'SPIRITUALIZING SERVICES IN THE GOVERNMENT' THE EFFECTS OF SPIRITUALITY ON THE WORK OF SELECTED PHILIPPINE GOVERNMENT EMPLOYEES

Carvajal, Adrian Lawrence P.

College of Business and Technology, St. Paul University, Quezon City, Philippines

adrianlpcarvajal@yahoo.com

Abstract

Spiritual Intelligence or Spiritual Quotient (SQ) provides the meaning for one's existence, aims and success. It is considered higher than Intelligence Quotient (IQ) and Emotional Quotient (EQ). It is more than just a connection to the divine. SQ is a connection to self, others, and the transcendent. This study explored the spiritual intelligence at work of selected Philippine government employees, as well as the importance and effects of their spiritual intelligence in their work. Utilizing a multi-method research design, one hundred government employees were purposively sampled to answer a survey-questionnaire, and a standardized SQ test. Among others, the study found that the government employees have a fair connection to their self and are fairly good at relationship building. Though they value their connection to the transcendent and have a desire to deepen this relationship, this is not however a part of their daily awareness. The respondents indicated that spirituality is important in public service and strongly agree that spirituality in the public service promotes honesty, patience, integrity at work, good relationships with clients and customers, good working relationships with co-workers, superiors and subordinates, and creates meaning of their work as a vocation.

Key words: spirituality, government service, employees, spiritual intelligence, work

INTRODUCTION

In the early 20th century, intelligence quotient or IQ was discovered and was popularly tested using the "Stanford-Binet Intelligence Scales". In those times, 'the rational, logical, rule-bound, problem-solving intelligence" (Zohar & Marshall, 2005, p.4) was celebrated as a big indicator of success. It simply however distinguishes those who are bright from those who are dull in

numerical and linguistic proficiency and promotes the yardstick that a higher IQ means higher chances of achieving success.

In the mid 1990's, in the first edition of his bestselling book – 'Emotional Intelligence: Why It Can Matter More Than IQ,' Daniel Goleman (2006) espoused a new kind of intelligence that our heart or emotions have. Emotional Intelligence which is also known as "Emotional Quotient (EQ) is manifested in trust, empathy, self-awareness, and self-control, and in the ability to respond appropriately to the emotions of others' (p.43). At this time, EQ was viewed as another but better indicator of success.

However, in 2000, Spiritual Quotient (SQ) or Spiritual Intelligence (SI) were introduced by Zohar and Marshall (2005) and maintained that it underpins IQ and EQ and makes success with fulfillment a reality. Spiritual intelligence is the "ability to access higher meanings, values, abiding purposes, and unconscious aspects of the self and to embed these meanings, values, and purposes in living a richer and more creative life. Signs of high SQ include an ability to think out of the box, humility, and an access to energies that come from something beyond the ego, and day-to-day concerns" (Zohal & Marshall, 2005, p.25). Moreover, Finley (1999) described the SQ as "the ultimate intelligence of the visionary leader. It was the intelligence that guided men and women like Churchill, Gandhi, Nelson Mandela, Martin Luther King Jr., and Mother Teresa" (Finley, 1999, p. 78). It is the intelligence that has given these people a sense of purpose in their actions, a sense of meaning in their struggles.

The term spiritual intelligence was introduced as an idea in 1997 by Danah Zohar in her book – 'Rewiring the Corporate Brain: Using the New Science to Rethink How We Structure and Lead Organizations.' After three years, Danah Zohar and Ian Marshall (2000) published a book – 'SQ: Ultimate Intelligence' where the authors upgraded the concept with notion of spiritual capital. Similar to Finley's concept, Zohar and Marshall (2000) defined spiritual intelligence as "the intelligence with which we access our deepest meanings, purposes, and highest motivations. It is the intelligence that makes us whole, that gives us our integrity. It is the soul's intelligence, the intelligence of the deep self. It is the intelligence with which we ask fundamental questions and with which we reframe our answers" (p. 16).

Anchoring on etymological foundations of the word "spiritual", Zohar and Marshall (2005) explained that it came from the Latin word *spiritus*, which means, "that which gives life or vitality to a system"(p.12). Finley (1999) clarified that "spiritual intelligence is not necessarily about being religious, but rather it is about the human need and talent for finding meaning in experience" (p.13). Rationalizing it as the "force underlying religion" (p. 13), Finley (1999) mentioned that without it, human nature will be without a center, and existence without meaning.

Luminaries of self-development have also related spiritual intelligence to an existence of meaning. Dr. Richard Wolman (2010) in his book 'Thinking with your soul: Spiritual intelligence and Why it matters,' described "spiritual intelligence as the human capacity to ask ultimate questions about the meaning of life, and to simultaneously experience the seamless connection between each of us and the world in which we live" (p. 27). Stephen Covey (2004) in his book, 'The 8th Habit: From Effectiveness to Greatness' has identified spiritual intelligence as a key component of leadership and effectiveness. He observed that "spiritual intelligence is the central and most fundamental of all the intelligences, because it becomes the source of guidance" (Covey, 2004, p. 53).

The productivity of organizations or an individual and spirituality may have certain relations. Cunha, Rego and D'Oliveria (2011) contended that "every theory of organization is a theory of organizational spirituality. There may be both a meaningful and an instrumental side in the relationship between organizations and spirituality" (p.58). They illustrated this with a "typology that advances four possible types of organizations regarding spirituality: the soulful organization, the holistic organization, the ascetic organization, and the professional organization" (p. 59). Sheep (2011) also suggested that "workplace spirituality has potentially strong relevance to the well-being of individuals, organizations, and societies" (p. 57). Tacey (2004) opined that we are now in the spirituality revolution, describing it as a spontaneous movement in society and a significant new interest in the reality of spirit and its healing effects on life, health, community and well being.

Furthermore, spirituality can "become a significant aspect of organizational culture in most of organizations today" (Zohar & Marshall, 2005, p. 68). Usman (2010) deemed that "values of spirituality greatly enhance the sense of accomplishment in employees which resultantly impacts on the overall productivity and growth of organizations' (p. 126). Spirituality therefore should be a factor that can "intervene in all the crucial aspects of work life" p. 42). In support of this concept, Wong (2003) strongly regards "spiritual values i.e. altruistic love, care affection, and meaning creation can lead to high organizational outcomes"(p. 65).

The development of spiritual intelligence leads to the development of spiritual capital that fundamentally "reflects what an individual or an organization exists for, believes in, aspires to, and takes responsibility for" (Spiritual Capital, 2012). Spiritual capital is a new paradigm in public service that may require radically changing the "mind-set about the philosophical foundations and practices of leadership" (Spiritual Capital, 2012) in public management without necessarily relating to religion or spiritual practices. Spiritual intelligence can be used by leaders and managers in empowering more "individuals or organizations by evoking people's deepest meanings, values, and purposes' (Spiritual Capital, 2012).

The Study

The study sought to answer the following questions:

1. What is the profile of respondents in terms of age, gender, legal status, educational attainment and position in the agency?

2. What is the spiritual intelligence of the respondents at work?

3. Is spirituality important in the delivery of public service?

4. What are the effects of spirituality in the delivery of public service?

The study finds significance in its recognition of the importance of cultivating spiritual intelligence in the development of the spiritual capital of individuals, communities and states. This spiritual capital refers to the vision and model for organizational and cultural sustainability within a wider framework of community and global concern. It is the capital amassed through serving, in philosophy and practice, the deeper concerns of humanity and the planet. It is capital that reflects the "shared values, shared visions, and fundamental purpose in life." Thus, the "spiritual capital reflects what an individual, community or organization believes in, exists for, aspires to, and takes responsibility for (Spiritual Capital, 2007).

In determining the spiritual intelligence at work of selected employees of government agencies, this study premises that the cultivation of spiritual intelligence at work may lead to significant and meaningful behavior in their functions in public agencies. The study further looks into the importance of spiritual intelligence and how it affects their delivery of public services.

The concept of spiritual intelligence is not only a concept of cerulean connection; it is a connection to self, to others, and to a Supreme Being or transcendence. This study adopts the definition of spiritual intelligence of Neal (2004) as the "ability to feel a connection to self, a connection to others and a connection to something greater than oneself" (p.5).

METHODOLOGY

A multi-method research descriptive design was used which consists of a survey questionnaire, interview guide and an authorized standardized test of SQ. One hundred government employees were purposively sampled with inclusion criteria of having worked at least 2 years in public service and with a belief in a higher being. All items in the SQ Test were taken from Judi Neal's 2004 Spiritual Intelligence at Work Self Assessment. The responses on the SQ test were subjected to the scoring guidelines and interpretation of the proponent of the instrument.

RESULTS AND DISCUSSION

Table 1 presents the profile of the respondents. Most government employees surveyed (79%) belong to the 22-35 years and 36-45 years age groups. The female workers were greater in number comprising 64% of the total. The table also shows that all respondents have at least a college degree. Fifty-seven percent (57%) of the respondents are married and most of the employees surveyed (74%) held staff positions.

Table 1 Profile of the Respondents

Indicators		%
Age	21 years and below	
	22 – 35 years	46%
	36 – 45 years	33%
	46- 60 years	21%
	61 years and above	
Education	College Undergraduate	
	College Graduate	79%
	Master's Units	18%
	Master's Degree	3%
Gender	Male	36%
	Female	64%
Legal Status	Single	37%
	Married	57%
	Separated/Divorce	6%
Position in the agency	Staff	74%
	Supervisory	26%
Years of Service	2-5	29%
	5-10	31%
	11- 20	23%
	20-30	17%

Table 2 Spiritual Intelligence at Work of the Respondents

Items on Spiritual Intelligence at Work	AWM	VI	Rank
1. I am very aware of my values and beliefs at work.	3.80	Somewhat Agree	
2. It is important to accept that others in my workplace may not have the same values and beliefs that I do.	4.24	Strongly Agree	4
3. I have had one or more transcendent experiences that have affected the way I feel about my work.	3.72	Somewhat Agree	
4. People I work with describe me as calm and non-judgmental.	3.52	Somewhat Agree	
*5. When someone has done something that makes me angry, I find it very difficult to forgive them.	3.99	Somewhat Agree	
6. I try to have daily contact with my Higher Power, the Divine, God, or Universal Consciousness.	3.72	Somewhat Agree	
7. In difficult situations, I find that a calm part of me can remain detached and observe my thoughts, feelings and behaviours.	3.52	Somewhat Agree	

Item	Mean	Rating	Rank
8. I have a great deal of compassion for the leaders of my organization.	3.92	Somewhat Agree	
9. When I need special help or guidance in my work, I turn to prayer, meditation, or other spiritual guidance.	3.78	Somewhat Agree	
*10. I do not feel the need to grow or develop myself at work.	1.50	Strongly Disagree	
*11. It is important to keep business life and personal life separate in my relationships at work.	4.07	Somewhat Agree	
12. I feel divinely guided to the work I am doing.	3.78	Somewhat Agree	
13. I have a regular spiritual or religious practice that I find helpful to me in my work.	2.64	Neither Agree or Disagree	
14. I often feel a real sense of love and caring for the people I interact with at work.	3.86	Somewhat Agree	
*15. I do not believe that there is anything greater than myself and know that the only way to make it in my life and career is to rely on my own abilities.	1.86	Somewhat Disagree	
16. If I found myself in a work situation where I was asked to compromise my values, I would have to stick to my values, even if it hurt me or my career.	2.50	Somewhat Disagree	
17. My primary motivation at work is to be of service to others.	3.70	Somewhat Agree	
18. I am deeply concerned about the effects of some business practices on the planet.	4.21	Strongly Agree	6
*19. Sometimes you just have to compromise your values for the sake of the company or for your career.	1.44	Somewhat Disagree	
*20. Dealing with people at work is a great cause of frustration for me.	1.93	Somewhat Disagree	
21. It is important to me that my organization operates in a way that is respectful of all life.	4.25	Strongly Agree	3
22. I have a real sense of calling about the work I do.	3.93	Somewhat Agree	
23. I really try to get to know the people I work with on a deeper level than just work-related issues.	4.46	Strongly Agree	1
24. I believe that my work is part of a larger divinely guided plan.	4.26	Strongly Agree	2
25. My mission in life is very clear to me.	3.56	Somewhat Agree	
26. People in my workplace often come to me to talk about personal or spiritual issues.	4.02	Somewhat Agree	
27. I feel a sense of the sacred in my workplace.	3.47	Somewhat Agree	
28. I often feel stressed at work.	3.92	Somewhat Agree	
29. I work hard at having authentic and caring relationships with people at work.	4.02	Somewhat Agree	
30. Because of my belief in something greater than myself, I try to live in alignment with key virtues such as trustworthiness, humility, justice, and unity.	4.22	Strongly Agree	5

Legend:

1.00- 1.79 = Strongly Disagree
1.80- 2.59 = Somewhat Disagree
2.60-3.39 = Neither Agree or Disagree
3.40-4.19 = Somewhat Agree
4.20-5.00 = Strongly Agree

Table 2 presents the items and results of the standardized SQ test. Most government employees strongly agree that 1) they get to know their co-workers "more on a deeper level than just work-related issues", 2) they believed that their "work is part of a larger divinely guided plan", 3) it is important for them that "their organization operates in a way that is respectful of life", 4) they accept that co-workers may not have the same values and beliefs that they have, 5) because of their "belief in something greater than themselves, they try to live in alignment with key virtues such as trustworthiness, humility, justice and unity", and 6) they are "deeply concerned about the effects of some business practices on the planet". Furthermore, the table also shows that respondents strongly disagree that they "do not feel the need to grow or develop themselves at work". They remain undecided if they have a "regular spiritual or religious practice that they find helpful in work" (Neal, 2004, p. 4). This implies that the government employees surveyed seeks growth or development in their work as public employees but unfortunately do not have regular spiritual practices helpful in their work.

Work spirituality is a significant factor for maximizing employee effectiveness, value and loyalty. Sass (2000) deduced that employee "effectiveness, reduced absenteeism, high growth and performance are the outcome of spiritual dogmas. Spirituality then creates an internal locus and cognitive attachment to remain loyal and careful for the future development of the organization" (p.13). In addition, Miller (2001) reasons that when we exercise functions "based on spiritual values, we build the character and reputation required for growth' (p.71). Conversely, this has been the findings of Lilius et al. (2005) where "spirituality results in employees' cognitive and psychological association with their respective organizations that subsequently strengthens their commitment and devotion and strong sense of fulfillment" (p. 95). This is made possible through a "significant exchange of values that belongs to individuals and visionary values of organizations" (p. 96). This has been referred to as the coherence of "organizational vision and mission and the employees' self fulfillment personified by a strong commitment and organizational accomplishment" (p. 96).

Spirituality enhances skills development and work personalities of the organizational work force. Tesser (1988) posited that "work spirituality develops knowledge skills, abilities, talents, dissemination and creates a groomed personality of the employees at work which leads to the accomplishment of self actualization and self enrichment needs" (p.48). Miller (2001) asserted that when one is firmly grounded in spiritual principles, skills are applied with excellence, and people strive to apply high values to its products or services, "its communications, and internal management practices" (p.32) which thus create individual or organizational brands that take on an allure to anyone interested in high integrity.

Likewise, spirituality "impacts in the strong communication and interpersonal relationship among employees by setting up a culture of individual support, collaboration and intrinsic motivation of employees that subsequently leads to highly productive and satisfied work force" (p. 67). Several studies averred that the "organizations with cultures reflecting spiritual values i.e. individual support, effective communication coordination, collaboration and strong interpersonal relationship, motivates the employees' intrinsically by creating an inner happiness and satisfaction" (Ryan & Grolnick,1986, p. 87; Ryan & La Guardia,2000, p.19). The "values of spirituality greatly enhance the sense of accomplishment in employees which resultantly impacts on the overall productivity and growth of organizations" (Usman, 2010, p.117). Spirituality is recognized as a factor that can "intervene in all the crucial aspects of work life. The values of spirituality in today's environment have proven a great source of competitive advantage for any organization' (p.42). Also, Wong (2003) strongly held "spiritual values i.e. altruistic, love, care affection, and meaning creation lead to high organizational outcomes" (p.65).

The Three Connections of Spiritual Intelligence

The proponent of the Spiritual Intelligence Test, Dr. Neal (2004) explains that "spiritual intelligence is the ability to feel a connection to self, a connection to others and a connection to something greater than oneself" (p.4). In the interpretation of this test, three columns are provided in Table 3, Column A details the score of 'Connection to Self', Column B for 'Connection to Others', and Column C for 'Connection to the Transcendent.'

Table 3 Spiritual Intelligence of the Respondents according to
Connection to Self, Others and the Transcendent

Column A Connection to Self		Column B Connection to Others		Column C Connection to the Transcendent	
Item	Score	Item	Score	Item	Score
1	3.80	2	4.24	3	3.72
4	3.52	5*	2.01	6	3.72
7	3.52	8	3.92	9	3.78
10*	4.14	11*	1.75	12	3.78
13	2.64	14	3.86	15*	4.50
16	2.50	17	3.70	18	4.21
19*	4.56	20*	4.07	21	4.07
22	3.93	23	4.46	24	4.26
25	3.56	26	4.02	27	3.47
28	3.92	29	4.02	30	4.22
Total	**36.09**	**Total**	**36.05**	**Total**	**39.73**

Connection to Self

Dr. Neal (2004) espouses that "spiritual intelligence must begin with some sense of self-awareness. Of the five dimensions of work (physical, intellectual, emotional, volitional and spiritual), "Connection to self" is most related to the intellectual dimension because of the emphasis on self-development. People who have a strong connection to self are in touch with their values and beliefs, have a strong degree of emotional intelligence, and have done enough spiritual practice or self-development work so that they can calmly observe themselves and gain mastery over their thoughts, feelings and behaviors. Other people experience people who are high in connection to self as calm, able to act competently in chaotic situations, and as having a serene competence (p. 4).

Using Neal's (2004) scoring guidelines, the respondents have a score of 36.09 which means that the respondents are "fairly self-aware with room for development" (p.4). They "may want to think about taking on spiritual practice such as meditation, prayer, receiving coaching or mentoring from someone who has a highly developed sense of connection to self" (p. 4).

Connection to Others

Neal (2004) maintained that "it is not enough to just be self-aware and concerned with your own growth. People with high Spiritual intelligence use this self-knowledge as a basis for understanding others better and for developing meaningful relationships. Of the five dimensions of work (physical, intellectual, emotional, volitional, and spiritual), 'connection to others' is most related to the 'emotional' dimension because of its emphasis on the interpersonal aspects of the work environment. People who have a strong connection to others are very respectful of the differences in values, beliefs, and cultural background and often curious to learn more. They are caring, compassionate, and able to forgive. They see the Divine in others and treat each person as unique and as a sacred being (p.5).

The respondents have a score of 36.05. Using Neal's (2014) construal, this means that they are "fairly good at relationship building with room for development. People are generally pretty comfortable with (them) and find (them) open and supportive. However, occasionally there may be things (they) say or do that are out of character. When this happens, (they) must take time to reflect on (their) behavior and the underlying values, beliefs or attitudes that they may want to change" (Neal, 2004, p.5).

Connection to the Transcendent

"Perhaps the major element that distinguishes Spiritual intelligence from other forms of human intelligence is its emphasis on the connection to something greater than us; what people may

refer to as God, the Universe, the Divine, the Transcendent, or similar terms. Of the five dimensions of work (physical, intellectual, emotional, volitional, and spiritual), 'connection to the Transcendent' acknowledges a belief in something greater than themselves and find themselves guided and led by the Transcendent. They tend to have a clear sense of their greater purpose in life and are concerned more with moral issues such as justice and respect" (Neal, 2004, p.5).

The respondents have a score of 39.73 which means using Neal's (2014) analysis that they value their "connection to the Transcendent, but it may not be a part of (their) daily awareness. (They) have a desire to deepen this relationship but may either think (they) don't have the time to do this, or it may be that (they) don't know how. It may be helpful for (them) to know and explore the spiritual traditions of their childhood, or to read some of the inspiring books on relating with the Transcendent" (Neal, 2004, p.5).

In view of these findings, it is suggested that respondents should establish a deeper connection to the Transcendent. This means a "strong connection to the Transcendent and finding (one self) guided by a greater wisdom. (They) should see work as part of a much larger plan that contributes to the human race and the good of the planet. Because of (their) vision and (their) spiritual connection, others turn to them for leadership and inspiration" (Neal, 2004, p.5). .

The Importance of Spirituality and its Effects in the delivery of Public Service

Government employees have very positive view of spirituality in their delivery of public service. With a mean of 3.45, most of these employees acknowledged that spirituality is very important in their delivery of public service. These findings lend support to a research conducted in another country that examines the connection between spirituality and participation in public service occupations. Houston and Cartwright (2007) have discovered that "belief in the notions of transcendence and compassion for others are more pronounced in public service employees" Their study further revealed the experience of interconnectedness and life meaning is greater for those in the public service (p. 2).

Table 4 bolsters these findings when employees were asked to identify the effects of spirituality in the delivery of public service. They strongly agree that spirituality in the public services promotes honesty, patience, integrity of work, good relationship with clients and customers, good working relationship with co-workers, superiors and subordinates, and creates meaning and vocation of work. Finally, they do not agree that a promotion of spirituality in the public services results in religious discrimination or conflict of attitude or values in the workplace.

Miller (2001) signified that all are spiritual beings. "People of many faiths or no faith at all can join together in a common cause of service to others through their work" (p. 7). It can be deduced that an individual comprises of the mind, body, and spirit which when fully tapped gives enormous power to the organization. Bruce (2000) selected a random sample of members of the American Society for Public Administration (ASPA) and asked "their views about spirituality in the public-sector workplace and whether spirituality should be discussed in their profession" (p.18). The survey results reveal that respondents "who consider themselves to be spiritual have a substantially different worldview from those who are not spiritual, so they may behave differently in some ways at work and in the community than do their non-spiritual counterparts" (Bruce, 2000, p.19). Moreover, Miller (2001) contended that spirituality is not only "essential to health but also to trust, creativity, commitment, ethical behavior, and productivity. Spirituality tends to ground us in a greater good beyond the self, helps us value other people, and creates in us more depth and sensitivity (p. 20). The above findings by Miller (2001) lends credence to the findings of the study as shown in Table 4 that spirituality in public service promotes integrity of work, good working relationship with co-workers, superiors and subordinates, good relationship with clients/ customers, values of honesty and patience and creates meaning and vocation of work. Furthermore, spirituality in public service does not promote religious discrimination and conflict of values and attitudes.

Table 4 Effects of Spirituality in the delivery of government services

Effects of Spirituality	SA	A	LA	NA	M	DR
Promotes integrity of work	70	26	4		3.66	SA
Promotes good working relationship with co-workers, superiors and subordinates	68	27	5		3.63	SA
Promotes good relationship with clients/ customers	69	27	4		3.65	SA
Promotes honesty	73	26	1		3.72	SA
Create meaning and vocation of work	68	27	5		3.63	SA
Promotes religious discrimination		3	27	70	1.33	NA
Promotes conflict of values and attitude		4	27	68	1.34	NA
Promotes patience	71	25	4		3.67	SA

Descriptive Rating (DR):
SA = Strongly Agree   3.26-4.00
A = Agree   2.51- 3.25
LA = Less Agree   1.75 – 2.50
NA = Not all agree   1.00 – 1.74

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Higher than IQ and EQ is the SQ which creates the meaning of one's existence, aims and success. More than just a connection to the divine; SQ is a connection to self, others, and transcendence. Neal (2004) defines "spiritual intelligence as the ability to feel a connection to self, a connection to others and a connection to something greater than oneself" (p.4).

Most of the respondents strongly agree that 1) they get to know their co-workers "on a deeper level than just work-related issues", 2) they believed that "their work is part of a larger divinely guided plan", 3) it is important to them that "their organization operates in a way that is respectful of life", 4) they accept that their "co-workers may not have the same values and beliefs that they have", 5) because of their "belief in something greater than themselves, they try to live the key virtues such as trustworthiness, humility, justice and unity", and 6) they are "deeply concerned about the effects of some business practices on the planet". Furthermore, respondents strongly disagree that they "do not feel the need to grow or develop at work". They are undecided if they "have a regular spiritual or religious practice" that "they find helpful in work" (Neal, 2004, p.4).

The government employees have a fair connection to themselves and are fairly good at relationship building. However, though they value their connection to the Transcendent and have a desire to deepen this relationship, it doesn't seem to be a part of their daily awareness. The employees recognized that spirituality is important in public service and strongly agree that spirituality in the public services promotes honesty, patience, integrity of work, good relationship with clients and customers, good working relationship with co-workers, superiors and subordinates, provides meaning and creates a vocation of work. Moreover, spirituality in public service does not promote religious discrimination and a conflict of values and attitudes. Further studies of SQ in relation to public service, focusing on development of spiritual practices may provide an impetus for a better government workforce with a strong service orientation. *

The study is limited to selected Philippine government employees as purposively sampled respondents with definite inclusion criteria of having worked for at least 2 years in the public service and with a belief in a higher being to suitably answer the research instruments. Similarly, a generic SQ test were adapted to be used which adheres to specific guidelines of usage, scoring criteria and interpretation.

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