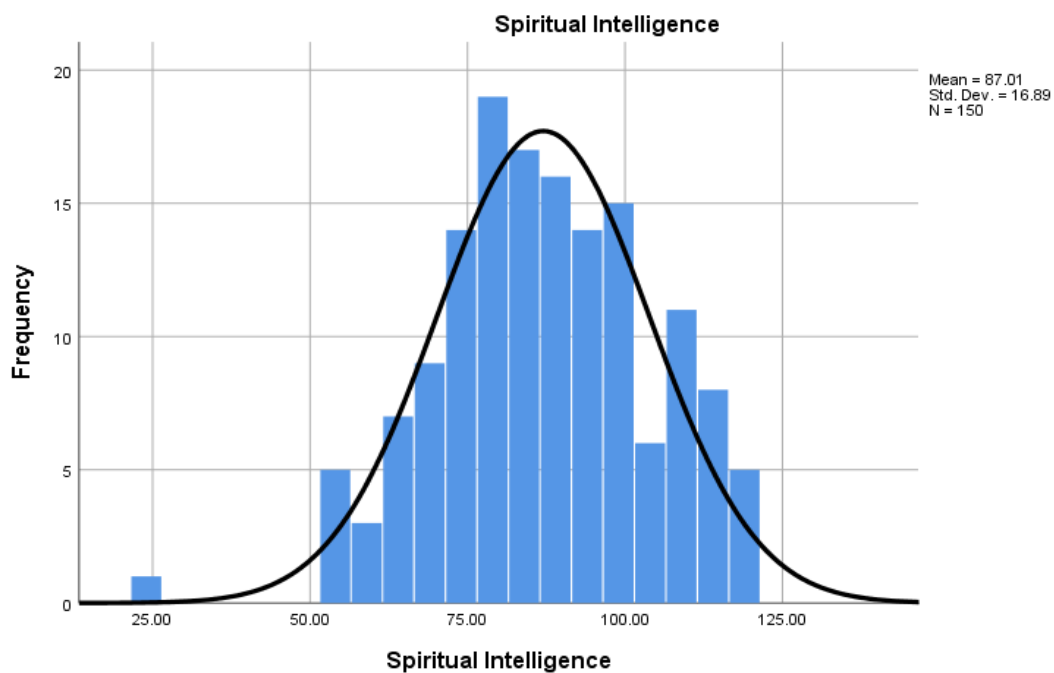
Figure 1. Histogram of the normally distributed data scores.
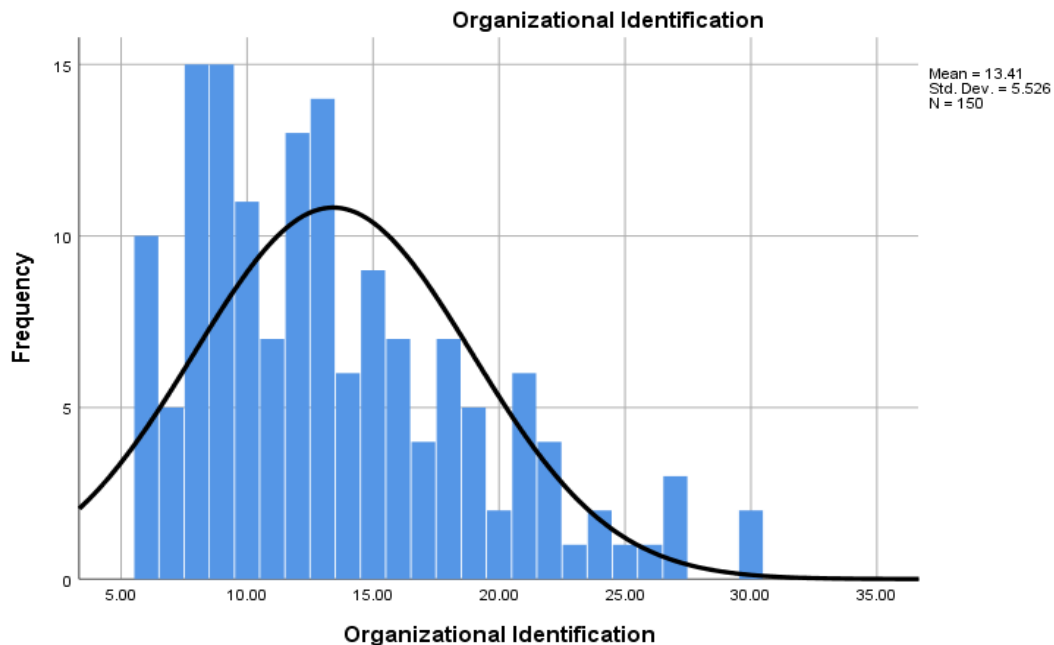
Figure 2. Histogram of the non-normally distributed data scores.

The boxplot at Figure 3 depicts two outliers. Therefore, Spearman's rho was

conducted to examine the relationship between SQ and OID. Table 3 depicts the

skewness and kurtosis for the two scales variables. The results of Spearman's rho test

were significant (r = -.274, n = 150, p = .001), with high levels of SQ associated with

lower levels of OID. Therefore, the null hypothesis is rejected, and the alternative

hypothesis is accepted.

Figure 3. Boxplot with outliers for organizational identification.

Table 3

Skewness and Kurtosis for the Quantitative Study Variables

Variable	*Skewness*	*Kurtosis*
Spiritual Intelligence	-.217	.265
Organizational Identification	.864	.263

Note. $N = 150$
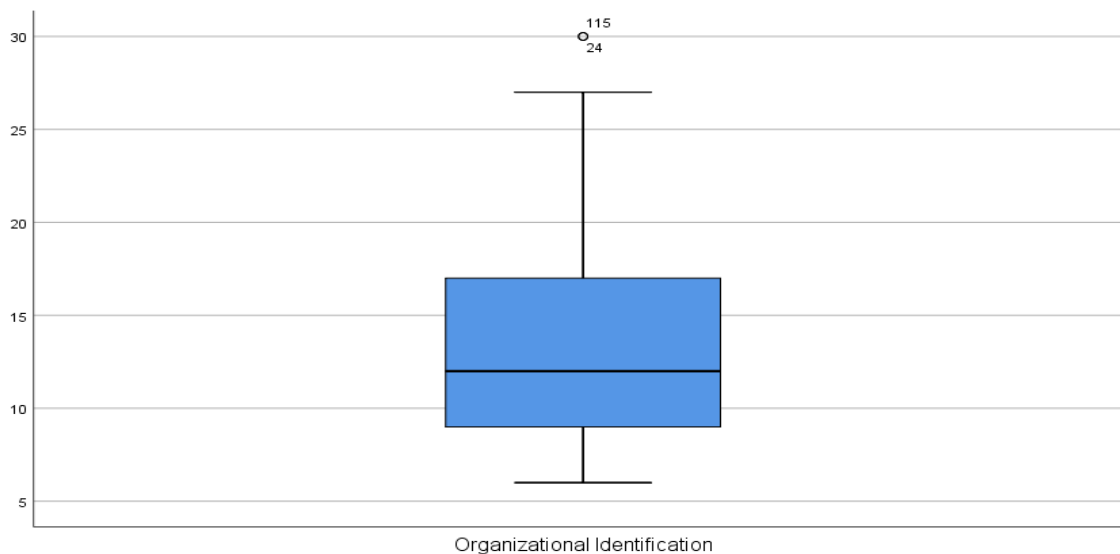
For RQ2, a bivariate regression was computed to determine whether SQ

(independent variable) predicted OID (dependent variable). The assumptions of outliers,

normality, linearity, homoscedasticity, and independence of residuals were evaluated.

The examination of Normal Probability Plot (P-P) of the Regression Standardized

Residual (Figure 4) and the scatterplot of the Regression Standardized Residuals (Figure

5) indicated there were significant violations among these assumptions. Therefore,

bootstrapping, using 1000 samples, was conducted and 95% bootstrap confidence

intervals (CI) are presented at Table 5. Results of the bivariate regression analysis

indicated a significant relationship between SQ and OID, $F(1, 148) = 10.489$, p $= .001$, R^2

= .066. Therefore, the null hypothesis is rejected, and the alternative hypothesis is accepted. The regression summary is presented in Table 4.
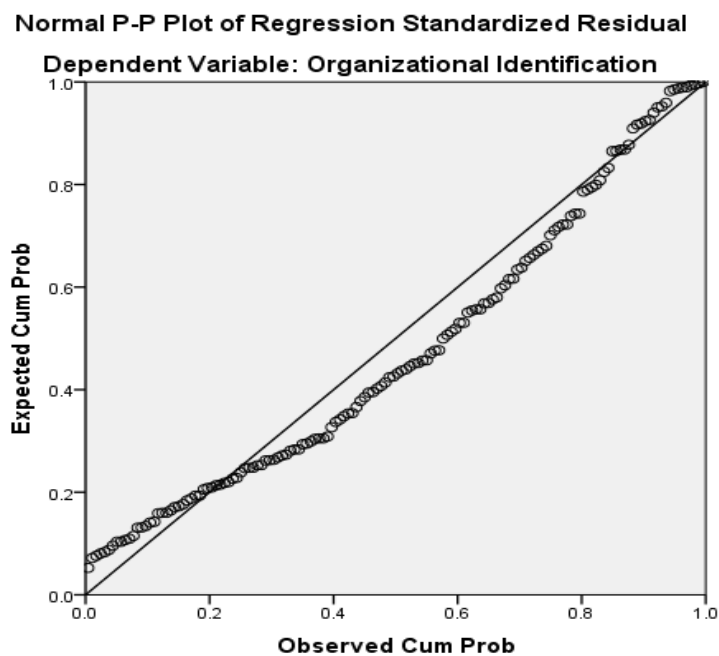

Figure 4. Normal probability plot (P-P) of the regression standardized residuals.
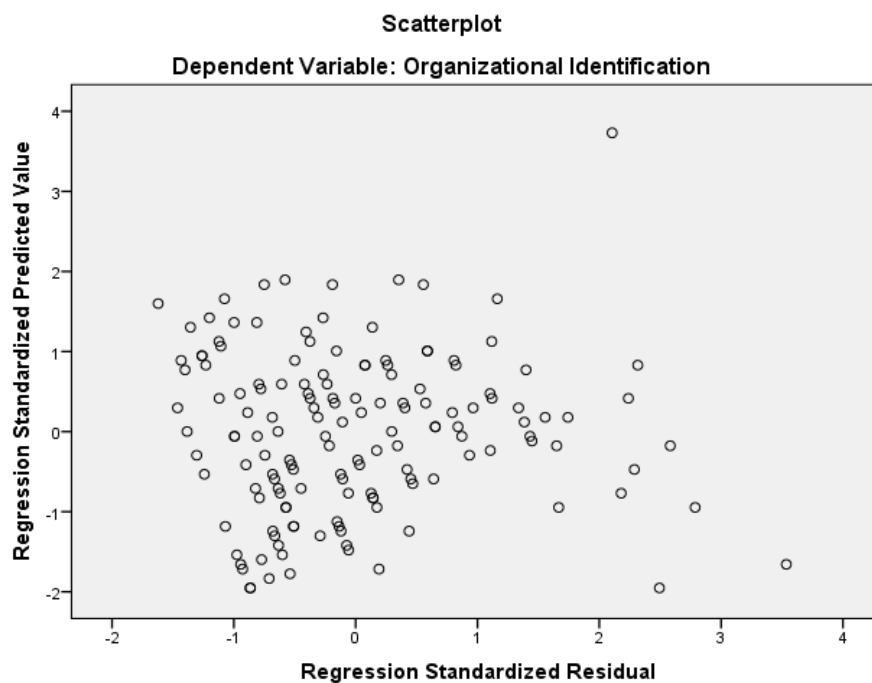

Figure 5. Scatterplot of the standardized residuals.

Table 4

Regression Summary

Variable	B	SE	β	t	p
Spiritual Intelligence	-.084	.026	-.274	-3.239	.001

Note. Dependent Variable: Organization Identification

Table 5

Bootstrap Regression Summary

Variable	B	SE	β	t	p	95% CI	
						LB	UB
Spiritual Intelligence	-.084	.026	-.274	-3.239	.001	-.136	-.033

Note. N = 150.

Summary

The purpose of this quantitative correlational research study was to investigate a potential relationship between SQ (independent variable) and OID (dependent variable). Two research questions were posed. The first research question was: What is the relationship between SQ and OID? The second research question was: What predictive relationship does SQ have on OID?

The demographic characteristics of participants' data at baseline were analyzed descriptively. The analytical findings were presented at Table 1. The descriptive statistics for the SQ and OID were provided in Table 2. Using Spearman's rho statistics, the statistical results of RQ1 indicated that there was a statistically significant relationship between SQ and OID, $p = .001$. However, SQ and OID were negatively correlated, $r = -.274$. The results of this statistical analysis suggest that high levels of spiritual intelligence corresponded with low levels of OID.

I used bivariate linear regression to address RQ2. The statistical results of RQ2 indicated SQ predicted OID, $F(1,148) = 10.489$, p $= .001$, $r^2 = .066$. To address the influence of assumption violations, I employed bootstrapping, using 1,000 samples, to calculate the 95% confidence interval (CI), to address the influence of assumption violations.

In Chapter 5, the interpretation of the findings from the statistical analyses will be discussed and summarized, followed by the limitations of the study, recommendations for further research, and implications for positive social change and practice. Finally, takeaways will be presented to conclude the section.

Chapter 5: Discussion, Conclusions, and Recommendations

Introduction

The purpose of this study was to identify the nature and strength of the relationship between SQ and OID. Midlevel supervisors and frontline managers were the target sampling population. One-hundred and fifty respondents participated in the study and received compensation for doing so. A correlation research design was employed in this study to test the null and alternative hypotheses concerning the statistical relationship between SQ (independent variable) and OID (dependent variable), based on the OID six-item scale and the SISRI-24 inventory. Self-reported data, derived from participants' responses to five-point Likert-type surveys, were used for this purpose. The descriptive analysis of the demographic data provided frequencies and percentages that depicted the characteristics of the sampling population.

There are currently no scientific research studies that focus on examining the correlation between SQ and OID. This study supports a link between SQ and OID that has gone unexplored. Therefore, the study fills a gap in the literature and extends prior research related to SQ and OID. The sections of this chapter describe the interpretations of findings, limitations of the study, recommendations, and implications.

Interpretation of Findings

The focus of this study has been on examining a correlation between SQ and OID. The statistical results of the analyses for RQ1 indicated a statistically significant relationship between SQ and OID. The analyses of the collected data enabled the decision to be made as to the state of the null and alternative hypotheses. For RQ1, the null

hypothesis (H_01_1) was rejected; the alternative hypothesis (H_11_1) was accepted. SQ and OID were significantly related but negatively correlated, $r = -.274$, $n = 150$, $p = .001$. For RQ2, the statistical analysis showed that SQ significantly predicted OID, $F(1,148) = 10.489$, p = .001, $r^2 = .066$. The null hypothesis (H_02) was rejected; the alternative hypothesis (H_12) was accepted.

The strong, negative correlation between SQ and OID may be due the outliers detected in the scatterplot. Statistical techniques are sensitive to outliers and can skew data distribution and influence data analyses (Pallant, 2016; Newton & Rudestam, 2015). Visual inspection of the boxplot showed two outliers in the dataset. Although, I made the decision to keep the outliers in the dataset, rather than delete the outliers, removing or recoding the outliers may have presented a different statistical outcome.

The findings of this study confirmed a correlation between SQ and OID. The peer-reviewed literature in Chapter 2 supports this finding. Correlations of SQ with servant leadership and TFL are supported by the literature review. Links between OID and LMX, including OID and TFL, are also supported by scholarly literature. OID is linked with OCB and OC. However, no peer-reviewed literature that linked spiritual intelligence and organizational identification was found.

However, scholarly literature that focused on the relationship between identity and spirituality were found. This relationship between identity and spirituality have remained underrepresented (Crossman, 2016). Crossman (2016) maintained that more research studies that substantiated the link between identity and spirituality are needed. These future studies could lay groundwork for studies that investigate the relationship

between SQ and OID. Furthermore, an in-depth scientific exploration of this connection could add to extant theories, academic discussions, and research findings that build upon spirituality in the workplace.

The study of personal identification (PI) could provide a conceptual framework for studying SQ. PI is a component of OID (Ashforth et al., 2016). According to Mael and Ashford (1992), identification with a leader may be generalized to the organization if the manager has charisma and could be even stronger if that individual is still alive and active in the organization. Identifying with others in mentor-mentee relationships exhibit greater OID (Mael & Ashford, 1992). Similarly, employees who identify with a leader or manager exhibit high levels of OID. The same is true of LMX. Employees who experience high-quality relationships with their supervisors exhibit high levels of OID. LMX is an antecedent of OID and central to building strong supervisor-subordinate relationships (Northouse, 2019).

Spirituality is foundational to SQ and plays out at individual and organizational levels in the workplace (Giacalone & Jurkiewicz, 2013). Crossman (2016) used the concept of personal identity to link spirituality and identity. Personal identity is the nucleus of self-concept and is influenced by values, behavior, psychology, and interests. (Crossman, 2016). Personal spiritual identification encompasses individuals' beliefs, values, relationships, traditions, and spiritualities, for which SQ provides the pathway to personal spiritual growth and development (Crossman, 2016; Wigglesworth, 2014).

Gavin et al. (2015) cautioned about the dark side of OID and warned against PI that overidentifies with other individuals. For example, an individual who overidentifies

with one whom he or she admires internalizes attributes or that individual, including any narcissism or immorality. This overidentification can lead to the loss of one's own identity and absorption of another's identity. That individual also may incorporate characteristics or tendencies of the organization into his or her own identity (Galvin, et al., 2015).

In this study, the association of high levels of SQ with low levels of OID is problematic. Within organizations, misalignments that constitute incongruity between the identity of the organization and the identity of employees, whether personal or spiritual, poses challenges to organizational leaders and managers. Clifton and Harter (2019) argued that strategic alignment occurs when managers and employees can perceive continuity between what they are asked to perform and what the organization stands for. Supervisors and managers equipped with high SQ and OID can become effective social change agents within their respective organizations.

Limitations of the Study

There are five limitations in this study. The first limitation of this study is the design of data collection. Both midlevel supervisors and frontline managers took the SISRI-24 inventory and six-item scale. The entire sample only recorded self-reported responses from each respondent, whether than garnering survey responses cross-sectionally, where one group evaluated the other group and vice versa. For example, frontline managers could have taken the surveys based on their perceptions of midlevel supervisors. Midlevel supervisors could have taken the surveys based on their perceptions of frontline managers. For this study, each participant surveyed himself or herself.

A second limitation of this study is its relatively moderate sample size of 150 midlevel supervisors and frontline managers. Due to this limitation, the transferability of the research for future studies may be circumscribed, only limited to the specific online population surveyed. Thus, research findings are not be generalizable to other cultures or populations. Therefore, additional research studies that focus on the relationship between SQ and OID will be required.

The third limitation is that this study did not make any distinction between female and male respondents that could have revealed comparative differences and similarities regarding gender perceptions about SQ and OID. Drawing a distinction between male and female participants, data analysis could have provided information about the significance of gender in relationship to SQ and OID. The statistical findings could have implications for understanding how female and male managers use SQ and OID in the workplace.

The fourth limitation is the number of variables. This correlational study focuses only on two variables, one independent variable and one dependent variable. A third variable, for example, LMX, could have added greater depth to the research study. LMX has been linked to OID. Currently, however, no studies exist that focus on the relationships among SQ, OID, and LMX, or among SQ, OID, and TFL. As previously noted in the literature review, SQ has been studied in relationship to TFL and servant leadership. Yet, there are no studies that include SQ and OID together with other variables in research investigations.

Lastly, the reliance on self-report measures may be suspect. According to Mael and Ashforth (1992), "self-reports may not correspond to actual experiences and are susceptible to common method variance" (p. 118). According to Mael and Ashforth (1992), it is the respondents' perceptions that spark identification. Consequently, studying the relationship between SQ and OID may have been better served qualitatively. Hence, a phenomenological qualitative study would have enabled me to record participants' lived experiences as described in their own words (Patton, 2002). Examining participants' perceptions and perspectives could have allowed me to gain a deeper understanding of the relationship between SQ and OID and draw generalizations about the variables being studied (Leedy & Ormrod, 2016).

Recommendations

In this section, there are five recommendations for furtherance of research and practical application. The first recommendation is for organizational leaders to establish mentorship programs whereby future managers and leaders are nurtured by those of high SQ and OID. Clifton and Harter (2019) posited that a culture of high employee development is the most propitious environment for both the business and the employees. Quality managers and supervisors are the singular most important consideration in developing a productive team (Clifton & Harper, 2019). A quality manager or leader is key to organizational success, employee satisfaction, and well-being.

The second recommendation is to replicate the study to examine frontline managers and midlevel supervisors comparatively. This time gear the data collection process towards garnering responses from respondents based on frontline managers'

perceptions of the midlevel supervisors and midlevel supervisors' perceptions of frontline managers. For example, respondents who are frontline managers would complete the six-item scale and SISRI-24 inventory focused on midlevel supervisors. Conversely, respondents who are midlevel supervisors would respond to the surveys based on their perceptions of frontline managers.

A third recommendation is to study the relationship between SQ and OID qualitatively. To explore this relationship between SQ and OID phenomenologically would allow researchers to examine extensively the phenomenon from the perspective of the participants' personal experiences" (Patton, 2002). Grounded theory is another possible research tool that could be used to explore the imports of SQ and OID; the focus will be on theory development (Patton, 2002). The purpose of this approach is to build theory, elucidate extant concepts, and consider alternative meanings of phenomenon (Patton, 2002). Both designs could enable researchers to collect data rich in meaning as well as prove to be analytically rewarding.

A four recommendation is to study OID with a focus on the dark side (Mael & Ashford, 1992). This examination of the dark side of OID may provide profound information into organizational membership and the allurement or inducement that individuals, groups, or organizations find appealing and therefore seek to acquire membership (Mael & Ashforth, 1992). The sense of oneness and belongingness that identifies with dysfunctional behavior can potentially have negative ramifications for leaders and their organizations. The presence of miasma and suffocating toxicity that

reverberates throughout an organization can create unwanted confusion and interpersonal chaos for workers and for the entire organization.

Lastly, I propose the using other SQ measurement tools to measure SQ, for example Wigglesworth's SQ21 assessment tool. The SQ21 assessment tool contains 170 questions to measure numerically twenty-one skillsets, with a skill development score that ranges between zero (have not yet begun development) to five (highest level measured) (Wigglesworth, 2014). As far as I have found in library researches, there are few dissertations or research studies that have used SQ21 to examine or investigate SQ's relationship to other variables. Except for this study, there are no other studies that have used SISRI-24 as a tool to measure the relationship between SQ and OID.

Implications

The relationship between SQ and OID is an unexplored area of research investigation. This uncharted territory provided an opportunity to survey untouched landscape for unearthed treasures. The unearthing of untapped gemstones of information and knowledge regarding the association or correlation between SQ and OID has profound implications for leadership and management praxis.

There are three positive social change implications for midlevel supervisors and frontline managers. First, the study and findings provided insight into how organizational leaders can strengthen interpersonal relationship between midlevel supervisors and frontline managers and help eradicate dissonance that have damaging consequences for leadership, employees, and performance outcomes. This social change aspect of the study

also has implications for business leaders and managers desiring to better themselves and their organizations.

The second social change implication is the education, empowerment, and training of midlevel supervisors and frontline managers. Korazija et al. (2016) asserted that today's workplaces require a different set of needs to deal with more complex challenges than was previously required. Today's managers require personal and professional development that focus on developing the strengths of managers (Clifton & Harter, 2019; Korazija et al., 2016). The complexity of today's workforce and challenging workplaces, managers and leaders must know how to creatively engage the minds of their employees (Korazija et al., 2016). SQ focuses on human development and on the strengthening relationships with others. Building strong, high-quality relationships with employees are paramount to engendering employee engagement, job satisfaction, and organizational identification.

Third, human resources professionals need guide supervisors and managers in ensuring person-environment fit (P-E) and suitable placements of employees are in accordance with candidates' disposition, interests, and skills (Milliman et al., 2017). Employers should establish mentoring programs whereby future managers and leaders may be mentored by those of high SQ and OID. Both SQ and OID can heighten overall organizational productivity, performance levels, and leadership skills and development.

Conclusions

The study of SQ and OID has shed light on new areas of research exploration. Only a few research studies have examined the link between identity and spirituality

(Crossman, 2016). Advancing this area of research analysis can potentially serve as a conceptual or theoretical framework to study the relationship between SQ and OID. The scientific investigation of personal spiritual identity—an element of organizational identification—may enable the discovery of new avenues for deciding how and where SQ fits within the larger schema of OID.

Future research approaches could possibly elucidate the potential relationship between SQ and OID. A phenomenology qualitative approach could potentially enable prospective researchers to make new discoveries, advance innovative ideas, discover different perspectives, and open windows of research investigation that would illuminate the advancement of this research focus. Perhaps, greater insight would lend itself to understanding how spiritual values or personal spirituality becomes subdued and the dark side of OID becomes prominent and at the forefront of individuals' behavior. An investigation of paramount importance would be an examination of what happens to individuals when acting in real-time scenarios, make behavioral decisions that relegate SQ to a secondary role behind OID—knowing that the individual's, group's, or organization's goals are antithetical their own value system. Midlevel supervisors and frontline managers can be a key source to investigating this phenomenon.

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Appendix A: Spiritual Intelligence Self-Assessment Inventory (SISRI-24)

SISRI-24   **Age? (in years)** _____

The Spiritual Intelligence Self-Report Inventory © 2008 D. King   Sex? (circle one) M   F

The following statements are designed to measure various behaviors, thought processes, and mental characteristics. Read each statement carefully and choose which **one** of the five possible responses best reflects you by circling 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. Please answer honestly and make responses based on how you actually are rather than how you would like to be. The five possible responses are:

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

For each item, circle the **one** response that most accurately describes **you**.

1.	I have often questioned or pondered the nature of reality	0 1 2 3 4
2.	I recognize aspects of myself that are deeper than my physical body	0 1 2 3 4
3.	I have spent time contemplating the purpose or reason for my existence.	0 1 2 3 4
4.	I am able to enter higher states of consciousness or awareness.	0 1 2 3 4
5.	I am able to deeply contemplate what happens after death.	0 1 2 3 4
6.	It is difficult for me to sense anything other than the physical and material.	0 1 2 3 4
7.	My ability to find meaning and purpose in life helps me adapt to stressful situations.	0 1 2 3 4
8.	I can control when I enter higher states of consciousness or awareness	0 1 2 3 4
9.	I have developed my own theories about such things as life, death, reality and existence.	0 1 2 3 4
10.	I am aware of a deeper connection between myself and other people.	0 1 2 3 4
11.	I am able to define a purpose or reason for my life.	0 1 2 3 4
12.	I am able to move freely between levels of consciousness or awareness.	0 1 2 3 4
13.	I frequently contemplate the meaning of events in my life.	0 1 2 3 4
14.	I define myself by my deeper, non-physical self.	0 1 2 3 4
15.	When I experience a failure, I am still able to find meaning in it.	0 1 2 3 4
16.	I often see issues and choices more clearly while in higher states of consciousness/awareness.	0 1 2 3 4
17.	I have often contemplated the relationship between human beings and the rest of the universe.	0 1 2 3 4
18.	I am highly aware of the nonmaterial aspects of life.	0 1 2 3 4
19.	I am able to make decisions according to my purpose in life.	0 1 2 3 4
20.	I recognize qualities in people which are more meaningful than their body, personality, or emotions.	0 1 2 3 4
21.	I have deeply contemplated whether or not there is some greater power or force (e.g., god, goddess, divine being, higher energy, etc.)	0 1 2 3 4
22.	Recognizing the nonmaterial aspects of life helps me feel centered.	0 1 2 3 4
23.	I am able to find meaning and purpose in my everyday experiences.	0 1 2 3 4
24.	I have developed my own techniques for entering higher states of consciousness or awareness.	0 1 2 3 4

The Spiritual Intelligence Self-Report Inventory (SISRI-24)

Scoring Procedures

<u>Total Spiritual Intelligence Score:</u>
Sum all item responses or subscale scores (after accounting for *reverse-coded item).

24 items in total; Range: 0 – 96

<u>4 Factors/Subscales:</u>

<u>I. Critical Existential Thinking (CET):</u>
Sum items 1, 3, 5, 9, 13, 17, and 21.
7 items in total; range: 0 - 28

<u>II. Personal Meaning Production (PMP):</u>
Sum items 7, 11, 15, 19, and 23.
5 items in total; range: 0 - 20

<u>III. Transcendental Awareness (TA):</u>
Sum items 2, 6*, 10, 14, 18, 20, and 22.
7 items in total; range: 0 - 28

<u>IV. Conscious State Expansion (CSE):</u>
Sum items 4, 8, 12, 16, and 24.
5 items in total; range: 0 - 20

*Reverse Coding: Item # 6 (response must be reversed prior to summing scores).

Higher scores represent higher levels of spiritual intelligence and/or each capacity.

<u>Permissions for Use</u>

Use of the SISRI is unrestricted so long as it is for academic, educational, or research purposes. Unlimited duplication of this scale is allowed with full author acknowledgement only. Alterations and/or modifications of any kind are strictly prohibited without author permission. The author would appreciate a summary of findings from any research which utilizes the SISRI. Contact details are below.

For additional information, please visit http://www.dbking.net/spiritualintelligence/

Preliminary Statistical Properties: Study 1 (Exploratory Factor Analysis)

Based on a sample of 619 university undergraduate students (488 females, 131 males) with a mean age of 22.53 years (SD = 5.5; age range = 17 to 59 years).

Properties of the Original Item Pool (42 Items)

- Cronbach's Alpha = .95
- Average Inter-Item Correlation = .36
- Split-Half Reliability = .94
- Multivariate Skewness = -.14
- Multivariate Kurtosis = .01

Exploratory Factor Analysis (Principle Components w/ Varimax Normalized rotation)

- Revealed 4-factor structure; all significant loadings over .35
- F1 = conscious state expansion (CSE), eigenvalue: 14.87
- F2 = critical existential thinking (CET), eigenvalue: 3.01
- F3 = personal meaning production (PMP), eigenvalue: 2.25
- F4 = transcendental awareness (TA), eigenvalue: 1.60

Scree Plot of Eigenvalues
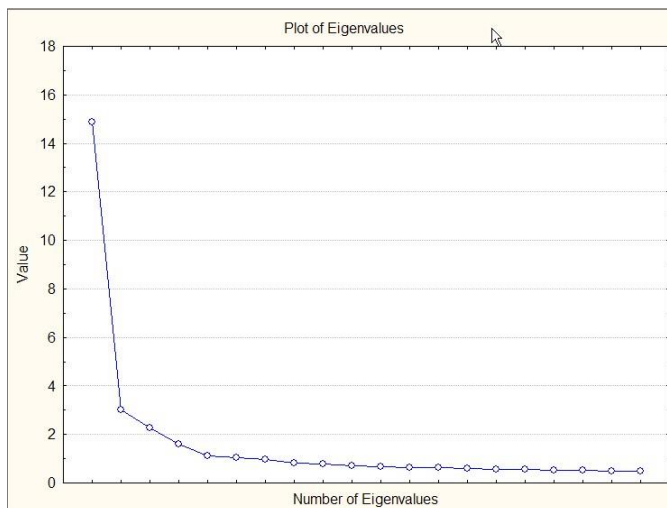
Properties of Subscales

1. CET: Cronbach's alpha = .88, average inter-item correlation = .41
2. PMP: Cronbach's alpha = .87, average inter-item correlation = .47
3. TA: Cronbach's alpha = .89, average inter-item correlation = .47
4. CSE: Cronbach's alpha = .94, average inter-item correlation = .59

Inter-Subscale Correlations (* $p < .05$)

	CET	PMP	TA	CSE
PMP	.55*	1.0	.67*	.59*
TA	.62*	.67*	1.0	.63*
CSE	.52*	.59*	.63*	1.0

NOTE: Inter-subscale correlations are all in the moderate-strong range, supporting intelligence theory (i.e., abilities comprising an intelligence should be moderately interrelated).

Preliminary Statistical Properties: Study 2 (Confirmatory Factor Analysis & Validation)

Based on a sample of 305 university undergraduate students (231 females, 74 males) with a mean age of 25.56 years (SD = 10.93; age range = 18 to 81 years).

I. Confirmatory Factor Analysis (via Principle Components w/ Varimax Normalized rotation)

- Revealed 4-factor structure matching Study 1; all significant loadings over .35
- Supports 4-factor structure

II. First Confirmatory Factor Analysis (via Structural Equation Modelling) – 42 items

- 4-factor model revealed poor fit to the data for all 42 items; however, 4-factor model displayed best fit to data compared to alternate models (e.g., 2-factor, 3-factor, and 5-factor models)
- Method of Parameter Estimation: Maximum Likelihood
- Discrepancy Function = 6.96
- $\chi^2 = 2108.72$ (df = 813); χ^2 /df ratio = 2.59
- SRMR = .067; RMSEA = .080 (Confidence Interval = .077 - .084) §   GFI = .73; AGFI = .70; CFI = .83
- Cronbach's Alpha = .958; Average Inter-Item Correlation = .36

NOTE: Based on redundancy, high residual correlations, and cross-loadings, 18 items were removed from the SISRI, leaving a final pool of 24 items.

III. Second Confirmatory Factor Analysis (via Structural Equation Modelling) – 24 items

- 4-factor model revealed moderate-adequate fit to the data for the reduced set of 24 items; performed significantly better than the 42-item pool and alternate models
- Method of Parameter Estimation: Maximum Likelihood
- Discrepancy Function = 1.53
- $\chi^2 = 464.68$ (df = 246); χ^2 /df ratio = 1.89
- SRMR = .056; RMSEA = .055 (Confidence Interval = .047 - .062)
- GFI = .89; AGFI = .86; CFI = .93
- See *Figure 1* for the CFA model following modifications

Properties of the Final 24-Item Pool

- Cronbach's Alpha = .920 (CET = .78; PMP = .78; TA = .87; CSE = .91)
- Standardized Alpha = .922 (CET = .78; PMP = .78; TA = .87; CSE = .91)
- Average Inter-Item Correlation = .34 (CET = .34; PMP = .42; TA = .49; CSE = .69)
- Split-Half Reliability = .91

- Test-Retest Reliability (n = 25; 4 months elapsed) = .89 (for Total SI Score)
- Multivariate Skewness = .02
- Multivariate Kurtosis = -.23

Validation of the SISRI-24

The following psychological measures were employed in order to validate and investigate the SISRI-30:

- Meaning in Life Questionnaire (MLQ; Steger et al., 2006)
- Metapersonal Self-Construal Scale (MSC; DeCicco & Stroink, 2003)
- Mysticism Scale – Research Form D (MSD; Hood, 1975)
- Age Universal Intrinsic-Extrinsic Religiosity Scale (AUIE; Gorsuch & Venable, 1983)
- Satisfaction with Life Scale (SLS; Diener et al., 1985)
- Balanced Inventory of Desirable Responding (BIDR; Paulhus, 1984) – *social desirability*
- Emotional Intelligence Scale (EIS; Schutte et al., 1998)
- Multidimensional Aptitude Battery-II (MAB-II; Jackson, 1998) – *IQ*

Conclusions: Construct validity, divergent validity, and convergent validity were well-supported overall.

- SI was more significantly related to intrinsic religiosity than extrinsic religiosity.
- SI displayed a barely significant relationship with social desirability, suggesting that this does not play a large role in responding to the SISRI.
- PMP was highly correlated with Presence of Meaning, but not correlated with Search for Meaning. On the other hand, CET was more highly correlated with Search for Meaning.
- No significant correlations were observed between IQ and SI, ruling out IQ as a confounding variable.
- SI highly correlated with MSC and MSD.
- Age was mildly related to SI and subscales, lending potential support to development of SI over lifespan.

See *Table 1* for all correlations.

Inter-Subscale Correlations (* *p* < .05)

	CET	PMP	TA	CSE
PMP	.42*	1.0	.59*	.52*
TA	.61*	.59*	1.0	.56*
CSE	.43*	.52*	.56*	1.0

NOTE: Inter-subscale correlations are all in the moderate-strong range, supporting intelligence theory (i.e., abilities comprising an intelligence should be moderately interrelated).

Table 1

All Correlations with the SISRI Total and Subscale Scores (based on final 24-item pool)

Variable/Measure	SI	CET	PMP	TA	CSE
Age (n = 304)	.28***	.11*	.25***	.28***	.26***
MLQ: Search for Meaning (n = 271)	.21**	.39***	.05	.15*	.03
MLQ: Presence of Meaning (n = 271)	.44***	.10	.65**	.38***	.38***
MSC: Metapersonal Self-Construal (n = 270)	.67**	.44***	.60**	.63**	.48***
MSD: Total Mysticism/Mystical Experiences (n = 270)	.63**	.40***	.44***	.59**	.57**
MSD: Extrovertive Mysticism (n = 270)	.55**	.36***	.34***	.52**	.53**
MSD: Introvertive Mysticism (n = 270)	.58**	.39***	.39***	.52**	.53**
MSD: Religious Interpretation (n = 270)	.58**	.33***	.48***	.56**	.49***
AUIE: Intrinsic Religiosity (n = 265)	.48***	.30***	.43***	.45***	.37***
AUIE: Extrinsic Religiosity (n = 265)	.21**	.19**	.14*	.20**	.13*
SLS: Satisfaction with Life (n = 268)	.20**	.01	.40***	.21**	.10
BIDR: Self-Deception (n = 236)	.16*	-.04	.27***	.20**	.15*
BIDR: Impression Management (n = 236)	.15*	.01	.23***	.22**	.06
EIS: Emotional Intelligence (n = 293)	.43***	.27***	.48***	.39***	.30***
MAB-II: IQ (n = 35)	.07	.09	-.04	.28	-.13
MAB-II: Verbal IQ (n = 35)	.22	.27	.07	.33	-.01
MAB-II: Performance IQ (n = 35)	-.00	-.05	-.05	.18	-.11

Note. SI = Total Spiritual Intelligence Score; CET = Critical Existential Thinking; PMP = Personal

Meaning Production; TA = Transcendental Awareness; CSE = Conscious State Expansion.

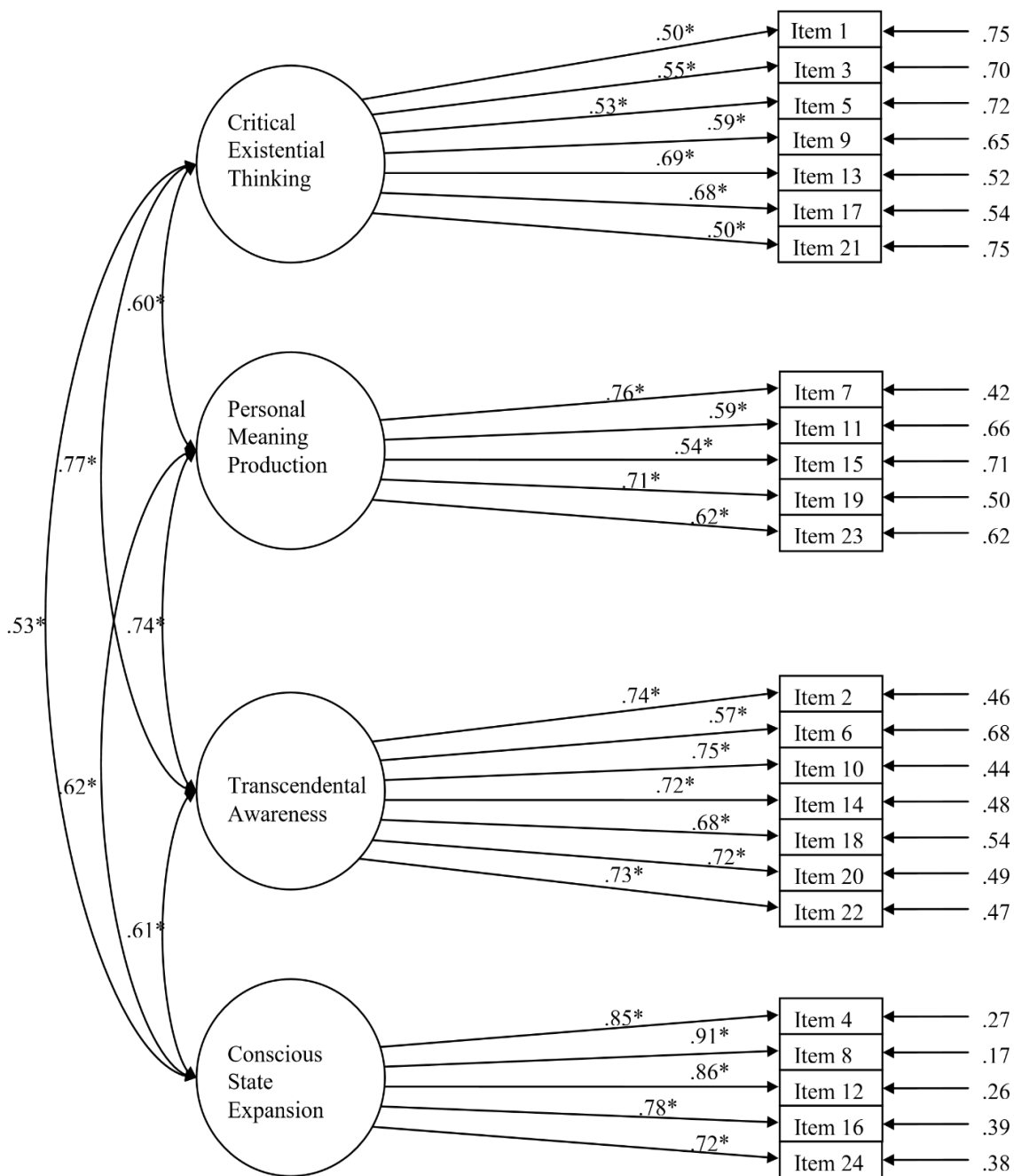* *p* < .05; ** *p* < .01; *** *p* < .001

Figure 1. CFA four-factor model for the SISRI-24 (* *p* < .001).

Appendix B: Six-Item Scale for Organizational Identification

Organizational Identification

1 = Strongly Agree
2 = Slightly Agree
3 = Neither Agree or Disagree
4 = Slightly Disagree
5 = Strongly Disagree

1. When someone criticizes organization, it feels like a personal insult.
2. I am very interested in what others think about the organization.
3. When I talk about this school, I usually say 'we' rather than 'they'.
4. This organization's successes are my successes.
5. When someone praises this organization, it feels like a personal compliment.
6. If a story in the media criticized the organization, I would feel embarrassed.

Appendix C: Permission from Author

Blake Ashforth
Horace Steele Arizona Heritage Chair
Department of Management & Entrepreneurship
W. P. Carey School of Business | **Arizona State University**
Tempe, AZ 85287

From: Paschal Dawson
Sent: Sunday, July 29, 2018 7:11 AM
To: Blake Ashforth
Subject: Request for Permission

Good morning, Dr. Ashforth.

My name is Paschal Dawson. I am doctoral candidate at Walden University pursuing a Ph.D. in Management with a concentration in Leadership and Organizational Change. My research design is quantitative and focus is organizational identification.

I writing to request permission to use yours and Dr. Mael's six-item assessment to survey midlevel supervisors and frontline team managers. (If want to hear more about what I am attempting to research, I am available at your convenience).

I can be reached at this email or at ████████████.

Thank you in advance for considering my request.

Respectfully,

Paschal