

Leadership through Character Building- ‘Spiritual Quotient’ in management education

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Abstract— *Education is categorized in Knowledge, Skills and Attitudes. The attitude building involves developing not just the emotion quotient (EQ) but also the spiritual quotient (SQ). This paper discusses the importance of spirituality and management education. The traditional education focusing on knowledge and skills is not enough to develop well-rounded individuals capable of performing in the VUCA business world. It is this spiritual intelligence that aids the manager to awaken the firm to its true potential and greater role in terms of corporate social responsibility and involves recognizing one’s subjectivity and managing worldly relationships (in different roles) with greater effectiveness. Holistic thinking, balancing analysis, and intuition, living with ambiguity, and practicing strategic flexibility facilitates in meaningful contributions to organizations and live a fulfilled life. The paper presents propositions on how management schools can build spiritual quotient in their curriculum and make it an integrated part of business school experience.*

Index Terms—Education, Management Education, Spiritual Quotient, Being, Leadership

I. INTRODUCTION:

The Indian management schools rely primarily on western concepts and practices. As the emphasis remains more on western theories and principles, the students in management schools get little exposure to the actual functioning of Indian systems. The context of management education in India is different from that in the West because, as an emerging economy, India faces varied issues and challenges which need differential treatment. Problems of illiteracy, poverty, unemployment, social inequality, etc., are the primary concerns that need to be included in the institutional plans creatively, efficiently, and speed to ensure the construction of socio-economic order vital for societal growth and survival. Indian people have different attitudes and approaches to life, making customized management practice mandatory.

The framework of management education is divided into three categories- Knowledge, Skills, and Attitudes, more recently called the way of ‘knowing,’ ‘doing,’ and ‘being.’ Knowledge, particularly analytic rather than synthetic or holistic, and acquisition of skills such as quantitative communication skills have received much attention from management educators. Attitude shaping is rooted in values, so it is difficult to produce tangible results. They are contextually unique for individuals and are constantly changing and hence need far longer time for exposure for greater understanding.

Managerial actions and decisions span a continuum of two extremes- one extreme is simple, short-term, straightforward rational transactions, and the other is complex value-based judgment decisions having a long-term effect on people and organizations. Values determine attitude and later influence behavior. Psychological, social, moral, and ethical dimensions of a professional personality, a result of personal values, is at the core of manifested behavior in one’s interaction with the world and determines managerial effectiveness, including interpersonal relationships, group dynamics, leadership, and self-management. Organizations are passive human constructs where individuals, as leaders, managers, and consumers, determine their working and success. Here, the ‘being’ component of MBA education assumes critical importance. Suppose management education graduates are to contribute meaningfully to organizations. In that case, they must be equipped with specific knowledge, skills, and abilities that are honed through a comprehensive set of management education experiences.

The above propositions meant resolving three apparent contradictions-

- Synthesis of western emphasis on efficiency – a concern for ends and Eastern values and ethos- an equally important focus on means
- Coexistence of collaborative and competitive modes striving for individual excellence and yet reinforcing the ‘group culture’ through routine and day-to-day activities
- Retaining motivation for material acquisition and advancement but sensitivity to distributive social justice- meaning that means are as important as ends.

This paper is based on extensive one-to-one interactions with Deans, Directors, and management council members of business schools in India. We interacted with 20 Deans, with each conversation extending to a couple of hours. The paper analyzes these conversations and how the management schools today are preparing the managers of tomorrow not just to build strong businesses but also to lead happy and fulfilled lives. The paper establishes the importance of the Spiritual Quotient, besides the traditional IQ (intelligence quotient) and EQ (emotional quotient) concepts, to develop holistic business leaders.

II. LITERATURE REVIEW:

Intense global competition has propelled management education into an increasingly central role in the success of both individuals and organizations. It is paradoxical that while MBA as a professional degree has enjoyed greater importance and popularity, it has also continuously attracted criticism on its efficacy and usefulness.

The economic crisis of 2008 and the recession due to COVID-19 spreading its wings around the world have raised serious concerns about the effectiveness of management education and have been attributed to the failure of western management theories and models. The crisis also raised questions on underlying values on which management decisions and actions are based. Saraswat (2005) noted, “widely publicized financial and accounting scandals at large multinationals in recent years have brought open the issues of corporate governance, ethical conduct, and social responsibility to the forefront of academic debate. The growing awareness of these transgressions has exposed the inadequacy of management education”. Besides the apparent failure of western management models, another significant development is the growth of India and China in economic and business fields. With growing pressure on resources and increasing consumerism, there is a crisis facing a human society that has raised questions about the sustainability of mankind based on currently accepted norms of economic, social, and political structure and behavior. Business as a sector needs to acknowledge its role in this situation and plan for change in its standards. This has attracted the attention and focus of thinkers on the role of business, its structure, and its functioning.

According to UNIDO (2002), every manager needs essential competencies like managerial, generic, technical, functional, and core values. Core values are integrity, professionalism, and cultural sensitivity. Core values are important because they determine the managers’ actions and behavior and integrate into routine interactions with colleagues, clients, and society. The integrated competencies, which include these essential competencies and core values, are referred to as intelligence, emotional and spiritual intelligence. The intelligence quotient is the ability to think in problem-solving, which is inadequate to make a worker competent (Stenberg, 1985). EQ is an ability of a person to know and understand them and others. People’s emotional quotient and spiritual quotient might be a more significant predictors of success rather than the intelligence quotient (Goleman, 1995) and Spiritual quotient, as SQ refers to the ability of a person to understand life more and is an important element of labor competency (Zohar and Marshal, 2004)

Western Origin of Management Education:

MBA education is essentially a western phenomenon that caters to the need for professionally qualified managers in business and industry with reviews and solutions based on western context. Western Management theories started emerging in the late nineteenth century, and the majority of the contribution made to management education has been made by US academicians. Western classical MBA is still primarily concerned with resource allocation and profit maximization through functional policies. ‘Doing things right’ attracts greater priority than doing the right things. Being under European influence, India, along with the rest of the world, followed management practices and principles used by the western world and were thought to be sacrosanct. Modern management education in India has a background of over 70 yrs. The Indian management schools rely primarily on western concepts and practices. As the emphasis remains more on western theories and principles, the students get little exposure to the real functioning of Indian systems. Chakraborty (1991) says, “Western thinking, by and large, prompts us to treat organizational loyalty as an anti-professional value. Yet no great achievement is ever possible without a focus on loyalty that transcends the individual self. Besides, in the long run, life itself loses meaning if every thought and action remains centered on self only”. Salamon (2002) from the UK candidly admits that “there are several flaws in the western approach of managing a business. The major system flaws are the self-centric approach, maximization of profits at all costs, little concern for a larger environment, and narrower views of life”. Indian society governed its actions by reference to higher ideals.

Changing business and environmental concerns have exposed the lacuna in western management models and learning, which has put academicians across the world, holding responsible and leading positions in MBA education, to focus on changing the paradigm of management education. One such effort in the past has been the book by three Harvard professors- “Rethinking MBA.”

Indian Context to Management Education:

In India, the rationale for social responsibility needs to be modified logic. Problems of illiteracy, poverty, unemployment, social inequality, etc., must be significant concerns for all players and hence need to be included in the plans of individual institutions creatively, efficiently, and with speed to ensure the construction of socio-economic order that is vital for societal growth and survival. This emphasizes the role of distributive justice in the Indian context. Indian people have different attitudes and approaches to life, which makes it mandatory for customized management practice. However, to emulate western models, Indian management could not take advantage of its diversity and existing knowledge base. In comparison to the world of the west, the relatively lesser experience and social maturity of the youth joining the MBA program required a program curriculum and design customized to Indian demands and the existing knowledge and experience base of participants.

Maharishi Aurobindo notes, “Indian society developed itself with an unsurpassed organizing ability, stable effectiveness, and practical insight into coordination of mundane life of interest and desire- kama and artha; They governed its action by a reference at every point to the moral and religious law- the dharma, but it never lost sight of spiritual liberation as the highest point and ultimate aim of the effort of life. Serious management concepts are described, and ancient Indian scriptures include Bhagwat Gita, Arthashastra, and Thirukkural. Attri (2012) has explained the idea of spirituality as the real feeling of being related to one’s whole

self, others, and the complete universe. Spirituality must not be dealt with as jargon to find vicinity in philosophical books, but it encapsulates the essence of working towards lifestyles with simplicity.

Managerial actions and decisions span a continuum of two extremes- one extreme is simple, short-term, straightforward rational transactions. In contrast, the other extreme is complex value-based judgment decisions having a long-term effect on people and organizations. Values determine attitude and the latter influence behavior. Psychological, social, moral, and ethical dimensions of a professional personality, a result of personal values, is at the core of manifested behavior in one's interaction with the world and determines managerial effectiveness, including interpersonal relationships, group dynamics, leadership, and self-management. Chakraborty (1991) notes, "It is prejudicial to the real interest of Indian management not to know or choose to ignore the two fundamentally different streams of human temperament in the world: the western dominated by masculine, logical and rational aggressiveness and the eastern with the feminine, intuitive and receptive realization."

Management as a science attempt to provide general, universal answers to situations that involve cause-effect relationships, which are partly predictable. Senior management is concerned with more strategic issues, long term futuristic decisions, and the only thing certain about the future is uncertainty. Developing a subjective instinct using common sense and feeling out of situations may be as important as an understanding of figures and equations.

Welch (2004) described management practice as one that involves the Head, Heart, and Gut. Many business leaders support his views. One of the most established bodies of human knowledge can illustrate management practice. The outcomes of administration theory and individual administrative decisions can be predicted only in probabilities. Management requires skills of judgment, interpersonal skills, and social and political skills besides technical and holistic knowledge. Hence management must be both a science and an art, while leaders practice management more as an art as they deal with the future. The environment in which the firm operates over time, the actors, their interests, motivations, priorities, and the relationship between them change, and hence the role of the manager evolves. Thus, management education must consider the reality in which management is practiced and expected to perform.

At the fundamental level, management involves perceptions and analysis. The final choice behind managerial actions and decisions is based on the manager's personality, which changes over time and affects all mental processes, including instinctive, reactive, deliberate, and intuitive. Numerous studies have shown that the success of a managerial career is more due to the emotional quotient rather than the intelligence quotient. Management education needs to alert individual learners to be aware of individualistic aspects of their mental processes and strengthen them for effective managerial decision-making.

III. THE SPIRITUAL QUOTIENT:

'Spirituality' is an elusive term to define, and the evidence of the same is visible in its multiple definitions, making it difficult for a common man to incorporate the same in their behavior or actions or for the researchers to integrate the concept in learning theories. These definitions include connections and activities associated with deepening the bond with an entity larger than the individual self, community, higher power, or transcendent energy (English & Gillen, 2000; Fenwick & Lange, 1998). Spirituality is defined as the 'ultimate source and provider of meaning and purpose in our lives (Mitroff & Denton, 1999) and an aesthetic dimension wherein an individual aspires to inner peace, a sense of wholeness and mystery (Gottlieb, 2003)

Some significant initiatives taken up are based on the premise of the eastern approach to understanding human life, wherein spirituality is an integral dimension of human personality. 'Spirituality' has found indirect mention in the western framework of human psychology very recently, though it is thoroughly researched a recorded over centuries in eastern Upanishads. Vedantic philosophy has logically reasoned out explanations and prescriptions consistent with western theories, which are applicable universally. These provide missing links to understanding the fundamental flaws of our socio-economic structure and probable solutions to resolve the conflict between business and society.

Religion remained dogmatic and static in the West because of conflict with science. This had two consequences- One, scientific growth focused on applying scientific discoveries was directed towards enhancing organic satisfaction, for which resources and opportunities existed-hallmark of materialism (Brooke, 1991). Two, scientific growth was directed towards controlling, manipulating, and finally replacing natural environmental forces.

In the East, development efforts were directed along a different path. With self-imposed limits on material consumption, philosophers referred their energy to fundamental questions about the purpose of life and its relationship with the world. There has been a significant difference between the concept of spirituality between the East and the West. For the West, spirituality and religion are synonymous and practiced retaining power over people, which gave birth to two separate entities- the church, which was distinct from society. In the East, however, spirituality was not necessarily equated to religion. Vedantic thoughts appearing in the Upanishads evolved with commentaries and treatises by saints, sages, and philosophers. In conclusion, for the west, the role of religion was more a function of an individual's obligations to society. It was almost a code of expected conduct and behavior. For the East, however, the emphasis was on internal mental peace and self-enlightenment, the goal of life. Spirituality was equated with individual growth, and the purpose of life was the commitment to finer and higher goals. Herein the thinking was philosophically inspiring and emphasized cooperation and interdependence, based on the concept of Dharma, whereas the West focused on

individuality and competition. The Eastern concept of spirituality is based on self-awareness which is the ability to transcend and perceive one through meditation and reasoning. It adds various dimensions to individual personality, including love, sacrifice, selflessness, etc. (King, 2009).

IV. DISCUSSION AND ANALYSIS:

According to Vedanta's¹ personality concept, human beings possess three dimensions –Gross Body, which is one we see externally, the hands, and the legs.

The Subtle Body- represents our psychic world and includes four aspects pertaining to one's feelings, thinking, deciding which results from one's values and dispositions, and past impressions and desires. These four aspects are- Manas (or the mind- the seat of feeling (emotions) and thinking (thoughts)); Buddhi (intellect- the faculty of intelligence which helps us judge, discriminate and decide); Chitta (the seat for storing our experiences through memory which consciously or unconsciously serve as a reference for Buddhi to take decisions) and Ahankar (the faculty responsible for a constant reminder of our existence, consciousness and represents the function of self-assertion and self-image)

The Causal Body is the Innermost core of an individual. It is responsible for the constant feeling of self-awareness. The causal body is a storehouse of the non-changing components of human feeling or basic nature. This nature has two components: noble qualities or innate goodness with virtues like love, honesty, etc. The other is ignorance, where the true nature is covered with acquired characteristics and other impurities like jealousy, hatred, anger, etc.

We define Spirituality as one of the five dimensions of human personality- the other four being physical, emotional, intellectual, and self-image. Spirituality is innate and identical for every human being, and it is this innate goodness that approves of virtues like love, honesty, non-violence, etc., and enables individuals to have a uniqueness in behavior. The other four dimensions mentioned above are acquired dimensions, which cover the innate dimension changing over the lifetime either by design or through experiences, nurture, and environment and hence are responsible for subjectivity in one's personality. Taking an example of an orange, the orange peel is only an outer layer. The sweetness of the orange is much deep inside. Below the peel lies the sweetness of the orange. The existence has worked so intelligently that the outer exists only to protect the inner. It exists only to safeguard and preserve the inner. So, our body is nothing but the outer protection of the inner soul. We are not only body or soul separately, but body and soul together as one integrated being. The deeper or more subtle layers of our body are our mind and the heart. In mind, we exist at the level of our thoughts. And in the heart, we exist at the level of our emotions. We, as human beings, have been gifted with an innate potential to perceive, contemplate, and experience the Spirit of one's self and others. Our Spiritual Quotient - the SQ - stands for the ability to use Spirit to guide our thoughts, words, and actions in alignment with five fundamental human values; Love, Peace, Truth, Right Action, and Non-Violence.

The spiritual quotient is basically our happiness quotient, which simply means the happier we are, the more spiritual we are. Happiness is innate and not something that you can achieve. It is inherent within you but has been covered up by acquired characteristics of jealousy, competition, comparisons, desires, etc. Spirituality is based on the phenomenon that 'what you seek is to be discovered from yourself.

Spiritual Quotient and its Significance in Management Education:

Spiritual development involves recognizing one's subjectivity and managing worldly relationships (in different roles) with greater effectiveness. It helps to upgrade individual personality through the manifestation of spiritual dimensions, thus decreasing subjectivity in actions. It permits greater objectivity in decision-making, stronger intuitive thinking, and creativity.

The spiritual dimension is also recognized as significant for strong leadership and efficient decision-making. With damaging outcomes of unrestricted consumerism and environmental exploitation, spirituality provides logic for debate through corporate social responsibility at the collective level and problems of stress and frustration management at the individual and organizational levels. There is a clear correlation between spirituality with internal well-being. At a fundamental level, an individual constantly acts to seek something from the feeling of inadequacy. Based on our likes and dislikes, we strive to acquire 'what we do not have but desire to have; and eliminate 'what we don't like.' The desire varies between individuals in terms of details, intensity, and life stage. We all have our world- an inner world, denoted by 'I' and consisting of desires, feelings, aspirations, likes, and dislikes, and the external world- centered on 'non I,' comprising of the physical environment, social environment and people we live or deal with. The dynamics of living in carrying out our daily activities are centered on the impact of our likes and dislikes and objective realities of the external world. Only an individual is privy to his inner world, whereas the external world is a matter of public recognition and knowledge. Spirituality helps us reflect on our inner self and be more contented and happier with life.

Zohar (1997) substantiated the concept of spiritual intelligence and developed twelve principles of Spiritually Intelligent Leadership:

1. Self-Awareness: Knowing what one believes in, values and motivations.
2. Spontaneity: Living in and being responsive to the moment.

3. Vision and Value Led: Acting from principles and deep beliefs
4. Holism: Seeing larger patterns, relationships, and connections; having a sense of belonging.
5. Compassion: Quality of 'feeling-with' and deep empathy.
6. Celebration of Diversity: Valuing other people for their differences.
7. Field Independence: Standing against the crowd and having one's convictions.
8. Humility: Having the sense of being a player in a larger drama of one's actual place in the world.
9. Tendency to Ask Fundamental Questions: Deep understanding of the things
10. Ability to Reframe: Standing back from a situation or problem and seeing the bigger picture;
11. A positive mindset in times of adversity: Learning and growing from mistakes, setbacks, and suffering.
12. Sense of Vocation: Feeling called upon to serve, to give something back.

Relationship between SQ and EQ:

The study of Vedanta aims to evoke one's potential for self-effort in developing one's personality in general, SQ, and hence EQ, specifically through the living process itself. Emotional maturity does not happen automatically. Human beings must take a proactive step toward emotional maturity. It is a well-established fact that actions and thoughts often are noncongruent. Most of us experience variance in 'what we wish to do' and 'what we do.' As western psychology is behavioral psychology, EQ is described in terms of behavioral dimensions. It is an external phenomenon that is observable and can be manipulated. However, the true character of an individual is manifested in one's behavior during critical times and when no one is observing. For a sustained and instinctively and naturally positive, non-reactive, pleasant, and noble behavior is required an inner core that effortlessly induces such behavior because one is at peace with oneself and the surroundings. Maintaining "inner and outer peace" relates to an interior calm non-attachment to outcomes while acting with passionate conviction, which is stably available to people at higher stages of development in SQ.

Purifying the thoughts or the intellectual layer is what I call the "Intellectual Quotient." And purifying the emotions or the emotional layer is what I call the "Emotional Quotient." When the intellectual and emotional quotients are in synch and harmony, we experience much greater joy, happiness, and bliss in our being. Some psychologists called it a "peak experience." Self-enhancement, self-knowledge, or self-actualization is a point of our peak experience; in this state, we are precisely at the center of our being. This center is our soul, and the entire spiritual journey moves from the outer physical action to thinking to feeling and finally to our being. Therefore, The Enlightened Quotient or the Spiritual Quotient (SQ) is the sum of our Intellectual Quotient (IQ) and Emotional Quotient (EQ).

Daniel Goleman (2001) revealed findings in neuroscience and psychology that stressed the importance of Emotional Quotient (EQ). This makes us aware of our feelings and that of others. It gives empathy, motivation, compassion, and an ability to respond skillfully to pleasure and pain. Goleman argued that EQ was an essential requirement for the use of IQ. If the areas of our brain feel are damaged, our ability to think effectively is diminished. He gave 18 skills of emotional intelligence (EQ) and divided them into four quadrants: self-awareness, self-management, social/other awareness, and relationship skills. According to him, it is implausible that someone can develop strong social/relationship skills without social awareness and self-management skills.

However, at an initial stage, SQ and EQ are related, and enhancing one helps in improving the other. The human brain is fully developed at age 22 to 25 (frontal neo-cortex especially), and at that point, the entire repertoire of EQ development is available to us. Spiritual Intelligence skills are somewhat dependent upon a small amount of Empathy and Emotional Self-Awareness in an individual. Questions of deep meaning and a desire for transcending the confinement of the ego self-occur periodically throughout life but become most pressing in adulthood. So we tend to focus on developing SQ last. Once the SQ journey is begun, it reinforces the growth and development of EQ, thus reinforcing the feedback loop.

The process of gaining emotional maturity involves both self-management and self-development. Self-management means being conscious of one's subjectivity, knowing your weaknesses, and learning to manage and control them. This would then progress towards self-development, which would involve enhancing knowledge and skills, wisdom and maturity, and the ability to have a balanced state of mind or the spiritual quotient.

V. IMPLICATIONS FOR MANAGEMENT SCHOOLS:

Management education produces well-rounded graduates who can help strengthen the connection between business and society. One of the prime objectives of training and graduate management education is to prepare people to be outstanding managers, leaders, and professionals. A high spiritual quotient brings out innate qualities of human beings and helps remove the acquired attributes like jealousy, competition, aggressiveness, etc. The divinity (innate qualities) enhances the purity of the heart and hence increases intuitive feelings- which govern the superconscious mind and thus give to creative thought. Creative thoughts are the seat of Inspirational thought, which is a critical success criterion for successful leadership and provides courage or 'guts,' as Welch mentions in managerial decision-making. Yang (2003) describes learning as a transformation of various types of energy- explicit, implicit, and emancipating- resulting in creating, maintaining, and modifying individual, organizational and social structures. According to him, learning occurs when thoughts interact with other thoughts, actions interact with other actions, and emotions interact with spirituality. It is a complex, dynamic process that requires a model with permeable, interactive features. Managers use

intuitions when making decisions/ solving problems. However, management education has been ignored and shielded away from developing intuitive power among managers. Intuitions are visceral signals that occur because of the process that operates outside conscious awareness. Unconscious knowledge is that of which a person has no apparent memory but rather some implicit/conscious knowledge that influences a person's judgment and behavior. (Dienes and Perner, 1999)

If management education graduates are to contribute meaningfully to organizations, they must be equipped with specific knowledge, skills, and abilities that are honed through a comprehensive management education experience. Holistic thinking, balancing analysis and intuition, living with ambiguity, and practicing strategic flexibility is increasingly critical. Management education provides graduates with a portfolio of competencies that facilitates meaningful contributions to organizations engaged in various pursuits.

Establishing the role of SQ in management education: Suggested Propositions:

1. The current socio-economic structure is based on the survival of the fittest, with the material acquisition as the motivating force behind human actions – the premise of current management education worldwide. Besides focusing on skills to create wealth, schools need to educate students on importance of contribution and need to contribute more than what they consume.
2. The organization is a passive human construct, and its individuals as leaders, managers, and consumers determine its working and success. Hence if an individual's personality can be influenced positively, it can help organizations grow effectively. Organizational culture and philosophy can also affect an individual's behavior and thought process, making it imperative to identify and include the value framework in corporate design, structure, and policies. Business schools across the world are writing their value codes, which influence the behavior and actions of each of its stakeholders. The exposure to consistent values, slowly helps students imbibe the same in their character. Formal programs involving student activities and giving them critical administration responsibilities (admissions, placements, academic management) help inculcate these values.
3. An individual's personality and growth determine his physical, mental, emotional, and spiritual being and include both the internal and the external world. The curriculum which consistently aims to build awareness of these aspects contribute to building spiritual quotient. This helps upgrade these faculties and bring more wisdom, maturity, and equanimity, one needs to influence an individual's 'being,' which rests in his Causal mind and consists of his inner world. Many schools now offer course on Spiritual leadership to develop these attributes among the students.
4. Western psychology has tried to influence external world factors and cater to mental and, to some extent, emotional aspects of personality. However, the actual seat/core of the rational (intellect) and emotional mind rest in the spiritual mind. Hence there is a need to incorporate Eastern Vedantic thoughts and philosophy catering to this spiritual mind. (Which does not conflict with western theory but only complements/completes it). Business schools have started offering courses on Vedanta, and philosophy to build these perspectives over the program duration.
5. Awareness of the importance of external world desires (pleasure) and internal world contentment and satisfaction (happiness) coexist but still reveal the divinity and goodness of a being. Certain schools expose and immerse the students in the lives of underprivileged sections of the society. This experience helps in humbling participants and builds in them appreciation and gratitude for 'what we have'.
6. Effectiveness in Decision Making is a function of an individual's knowledge & skills, maturity and wisdom, and state of mind at the decision-making time. Influencing without power is an important tenant here and having students manage administrative responsibilities brings this aspect of leadership. Managing the inner world of an individual involves the development of his spiritual mind. A high spiritual quotient permits greater objectivity in perception and decision, making & more robust intuitive thinking, which further leads to innovations. People with high intuitive abilities can reflect better and make effective decisions (right use of head, heart, and guts), therefore ensuring organizational success and be a transformational Leader

Developing spiritual quotient among its students should therefore be an important objective of management education. It helps to

1. Develop formally qualified practitioners for more confident responsibility handling at all levels
2. Embed the right attitude and morally strong purpose, which is reflected in an individual's behavior in both professional and personal set-ups
3. Helping individuals lead an intelligent and a happy life

VI. CONCLUSIONS AND RECOMMENDATION:

Reviewing the purpose and inter and intra-organizational behavioral accepted norms need to be critically looked at by those responsible for maintaining them. It is not easy to change one's behavioral norms when those have contributed to one's current success. Private sacrifice for the public good is not a consideration in a society based on the current Darwinian paradigm of 'survival of the fittest' and competitive nature operating on 'zero-sum short-run maximization.' These require not merely externally imposed rules and regulations but, more importantly, intrinsic change in values and philosophy for life. Education at all levels and all varieties need to alter its underlying assumptions for the rules of human society. Values need to occupy a central place in educational efforts of all kinds to influence individual strengths. A balance between relevance and rigor needs to change toward value education.

Practice should be at the center of learning processes. The overemphasis on practice pre 50 years and rigor during the recent post-50s decade need correction with explicit attention to the aspects of 'heart' and 'gut' in management as much as 'head' - using the trio of Welch OR 'being' and 'doing' as much as 'knowing' using current language.

One can conclude from the above that management education needs a review directed at four objectives

- It must help a formally qualified practitioner for more confident handling of responsibilities at all levels
- It must assist in more effective practice at different levels.
- It must induce a healthier and morally stronger purpose reflected through more responsive behavior by both managers within the organization and the business as a sector
- Promote harmonious relationships between people within organizations and society, finally leading to a more satisfying personal life.

Some of the benefits of a spiritual manager are:

- Improved self-management, resulting in enhanced effectiveness and improved personal productivity.
- Radiating their positivity to those around them, thereby improving the organizational climate. This indeed has a long-term impact on the operations.
- Improving communication, thereby enhancing his capability of getting things done.
- Facilitating sustained invigoration of operational strengths and continuous replenishment of the organization's resources.

A spiritual path focusing on values and consciousness is essential to reach the goal of an ideal education system for transferring knowledge and wisdom across generations. Ancient spiritual wisdom is not only a house of values but also enlightens us on the consciousness to have a coherent world-vision and acquire the right outlook to create a better world.

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