

CONNECTION BETWEEN THE PSYCHICAL WELL-BEING AND SPIRITUAL INTELLIGENCE AS FACTORS OF A REQUISITELY HOLISTIC MANAGEMENT

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Abstract

Spiritual intelligence, as philosophy of company's management, is changing the meaning and purpose of conducting business. Upgraded with spiritual capital it is representing awareness of higher purpose than just profit, and is also a basis for achieving a psychical well-being of employees, which stimulates creativeness, innovativeness, and consequentially, the competitiveness of company. In this article we focus on spiritual intelligence and capital, which we connect to psychical well-being of individual. Our objective is to examine the non-technological phenomena to requisitely holistically manage human resources in organizations; economic and business theories are one-sided. Psychical well-being is determined by hedonistic (emphasis on subjective well-being) and eudaimonical (emphasis on self-realization) perspectives.. Comprehensions of both approaches are combined in psychical well-being of individual, which determines his/her satisfaction, creativeness and productiveness.

Methodology applied is qualitative analysis and literature review focused on the field of HRM, human holism including spiritual intelligence, well-being, management, and systems theories.

Keywords: spirituality, spiritual intelligence, spiritual capital, positive psychology, well-being

JEL classification: I31, M12, M14

1. INTRODUCTION

The crisis has shown that management of companies is not as holistic as it should be; too much focus is set on economic and technological factors. We can read about the technological innovations that, although necessary, are obviously not enough. Otherwise we wouldn't be seeing so many expressions of dissatisfaction of people around the world. The

owners, administrators and managers give people the impression that they are not able to satisfy people, but are somehow dedicated to their organization, and merely to owners (Mulej, 2009). People are often hired only as appendages of machines, instead of being recognized as creative sources of business success. Managers must consider people as multi-layered beings that, not only individually, but in synergy, are: (i) physical, (ii) psychical, (iii) social, (iv) economic, (v) spiritual beings; they are marked by a requisitely holistic pattern of relatively long lasting attributes, by which individuals, even as specialized experts, differ from each other. Individuals are also spiritual beings taking the course of spiritual evolution aimed at expressing their own spiritual nature. Every individual should perceive the following spiritual principles (Kononenko, 2006: 1): (i) sense of living exceeds its materialistic aspect; (ii) everything that exists is one –derives from the same source and serves the one purpose; (iii) truth is indescribable and therefore unreachable, everyone must feel it for him/her-self with his one's subjective experience; (iv) purpose of living is learning, the goal is to exceed the limitations of ego, subjective comprehension of the truth and achieving wisdom; (v) spiritual life is based on nurturing of spiritual values like love, compassion, humbleness, tolerance, simplicity and modesty, acceptability and forgiveness, honesty, trust and courage. Therefore, when managing, we also must consider this set/network/system of characteristics of people that we lead; it is therefore important for organization to be familiar with positive psychology and spirituality, so that leaders would be more holistic, and organizations more successful.

On the basis of the above mentioned constructs and the relationships between them we are going to describe what present literature on the field of well-being and spiritual intelligence has to offer. Our objective is also to demystify which are the core ingredients of requisitely holistic management and how they can influence organizations and all stakeholders involved. As mentioned before spirituality as a factor of success of organization can influence different fields of interest and not only the economic benefits of a company, although profit is still dominating indicator of organization's performance in global society.

As it was indicated before our work and therefore also our final conclusions will be based on the review of current literature that is available and related to the area of our research. In this article we are going to investigate two hypotheses, which are going to represent the core of our investigation. First hypothesis says that spiritual intelligence positively influences well-being of individuals while second hypothesis states that contemporary holistic management should be based on well-being and hence also on spiritual intelligence.

2. POSITIVE PSYCHOLOGY

Positive psychology explores the dimensions of positive experiences of the world, other people and itself, factors that affect these dimensions, and also the promotion of factors, which create an optimal experience (Sheldon, Frederickson, Rathunde, Csikszentmihalyi and Haidt, 2000).

Musek and Avsec (2002: 8) argue that in the context of positive psychology important systematizations of research findings emerged, namely in the fields of psychic well-being, life satisfaction, positive affect, optimism, happiness, overwhelming feeling, hope, wisdom, modesty, and other aspects of positive psychic orientation (Baltes & Staudinger, 2000; Baumeister & Exline, 2000; Charles, Reynolds & Gatz, 2001; Csikszentmihalyi, 1990, 1997; Diener, 1994; Diener, Diener & Diener, 1995; Lykken, 1999; McCullough, 2000; McCullough & Snyder, 2000; Seligman, 1998a,b; Seligman & Csikszentmihalyi, 2000;

Sheldon et al., 2000; Simonton, 2000; Snyder, 1994, 2000; Tangney, 2000; Taylor et al., 2000; Watson, Clark & Tellegen, 1988). Some of the most important models are (Musek, 2005: 176):

- model of subjective (emotional) well-being (life satisfaction);
- model of positive affect – Watson, Clark in Tellegen (1988);
- model of optimism – Seligman (1998a,b);
- model of happiness – Myers (1992); Myers in Diener (1996);
- concept of flow in consciousness - Csikszentmihalyi (1990, 1997);
- model of hope – Snyder (1994, 2000);
- good life model - Baltes in Staudinger (2000); Baumeister&Exline (2000); Simonton (2000); Snyder (1994, 2000); Tangney (2000).

Concept of psychic well-being is one of the constructs of positive psychology, which will be presented in some detail.

3. SPIRITUALITY AS A PART OF POSITIVE PSYCHOLOGY AND THE MEANING OF LIFE

Spirituality, based on a subjective feeling and trust, serves for seeking of meaning of life and improvement of life mission. According to research by Frankl (1962) they both exceed other aspects of positive psychology toward its highest reach. Therefore: search for meaning of life is a key part of positive psychology, which is interested in the psychic health and satisfaction, psychological aspects of quality of life, positive emotionality and experiencing, and its equivalent personality dimensions such as happiness, overwhelming feeling, hope, modesty (Musek and Avsec, 2002, 6-7). An important area of research of positive psychology is psychic well-being of people. It is characterized by two approaches: hedonistic approach with model of subjective (emotional) well-being developed by Diener (1984), and eudaimonic approach with model of psychological well-being. Between these two models there is self-determination theory. Psychic well-being enhances satisfaction, success at work and productivity. It is therefore important for organizations to monitor subjective well-being of employees and take appropriate action to improve it. If we look at psychic well-being of people from psychological and sociological viewpoints we can notice problems and possibilities for improvement of economic achievements, which are not reflected by economic indicators.

4. SPIRITUALITY

Spiritual perception of the world (Kononenko, 2006: 1) is the basis of all teachings of great wise men of important philosophical and religious schools and also of holy texts from east and west, such as Milčinski (1992); Krishnamurti et al. (1993); Shah (2000); Meera (2002); Jogananda (2003); Aurobindo (1991); Shankar (2000); Tolle (2002); Osho (1998); Pilgrim (1999); Po (1977); de Mello (1989). Even though all teachings carry their own little distinctions in details, approaches and techniques of spiritual paths, they have the same foundations and common ideas (Kononenko, 2002: 1):

a. Human being is built of personality (ego, lower nature), individual soul and common spirit (higher nature). Personality is composed of physical body, life force (energetic body), emotions (emotional body) and common sense (mental body). Spirit is composed of (higher,

pure) intelligence (wisdom), (unconditional) love (goodness) and (free) will (power). The soul is an intermediary part that is connecting personality with the spirit.

b. Purpose of individual's life is learning of wisdom and nurturing of spiritual values (simplicity, modesty, humbleness, acceptability, tolerance and patience, persistence, honesty and courage, faith, trust and love, and compassion). Final goal of individual's life is to know one-self and to combine the materialistic with the spiritual through enlightenment (beatitude, nirvana). That way pupil becomes a master of wisdom; he/she exceeds his/her own ego, establishes control over his/her personality, lives his/her spiritual values and becomes a teacher. Wise man expands his metaphysical heart across all of the people and does not look for differences between them any more. Since his consciousness expands, he acknowledges inter-personal relations among all of them.

c. The basic principle that allows learning and progressing on a spiritual level is reincarnation (soul repeatedly materializes itself in human body to learn and gain experience until it controls human's personality and reaches enlightenment).

The basis of the spiritual perception of the world derives from ancient traditions and is a fruit of the insight of several great thinkers and philosophers. It is based on the above cited principles (Kononenko, 2005b: 1).

From above, after Kononenko (2005a: 1), it follows that:

- 1) Great thinkers are sending message to the people that they have to face and know themselves. Because every individual is taking a crucial role in this action, each and every one of them is important, unique, and different from the others (on the outside and on the inside).
- 2) Great teachers encourage individuals to take actions but they cannot do anything instead of them. That is why philosophy is (in its primary sense of the word) urgency – always and right now, for each individual to discover things with his reason and heart.
- 3) Since spirituality is based on subjective feeling and trust, it cannot be overruled nor confirmed with reason. We also cannot make it an objective fact because of the necessity of subjective experience of spirituality – it is unmeasurable and unrepeatable as something objective (Kononenko, 2005b: 1).

Prosenak and Mulej (2008: 13) also demonstrate their findings from sciences that research spirituality as well as some natural sciences (especially quantum physics) and some sociological sciences (Bell and Morse, 2005; Capra, 1991; Khisty, 2006; McTaggart, 2004; Schumacher, 1989; Senge et al., 2004; Targ and Hurtak, 2006). These include:

- All subjects are interpersonally connected (at least from the energetic point of view) and therefore co-dependent; human is making an essential mistake recognizing himself as a subject that is independent from other subjects of society and nature;
- Retrieval from co-dependency leads humans into unholistic, one-sided acting which yields unpredictable and often unwanted consequences.

5. SPIRITUAL INTELLIGENCE

5.1 *The difference between emotional and spiritual intelligence*

Vaughan (2002: 13-23) defines spiritual intelligence (i) as inner life of mind and spirit as well as their connection to the world; (ii) as capability of deep comprehension of existential issues on higher levels of consciousness; and (iii) as awareness of soul, which is a creative life force of the evolution. For Trojnar (2002: 27) it is a spiritual intelligence of the

soul that derives from the heart and universe. With it, one is capable of solving questions of meaning and evaluating whether or not the path one is taking is better than paths the others are taking.

To create wealth (spiritual capital) that derives from the purpose of life, life values and basic sense of life, an individual must have a sense for the purpose of life and its values as well as sense for the basic meaning of life (spiritual intelligence).

Spiritual intelligence is the one that enables human to find the deeper purpose of life, its highest values, purpose and deepest motives. It is the way of using one's process of thinking when one is making decisions and doing things one thinks are worth doing (Zohar, 2006: 13).

Zohar and Marshall (2000: 15) claim that the spiritual intelligence differs from the emotional by its transfigurative power. That means that emotional intelligence enables us to evaluate in what kind of position do we find ourselves in and how to behave in it (acting inside the boundaries of the current position); the spiritual intelligence enables us also to ask ourselves whether or not we want to be in that position at all.

The spiritual intelligence tackles the philosophy of being, cooperation and leading. It also distinguishes the meaning and purpose of conducting business aimed at assuring the well-being. That is why spiritual intelligence, upgraded with spiritual capital, contributes significantly to the modern leading and modern conducting of business of the organizations; it sets up a new paradigm of conducting business, too.

Individuals, and especially managers, need to focus on the development of their own responsibility in all circumstances, respect for others no matter how many mistakes they have made and how negative their personality is. They also have to trust and care for others even before they start to take care of their own needs; they also need to be empathical. The above mentioned attributes express the personal spiritual power with its roots based deep inside the sub-consciousness. That means that emotional and spiritual intelligence lie in complex connection and that understanding of the basis of spiritual intelligence is a precondition for development of the emotional intelligence. Spiritual intelligence, which is only developed by people, but not by organizations, asks eight essential questions and foresees that each person that sacrifices his/her time and decides to work on its foundations, is capable of answering them. These questions are: Who am I? What is my true nature? How does my consciousness work? What is connection/relationship? By which laws is life functioning? What is the meaning of life? What is my intention? What is my vision of future?

5.2 Attributes of Individuals with Highly Developed Spiritual Intelligence

Spiritual intelligence is hard to measure by tests. The best measuring method is observing of one's self. But this is a long-term process. Attributes of highly spiritually developed individuals include (Zohar and Marshall, 2000: 24): flexibility (active and spontaneous); high level of self-awareness; capability of bearing and exceeding suffering; capability of bearing and exceeding pain; inspiration with vision and values; hesitation, when there one might harm others; tendency to observe connections among different things; explicit tendency towards asking questions like «why» or «what if», and towards searching for «basic» answers; and human originality (human is capable of acting contrary to conventions).

Spiritual intelligence means explicit presence of the above mentioned attributes. Beside that it includes: (i) wisdom and compassion towards others, no matter what their age, gender, status or ethnicity are; (ii) understanding of things the way they are and recognizing

illusions; (iii) unconditional love; and (iv) awareness of life after death. Vaughan (2002) discusses the spiritual intelligence as a connection between one's inner life of mind and spirit with one's external life of acting and serving the world.

High quotient of spiritual intelligence (SQ) can manifest itself in successful leader as a self-confident individual acting on a basis of intuition, direct experience which leads him/her towards making seemingly illogical, but later exposed as very efficient, decisions. SQ differs from quotients of rational intelligence (IQ), which shows analytical skills and emotional intelligence (EQ) which shows emotional skills concerning capability of proper reacting of superior employee, SQ shows capabilities of a leader acting upon the basis of inner conscience with which he/she improves his/her own as well as the other humans' lives.

5.3 Leadership on the Basis of Spiritual Intelligence

A successful leader with developed spiritual intelligence does not want to be presented as a person that has climbed to a high position at work and established him/her-self a splendid name in society, as well as, that he/she has helped the company to gain high profits, but rather vice versa. His wealth is manifested in his/her preparedness to throw away all clothes and masks that he/she has put on because of the social environment in which he/she lives. He/she is prepared to show him/her-self the way he/she helps people in distress. He/she must be aware that he/she is only a human with mistakes, and this fact should be the foundation on which he/she should build his/her genuine relationships with his/her co-workers.

Spiritual intelligence is forcing a leader towards a high level of self-awareness, which encourages him/her to think about him/her-self, about his/her inner life and about his/her motives. Covey (1999) is certain that a leader with high self-awareness chooses his/her own response or responsibility for his/her life and he/she is living his/her life according to his/her inner power. With this he/she exceeds the role of victim, which blames all faults on others (his/her employees). Zohar and Marshall (2000: 65) add that the essence of self-awareness is revealing the limitations of one's own comfort. That means that individual must define the boundaries of his/her own private and professional relationships or activities, where he/she must expand him/her-self and face the challenges; he/she needs to constantly change and reshape his/her relationships towards new possibilities that he/she faces.

Another attribute of spiritually intelligent leader is that he/she lives in every moment since he/she isn't holding on to his/her past or future. To establish a piece of mind and body, he/she must get rid of fear, worries and tensions which are bugging him/her in his/her job every day. Borysenko (1997: 25) describes an everyday problem of fear concerning all activities in life: «When feared, ego closes down to protect itself and our life awareness narrows down to a certain issue or trouble that we carry in our thoughts... but in love, both of them, mind and heart, are open to limitless possibilities».

The positive economic consequences of such leaders have been testified in empirical investigations by (Collins and Porras, 1997; Collins, 2001) on world's best companies, called visionary companies, and their way from good to great.

5.4 Spiritual Capital

With spiritual intelligence we discover the deepest meaning of life, its highest values, sense and its deepest motives. From that we can form a spiritual capital which presents a foundation of forming of material capital that is built with rational intelligence, and social

capital that is built with emotional intelligence. Zohar (2006) offers the following twelve principles of transformation to form spiritual capital: (i) self-awareness, (ii) striving towards better life, (iii) holism, (iv) spontaneity, (v) positive learning on one's own mistakes, (vi) glorifying the differences between us, (vii) independence of personality/opinion, (viii) preparedness to learn new things, (ix) asking of basic question «why?», (x) capability to change our basic convictions, (xi) empathy and awareness of a higher mission. With these attributes individuals «become the architects of their own conscience», and as a consequence they can more easily develop their own spiritual capital.

Article includes existential analysis and Frankl's (1962, 1994) understanding of human development and acting in the world. Frankl's concept emphasizes that spiritual motivation is undoubtedly the most important aspect: the will to sense is exposed, that means the inner desire of the individual to experience his/her life as worthy and meaningful. Frankl, the founder of logotherapy, explains one's lack of meaning of life as a basic «neurosis» of modern human, which manifests itself in one's sense of emptiness and meaninglessness of one's life – as the emptiness of being. Thus individual that does not experience his/her life as meaningful, isn't really happy. In a modern society, where individual's needs seem to be more and more satisfied, happiness and satisfaction with life are becoming more and more important. That is also a foundation for the development of positive psychology.

5.5 Spiritual development

Sodja (2009: 91) understands spiritual development as a complex and multi-layered change of thinking, recognizing, comprehending of all possible as well as self-exceeding and searching for higher sense.

Peck (1998, after Sodja, 2008: 93) supplemented the theory about the level of spiritual growth. He defines four levels which scoop different levels of comprehending and, consequentially, acting of individuals; see table 1. Peck (1998, after Sodja, 2008: 93) warns against too simplified understanding of these levels and not taking into account that these levels are composed of sub-levels and transitions between them. He also assesses that secular individuals of the 3rd level are more spiritually evolved then most of the believers and that a lot of individuals from the 2nd level are extremely critical towards «secular humanists» from the 3rd level.

Table no. 1 Levels of spiritual growth

LEVELS OF SPIRITUAL GROWTH	
<p>Chaotically – antisocial 1st level: Individuals on this level seem to be religious or holy, but their system of beliefs is superficial and decisively unprincipled; this is a time of lawlessness.</p>	<p>Sceptically – individual 3rd level: This is reached by most of the secular individuals; people on this level are usually scientifically oriented, reasonable, moral and humanitarian. Their view of the world is mainly materialistic, spiritual matters are of no concern to them and they doubt in them.</p>
<p>Formally – institutional 2nd level: This represents the level of strict and literal respect for the law, which includes religious «fundamentalism» (total devotion to religious norms); its characteristics are rigidity and intolerance.</p>	<p>Mystically – collective 4th level: Individuals on this level are reasonable, but they do not worship intellect, they doubt about their own doubts, they feel connected to the «invisible order of things» even though they cannot clearly specify it. Secret of the holy does not make them feel uncomfortable.</p>

Source: [Peck, 1998, after Sodja, 2008: 94]

Spiritual development is manifested in the awareness which is defined by Carter-Scott (1999) as a process with which we become fully aware. According to Chopra (2006: 34) awareness is the same as consciousness, which is defined as a potential of the whole universe. By his opinion, more consciousness means more creative potential, which can manifest itself in higher level of subjective well-being. This well-being is not only physical, but also psychic.

6. PSYCHIC WELL-BEING

Researching of psychic well-being is booming. Within this area two perspectives have developed that are relatively different, although they overlap; they are both designed for empirical insight into the well-being, and derive from two different philosophies. The first perspective is generally called hedonism (Kahneman et al., 1999; after Ryan and Deci, 2001: 142-143) and supports the thesis that psychic well-being consists of satisfaction and happiness. Although the second perspective is equally antic and contemporary, it states that prosperity means more than just luck/happiness. It represents the actualization of human potential, otherwise known as eudaimonism (Waterman, 1993; after Ryan and Deci, 2001: 142-143), and supports the belief that well-being consists of fulfilment and realization of human daimon, i.e. one's true nature. Both perspectives have evolved from different views of human nature, and hence they prescribe different approaches to way of living. They are briefly presented and eventually upgraded with a general factor of psychic well-being. At the same time we also summarize self-determination.

6.1 Subjective (emotional) well-being

Equalization of prosperity and hedonistic pleasure has a long history. The Greek philosopher Aristippus, c. 435-c. 356 BCE, believed that the meaning of life is to consume as much of satisfaction as we can, and that happiness is the total of all hedonistic moments (Ryan and Deci, 2001: 143). Most researches on hedonistic psychology use evaluation of subjective well-being (SWB) (Diener and Lucas, 1999).

Subjective well-being is the core concept of the previously summarized positive psychology (Musek and Avsec, 2006: 51). Diener and Seligman (2004) defined it as a positive valuation of human life, including positive emotions, work, life satisfaction and meaning of life¹. The concept of subjective well-being includes three components: (i) dimension of positive emotions and moods, (ii) absence of negative emotions and moods, and (iii) evaluation of life satisfaction (Musek, 2005: 178). Since the second factor of the subjective well-being refers to emotional aspect of satisfaction, which is composed of two independent components – positive and negative affect, new measuring instrument had to be developed in order to measure them. Watson, Clark and Tellegen (1988; after Musek, 2005: 178) indicate that positive and negative affect (PA and NA) can be measured with the use of multiple instruments, with PANAS (Positive Affect Negative Affect Scale) questionnaire being the most used.

Diener and Biswas-Diener (2000; after Musek, 2005: 179) claim that the concept of subjective well-being as a dimension also includes the feeling of optimism and fulfilment. Therefore, we can talk about emotional components of subjective well-being consisting of the positive and negative affect, and cognitive components including, for example, life satis-

faction. Although the mentioned components clearly correlate, they do not mean the same (Diener & Biswas-Diener, 2000; after Musek and Avsec, 2002, 12)ⁱⁱ.

6.2 Psychological well-being

Since human is also a spiritual being, psychologists Jung, Goldstein, Maslow and Rogers, who have emphasized the concept of self-actualization, and Frankl, who exposed meaning of life, developed a new positive psychological form of eudaimonic direction, and linked it with the concept of psychological well-being (Musek, 2008: 143). This means that eudaimonic tradition was formed by authors that speak about self-actualization and meaning of life (existential, phenomenological and humanistic psychologists). Psychological well-being covers several categories, such as subjective evaluation of emotional and cognitive satisfaction.

Jahoda (1958) directed her research on positive psychic health. She analysed the existing scientific literature on any previously known variables that are associated with normal psychic function on the one hand, and pathological psychic and emotional functioning on the other hand. It is worth pointing out that all researches before this one were mainly focused on pathological and normal functioning as the absence of pathological. Therefore, Jahoda decided to explore the field of optimal or successful functioning in terms of content, and not merely as the absence of negative.

Ryff (1989) and Ryff & Keyes (1995) developed a questionnaire with six scales on the basis of existing literature on psychic health: (i) acceptance of itself, (ii) positive relations with others, (iii) autonomy, (iv) environmental management, (v) meaning of life, and (vi) personal growth. These six elements determine emotional and psychic health (Ryff & Keyes, 1998). They provided evidences that eudaimonic life, as shown in psychological well-being, can affect some psychological characteristics, which are related to immunological functioning and health concerns.

Somewhat different aspects are used in model of self-determination.

6.3 Model of self-determination

Musek (2008: 144) emphasizes that the model of determination is located between both summarized paradigms, according to which dimensions of psychological well-being are factors that promote psychic well-being, but doesn't define it. Model assumes that this is the fundamental factor that affects subjective (emotional) well-being and psychological well-being, and satisfaction of basic human needs.

Ryan and Deci (2001: 146-147) identified self-determination theory as a perspective that on the one hand includes the concept of eudaimonics or self-realization as a central aspect of well-being, and on the other hand tries to determine what self-realizing means, and how to achieve it. Self-determination theory postulates three basic psychological needs: autonomy, competence and coherence – and argues that meeting these needs is essential for psychological growth (intrinsic motivation), integrity (internalization and assimilation of cultural practices) and well-being (life satisfaction and psychological health); experiences with vitality (Ryan and Frederick, 1997) and consistency with ourselves (Sheldon and Elliot, 1999) are also important.

In the context of positive psychology, there are also other models that are associated with optimal human functioning. These models are (Musek, 2007: 312-317): (i) happiness,

(ii) affect and emotionality, (iii) optimism, (iv) hope, (v) enthusiasm, (vi) good life, (vii) meaning and spirituality, and spiritual intelligence. This means that the integration with spirituality does not take place only through eudaimonic traditions of well-being study, but also through other models that are associated with optimal human functioning.

6.4 Factors of psychic well-being

Experiences show that the concept of psychic well-being is best understood as a multi-dimensional phenomenon, which includes aspects of hedonistic and also eudaimonic concept of well-being (Ryan and Deci, 2001: 148). Musek (2008: 140) merged all three of the above mentioned models into the general factor of psychic well-being. This model in the context of a broad factor of satisfaction includes the hedonistic part of well-being, and through broad factor of meaning the eudaimonic part of well-being (Musek, 2008: 152). The broad factor of satisfaction includes factor of satisfaction, factor of negative and factor of positive emotionality, while the broad factor of meaning covers factor of relationship and factor of growth.

Diener and Seligman (2004: 1) believe that with the growth of prosperity in society, the differences in well-being of people are less related to their income and more connected with features, such as interpersonal relations and job satisfaction. Authors indicate important non-economic indicators of well-being in society, such as social capital, democratic leadership and human rights, whereas at work non-economic indicators affect job satisfaction and profitability. Diener and Seligman (2004: 1) argue that the expected (economic) results are oftener consequence of well-being than vice versa. They also believe that people who are high on the scale of well-being have bigger incomes, and are more successful at work than people who are low on this scale. The satisfied employees are better colleagues, and therefore tend to help their co-workers in different ways. Furthermore, people who show better mood also have better social relations. They are more likely to, for example, get married, remain married and have a successful marriage. Finally, well-being is also associated with health and long lifetime, even though the link between them is not fully understood. Well-being is not valuable just because of welfare itself, but it can also be economically beneficial.

These facts suggest that monitoring of the level of well-being in organizations, and in the whole country is essential in order to make well-being a core theme in the creation of management policy, and accurate measuring of it the basic obligation of this policy (Diener and Seligman, 2004: 1). Authors suggest that, for the measurement of well-being, we should use variables that include positive and negative emotions, dedication, purpose and meaning, optimism and confidence, and a broad concept of life satisfaction. They also emphasise that in order to properly measure well-being, we have to also consider researches related to social conditions, incomes, work, psychic health, mental disorders, and social conditions. James (2007) points out the boundary between well-being and the end of motivation because of complacency and affluence: border is not objective, but subjective.

We can add that on this basis we could monitor subjective psychic well-being, which supports readiness of people for creative work and cooperation, which can lead to increased objective and personal well-being. Hornung (2006) offers an interesting common denominator: happiness is considered to be a constant objective of people, and requisitely holistic synergy indicator of requisitely holistic well-being, well-functioning, and physical, psychic and social health of a person.

7. PRACTICAL IMPLICATIONS

The current crisis shows that the requisite holistic approach has to be applied if the economic systems shall survive. However, the profit as the sine qua non of the economic activities (either of organisations or the single persons) can be replaced if different ethics, values and norms that shape the society/organisations are applied.

The requisite holistic viewpoints of single employee are as follows: the employee is multilayer entity, is social being, economic being, and is acting at least on three interconnected conscious-levels: mind – spirit – body. In line with different levels, the organisations have to take into account all three in order to create the favourable conditions in which the employees can reveal their potentials.

The organisation can and shall introduce different measures to cope with the well-being of employees, their mind-sets, spiritual conditions as well as their physical strengths.

For the body-level the following measures can be introduced:

- regular exercises during the working day (e.g. breaks with organised physical exercises in order to stretch the body can be applied in industry as well in service sector);
- organisation of different free-time based activities (e.g. basket-ball groups);
- inclusion of the employees families (groups walking, cycling etc.).

For the mind-level the following measures can be introduced:

- cognitive activities (such as learning, gaining the new-knowledge, disseminating the new knowledge);
- workshops and working groups for introduction of novelties (idea, suggestions, innovations generation).

For the spiritual level the following measures can be introduced:

- clear mission and vision of the organisation, communicating to the single employee (with the clear message on ethical aspects of the organisation);
- coaching and mentoring.

The proposed framework is arbitrary but offers requisite holistic approach to the living organism: the employee and the organisation

8. CONCLUSION

The current global crisis reflects on-sidedness and results in decision-makers' (managers') oversights. Spiritual intelligence supports their holism and honesty and fights their abuse of impact. Spiritual intelligence of managers and co-workers has a crucial side-effect: well-being. Both can help managers by reducing human one-sidedness better. In the context of analysis and research conducted for the purpose of this article we reached these conclusions:

1. Individual is a multi-layered being which, with his/her own capabilities that, beside qualifications, knowledge, skills and personal attributes, also include motivation, will, values and other feelings, is a key factor of success of organizations. Employees spend, in order to control the demands of working environment, spend more and more time on job irrespective of whether they try to establish themselves in the working environment or they only do this to earn money. That also means that they leave aside the realization of their own potential and self-improvement (self-actualization), which is manifested in their spiritual weariness and numbness.

2. Individuals as employees devote very little time to themselves, poorly trust themselves and often do not consider themselves as individuals on a clear mission. Spiritual motivation has an unquestionable advantage: one's desire to find meaning is in the forefront – one's inner wish to experience life as worthy and meaningful.
3. Spiritual awareness and the way of life is increasingly becoming an indispensable value-culture-ethics-norm of people who are increasingly trying to discover the meaning of their life, and realize it. Thus they also reinforce the general factor of psychic well-being, which combines psychological and subjective well-being and model of self-determination.
4. Psychic well-being of people is positively reflected in organizations in higher satisfaction, success at work, and in productivity. It is therefore important for organizations to monitor the level of employees' well-being and take appropriate actions to improve it.

In the retrospective we can conclude that findings support the concept of the new requisitely holistic approach to managing organization on spiritual and well-being basis. But details reach beyond our room in this contribution.

However, all this said, we have to remind ourselves that current practice which is prevalent on the field of management tends to overlook all benefits, which can be obtained if we stop thinking about the profit and start to embrace the concept of spiritual intelligence and positive well-being.

Based on the knowledge we have received during the research we can accept both of our hypotheses which we have examined during our study. Thus we believe that spiritual intelligence positively influences well-being of individuals and that contemporary holistic management should be based on well-being and hence also on spiritual intelligence.

According to our beliefs and conclusions at the end of research we concur that management has to take a step forward and implement aspects of spirituality and positive well-being while conducting different activities and developing strategies on all levels.

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ⁱ Definition shows that life satisfaction, as well as job satisfaction, is an element of well-being.

ⁱⁱ This can also be presented with example of two individuals that can equally globally evaluate subjective well-being but differ in components: one has a higher level of positive affect, and the other a lower level of negative affect. We have to also distinguish between emotional dimensions of subjective well-being and satisfaction: for example, when we successfully finish boring work, satisfaction can be felt even though it is difficult to talk about some greater positive affect.