

EXPLORING THE IMPACT OF SPIRITUAL AND EMOTIONAL INTELLIGENCE ON
TRANSACTIONAL AND TRANSFORMATIONAL LEADERSHIP

by

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DISSERTATION

Presented to the Swiss School of Business and Management Geneva

In Partial Fulfilment

Of the Requirements

For the Degree

DOCTOR OF BUSINESS ADMINISTRATION

SWISS SCHOOL OF BUSINESS AND MANAGEMENT GENEVA

DECEMBER 2022

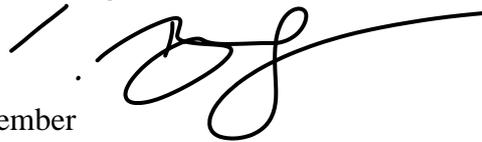
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Dedication

The contributions of my well-wishers who have inspired me during the writing of my dissertation. My heartfelt appreciation goes out to all people managers whose constant support and encouragement inspired me to work hard and persevere.

Acknowledgements

A special thanks with gratitude to Dr. Bojan Kostandinovic my guide, for his countless hours of reflecting, reading, encouraging, and most of all patience throughout the entire process.

ABSTRACT

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2022

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Introduction: The global economy has become more competitive and complicated, and a significant number of people believe they still lack the appropriate skills for their jobs. These days, soft skills, such as emotional and spiritual intelligence, are vital in the workplace. The “spiritually intellectual manager” bases their performance with support, focusing and understanding inner strengths of the staff. On the other hand, “emotionally intellectual manager” bases top performance with awareness and empathy towards the needs of employees.

Objective: The purpose of this research is to investigate the impact of Spiritual and Emotional Intelligence on the capacity of people managers to strike a balance between transactional and transformational leadership. The research is also concerned with identifying the key elements of Spiritual and Emotional Quotient exhibited by people managers in the form of transactional and transformational leadership behaviours, identifying the continuous practises

that trigger Spiritual and Emotional Intelligence, and determining how Spiritual and Emotional Intelligence can lead to increased productivity in business organisations.

Methodology: In this study, quantitative research was done using the Multifactor Leadership Questionnaire (MLQ-6S), a condensed version of the original developed by Avolio and Bass. There are 3 main MLQ variants: Spiritual Quotient, Emotional Quotient and Transactional and Transformational Leadership. Each leader was required to take one of these surveys in order to assess their own leadership skills. On the MLQ-6S Form, each of the twenty-one primarily leadership-related items was measured using a Likert scale. In an effort to examine the hypothesis, One-Way ANOVA tests were conducted using the SPSS programme.

Result: Spiritual and Emotional Intelligence were discovered to have a positive impact on the performance of people managers in a business organization. It was also revealed that spiritual and emotional intelligence had a good effect on leadership abilities. In order to maintain a healthy balance between transformational and transactional leadership in organizations, SQ and EQ must be integrated.

Conclusion: This study discovered an emotional and spiritual intelligence framework. According to research, leaders who are empathetic, empathic, and supportive are more likely to develop strong teams. This study backs up the notion that emotional and spiritual intelligence are related. Additionally spiritual intelligence may be created by emotionally intelligent leaders and spiritually and emotionally knowledgeable leaders have the potential to inspire their followers.

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CHAPTER I: INTRODUCTION

1.1 Introduction

A manager who shows gratification with his inner will and is empathetic towards his co-workers is known as an “emotionally intelligent manager”. This kind of manager develops a healthy environment which is performance-driven with superior sensitiveness and cooperation for one another. Simply speaking, this manager prevents prejudice and bitterness in a working environment which is defined by superior performance and result-oriented focus to avoid petty conflicts. The key here is to target self-actuation and help employees understand their actual potential with extrinsic and intrinsic motivation as per their needs. This is the job of an “emotionally intelligent manager”. They ensure awareness, empathy, and emotional connection for superior performance of employees instead of relying only on cold calculations of bottom line and profits.

Majority of employees know how it feels to work under a dominating boss (with sometimes irrational and random demands, intolerance of disagreement, and stubborn promise to a course of action). Employees feel demotivated and threatened due to this behaviour of managers and it can cause low morale, higher turnover, and declined productivity. Healthy offices are always respectful and collaborative and this behaviour should be modelled by the managers most of the time. It is one thing to avoid the traits of an authoritarian but being emotionally intelligent is something else and an inclusive leader enables staff to perform well according to their ability all day long. This kind of leader is highly important as companies prefer soft skills like creative, communication, and collaborative conflict management and problem-solving skills.

Traits like patience, empathy and other kinds of emotional intelligence have been important for managers and companies started looking for those traits like never before. Old

beliefs like an effective manager must be a grave dictator who keeps their staff in line started fading. These days, companies need managers who motivate employees, invite suggestions and feedback, and align staff towards common goals. These kinds of managers hold a strong position to succeed. Technical skills which were once useful to get a promotion for the first time might not be enough for the next. Emotional intelligence is important to be in a leadership position. It is important to coach teams, deliver feedback, manage stress, and work with others successfully.

Emotional Intelligence (EQ) is referred to as the ability to manage and understand emotions along with influencing and recognizing the emotions of others. Peter Salovey and John Mayer were the first who coined the term “emotional intelligence”. Later on, Daniel Goleman was a psychologist who popularized the term. He highlighted the value of emotional intelligence and said that a lot of effective leaders are similar in a high degree of EQ. It doesn’t mean technical skills and IQ have no relevance. They are important for entry level to executive positions (Ovans, 2015).

Emotional Intelligence has evolved as the most important skill over the years. According to research by Talent Smart, EQ is the most vital predictor of performance (Bradberry, 2018). According to a survey conducted by CareerBuilder, 71% employers prefer emotional intelligence over IQ as highly emotionally intelligent employees perform better with calm mind under pressure, resolve doubts, and empathetically respond to co-workers (Grasz, 2014). Usually, there are four important categories of emotional intelligence and it is vital to understand what each contains to develop EQ –

- **Self-Awareness** – It is the core component of emotional intelligence. It refers to the ability to know not only the weaknesses and strengths, but to understand emotions and their effects on the performance of managers and their team. According to research

conducted by Eurich (2018), only 10% to 15% of people are actually self-aware, while 95% of them have belief that they are. It can be problematic for employees. Working with people who don't have this trait can cut the success by 50% of a team and lead to reduced motivation and increased stress. To make the most of others, it is important to bring the best in yourself. This is where self-awareness is important. A manager needs to get 360-degree feedback to know whether they are self-aware, i.e. by evaluating their performance and matching with the opinions of colleagues, boss and direct reports. One can know about their own behaviour and find out how they are perceived in a business with this process.

- **Self-management** – It consists of the ability to control emotions, especially when situations are stressful, and to keep a positive outlook against setbacks. Due to lack of self-management, leaders are likely to react and have a tough time checking their impulses. A reaction is supposed to be automatic. The more connected a manager is with their EQ, the easier they can move from reaction to response. They should remember to collect themselves, breathe, pause, and do everything to control emotion, be it calling someone or taking a walk, so that they can intentionally and righteously respond to adversity and stress.
- **Relationship Management** – Relationship management includes the ability to mentor, coach, and influence others and resolve conflicts well. Some people are used to avoiding conflict, but it is vital to address issues as they come out. According to research, conflicts which are not resolved can waste up to 8 hours of time for the company in discussions and other unproductive jobs and it is draining for morale and resources. The “Society for Human Resource Management (SHRM)” conducted this survey and found that 72% employees ranked “respectful treatment for everyone at every level” as the major job satisfaction factor (Lytle, 2015).

- **Social Awareness** – Managing and understanding your own emotions, knowing the way to read a room are the key. The ability to understand emotions of others and dynamics in the play in an organization is vital for social awareness. Leaders practice empathy in social awareness and they are well regarded to know the perspectives and feelings of colleagues to collaborate and convey in a better way with people. Empathy is ranked as the topmost leadership skill by DDI, an international leadership development company, which reports that empathetic leaders perform 40% better in engaging and coaching others, and decision-making. Empathetic managers have been known to perform better toward their direct reports according to the research by the “Centre for Creative Leadership (Gentry et al, 2007).

Leaders can support their team better by using empathy in communication and improve their own performance too. They are meant to set the tone for their company. Due to lack of emotional intelligence, consequences can be more far-reaching and result in higher turnover and lower employee engagement. Without proper communication or collaboration, any technical excellence would be overlooked. Leaders can advance their organization and career with emotional intelligence.

1.2 What actually keeps Employees Motivated?

Employees don't want only a paycheck for their work. They are more interested in building relationships, gain recognition for performing better in organizations, and feel like they are hard at the organization. Gallup has collected data for 30 years on how employees are motivated at work and most of such factors have direct association with managers' interaction. According to Gallup, managers are expected to set clear expectations for employees, praise them, encourage their growth, care about them, discuss their progress, value their opinions, and give opportunities to grow and learn. All such priorities need

managers to discuss openly with employees related to the company's mission and roles, prioritize emotional well-being of employees, and work through issues.

According to a Gallup's report, only 1/3rd of employees is engaged at work in the US and some of the major causes behind such low engagement are deteriorating relationships, low morale, less productivity, unhealthy work culture, and higher turnover at the end (Harter, 2018). But managers need to listen to the desires of employees to address such problems and do their best to create a healthy environment where all the insights can be taken seriously, and employees can understand that leaders are taking care of their concerns.

1.3 Qualities of Effective Managers

Skills don't get importance more than a few lines on a CV. But they are becoming very important part of organizations. From soft skills like problem-solving and communication to something like emotional intelligence, all of them are indispensable parts of workspaces these days. The "Society for Human Resource Management" has conducted a survey and observed that 83% HR managers cannot find ideal candidates as they consider the given soft skills as top priorities in potential employees (The Skills Gap, 2019). Soft skills are even more vital. For example, emotional intelligence is a broad category of traits which refer to awareness of others' feelings, emotions, and response.

The "Yale centre for Emotional Intelligence" conducted a study and found that these traits enabled managers to have more creative, satisfied employees who found more growth opportunities. On the other side, lack of emotional intelligence led to negative feelings about work among employees (Belli, 2020). Managers can build a work culture where every employee feels heard and special by clarifying that they promote employees who are more willing to hear their opinions and are more interested in their careers. Thoughtful leaders are

more adept in conflict resolution and problem-solving, focused on the well-being of employees, and motivated to boost healthy relationships in organizations.

1.4 Mentorship in Company Cultures

Global economy has turned out to be more competitive and complex and a lot of employees are sure that they are still not prepared with the right skills for what they are doing. According to a survey conducted by Gartner, 80% employees admit that they don't have skills required in future and 70% employees still don't have skills for existing roles (Baker, 2019). It is important to develop a work culture where employees can be assured that they can grow and learn. That is also a key factor to engage employees. Today's workplaces should keep mentorship as their utmost priority.

According to a SurveyMonkey survey published at CNBC, around 9 in 10 employees are satisfied with their jobs because they have a career mentor. Mentorship is vital for a healthy company culture in different ways. Marginalized employees can feel engaged, develop required skills to succeed, provide direct feedback to the managers, and provide emotional support. It can have a broader impact on work culture. Employees can feel more productive and have healthy relationships with co-workers if their individual needs are met. A healthy company culture means a lot for business success.

Healthy work culture is literally the most important part of any business. According to a survey by Glassdoor (2019), a company's culture is considered by 77% of respondents before applying for a job and managers play a vital role in developing the same culture. Even in the post-pandemic era, work from home has become the norm and focusing on having a healthy culture will just be more important. Employees working from home usually feel more isolated from their co-workers and need additional support by the managers. It is the right

time to leave traditional beliefs of managers as imposing and strict figures who are here to impose punishments and rules. Inclusive, empathetic, and emotionally supportive managers are not only helpful for employees at work, but they also encourage their qualities to establish a better work culture.

Emotional intelligence is about controlling and being aware of your own emotions. It also consists of knowing the effects of leaders' emotions on themselves and people around them. EQ plays a vital role in the internal and external reactions to circumstances and effects on the way interpersonal relationships are handled. Emotional intelligence level means a lot in professional and personal success. Companies must do everything possible to encourage emotional intelligence and develop the same.

Whether emotional intelligence is really important is one of the pressing topics these days. It is known to improve relations; performance of organization, team and individuals; satisfaction; earnings; and connection with others. The coauthor of bestselling "Emotional Intelligence 2.0", Travis Bradberry (2014) said that emotional intelligence is an important factor to make performers stand out. Several findings support the relation between superior performance and emotional intelligence. Even with average IQ, people having high EQ are 70% more likely to perform better than people with highest IQs (Fouts, 2019). According to Talent Smart EQ emotional intelligence is the No. 1 predictor of work performance after testing 33 major work skills. In a nutshell, emotional intelligence plays its part in everything a manager does and says in a day. Some people are naturally emotionally intelligent. But it is possible to develop EQ later.

1.5 Emotionally Intelligent Manager vs. Spiritually Intelligent Manager

The traits of "emotionally intellectual managers" have been discussed above. In line with the above characteristics, the "spiritually intellectual manager" bases their performance

with support, focusing and understanding inner strengths of the staff. On the other hand, “emotionally intellectual manager” bases top performance with awareness and empathy towards the needs of employees. The spiritually intellectual manager can ensure performance on the grounds of talent of each employee that can manifest with mentoring and nurturing.

The key here is that the working environment is combined with stiff competition that is based on profits completely in many organizations. Higher profits can also be resulted with spiritual and emotional intelligence as one can perform well by focusing on the utmost employee’s potential. Otherwise, the thought of contemporary management is based on understanding that both spiritually and emotionally smart managers are an asset and benefit to an organization as they can make the most of their teams and make a satisfying workplace for their employees. In addition, spiritual and emotional intelligence are very important in this day and age when humanistic values are absent in the pursuit of insatiability and money due to increasing obsession for profits.

An emotionally intelligent manager adjourns gratification with inner rudder and shows empathy for their co-workers. They create a performance-driven atmosphere with significant sensitivity and cooperation for one another. Simply put, an emotionally intelligent manager avoids prejudice and bitterness in their working environment and is known for superior performance that originates from the skill to focus on results and they are someone not swayed by small conflicts. The key here is to manage staff as per their needs for extrinsic and intrinsic motivation, along with making them understand their actual potential by targeting their self-actualization needs. Hence, an emotionally intelligent manager builds awareness, empathy, and emotional bond among employees instead of just performance based on cold calculations of bottom lines and profits.

On the other side, a spiritually intelligent manager improves performance with support, understanding, and targeting inherent strengths of staff. Emotionally intelligent managers use awareness of the needs of employees and empathy towards them to derive high performance, while spiritual intelligence delves on the concept that everyone has a unique talent. Spiritually intelligent managers mentors and nurtures employees to manifest their talents and to derive performance. Working environment in a lot of organizations is driven by stiff competition which is based completely on profits. However, spiritual and emotional intelligence can also increase profits as they can perform well by targeting their inherent potential.

However, contemporary management is admitting the fact that spiritually and emotionally intelligent managers are an asset and boon to the companies and they can make the most of people in a way that makes a fulfilling workplace for the employees. In addition, there is a great need for spiritually and emotionally intelligent managers in these tough times when human values have been left behind for greed and profits. The important part of “emotional quotient (EQ)” and “Spiritual Quotient (SQ)” is that such terms make organizations switching from competition to cooperation and from sympathy to empathy in order to deal with modern problems.

By knowing that the world needs such qualities more than profit alone, EQ and SQ have become the most important traits to survive the current scenario. In addition, patience and nurturing accompanies changes and both traits are highly recommended to make the next leap. Unless the leaders progress to the next level of their evolution with understanding, awareness, empathy, support and cooperation, they might miss the opportunity in collective change. In addition, they can only resolve environmental and social concerns with actualization of such aspects and EQ and SQ are needed urgently among employees and managers (Juneja, 2015).

1.6 The four core concepts of Emotional Intelligence

Management has been through a lot of changes over the past few decades. The days of putting fear in people's minds to make them work are the things of the past. These days, management is a lot more encouraging, supportive, inclusive, and even more effective to develop and direct people. Even though this approach is softer, it is not that rigorous as it drives people to seek responsibility and be accountable towards their actions. This way, managers are known to do tougher jobs these days as compared to what they did before.

More refined skills are needed with a subtle approach, and it is not easy to adapt with 80's style of management. Managers should have a high amount of EQ to stay ahead. IQ was the only thing to stay on the top in the past but emotional quotient is as important as IQ in the modern world. Emotional intelligence is a differentiating factor in a firm where IQ levels are common, for example, an accountancy firm. These days, a lot of organizations determine emotional intelligence at the stage of hiring and when it comes to developing managerial abilities. Here are the four important concepts of EI for a manager developed by Prof. Peter Salovey and Prof. Jack Mayer, who also coined the "Emotional Intelligence theory" (Kulkarni & Amale, 2015) -

Identifying Emotion – Ideal managers can recognize their own emotions and others. It calls for openness to emotion to answer the feelings with one word. Recognizing emotion also consists of the ability to understand others' emotion with facial expressions. Are they shocked, angry, scared, happy, or upset? Facial expression also expresses what words cannot and it is important to find out how people actually feel about their opinions, proposals, and plans.

Using Emotions – It is related to the association between cognitive thinking and emotions. Successful managers know they cannot make decisions with their hearts or heads. Every decision is made with emotions that should be focused on. A manager needs to know useful emotions for predefined tasks and which emotions can change moods.

Understanding Emotions – It is vital to understand emotions deeply for emotional intelligence. It also requires identifying the triggers and tracking how they can change with time. Emotions go with logical flows. It is vital to know these patterns to enhance “what if” emotional planning.

Managing Emotions – At the end, the way managers used to deal with others’ emotions and their own emotions will help them in tough situations. Instead of suppressing or ruminating emotions, it is vital to recognize the emotion, get details with understanding, and go with it.

1.7 Sensible Ways to Improve Emotional Intelligence

- **Not changing the topic or interrupting** – If we get negative feelings, we tend to distract ourselves or interrupt to avoid them. Managers need to recognize their feelings. It may take a while for feelings to come out. They should take a small space of uninterrupted time.
- **Not editing or judging feelings too early** – Don’t dismiss what you feel before thinking them through. Healthy emotions usually come up and fall quickly and they peak, rise, and fade on their own. The key here is not to interrupt before emotions peak.
- **Find out if there is any connection between feelings** – You must ask this question yourself “When was the last time I had this feeling?” in case of difficult feelings. It will help you understand if the existing condition reflects the present situation or any other event before.

- **Listening to the senses** – While going to work, a knot in the stomach is a sign that stress is coming from the job. It is important to listen to these senses and inherent feelings that may help you to grow with reasoning powers.
- **Associating feelings with thoughts** – It is not wrong to ask, “What do I feel of something that comes out of the ordinary?”. One of the feelings might be contradictory and it is natural. Listening to the feelings means hearing the witnesses in a courtroom. One can get to the best verdict only by submitting all evidence.
- **Ask others when confused about your own feelings** – People rarely understand that others can judge their feelings. Ask someone you know and trust and who knows you about your feelings. You may have both an enlightening and surprising response.
- **Tuning into unconscious feelings** – Free association can help managers know their unconscious feelings better. They can let their thoughts wander freely and watch them in a relaxed state. They need to analyse what they want and note and pen down their emotions and note their dreams just after waking up. They should focus more on repeating dreams or dreams that are affected with strong emotion.
- **Rating the senses** – One can rate their overall feelings every day and sense of wellbeing from 0 to 10 and note down the scores in a logbook. Take a moment to look at your associations or ideas which are supposed to be connected to the feeling if it is loud.
- **Note down feelings and thoughts** – It is observed that noting down feelings and emotions can be very helpful. This type of activity can take a few hours a week.
- **Know when to stop** – At some point, you need to stop looking inside and focus outside. Dwelling on negative emotions is found to amplify such feelings. Emotional intelligence requires people not just to look in, but also to be present in the moment.

So, IQ is still important in this theory. It is required to measure mathematical, linguistic and logical skills and predict our overall performance in school and at work. But it is not merely the only intelligence which is important. Spiritual and emotional intelligence is shaped up to be more vital than IQ in several ways. The devotion to God is also helpful to predict our performance in the job market and school. But it also predicts how well we might do in life overall. In the end, it matters most. It is worth investigating how low SQ can be harmful to overall health.

1.8 Spiritual Intelligence

According to Francis Fukuyama (1995), a political economist and author of “Trust: The Social Virtues and the Creation of Prosperity”, the level of trust in a society, commitment to community’s health, and empathy among the people are the criteria to measure social capital. According to him, a community's health can be measured by the rate of literacy, litigation, crime, and divorce. Spiritual capital is even more important than social capital which shows the existence of an organization or individual, what they want, believe in, and are responsible for. There is a new paradigm originated with this definition that needs people to change their mindset radically towards the philosophical bases and business practices, or any business. Here are the forms of capital built on the basis of human intelligence (Zohar, 2018) -

Capitals	Types of Intelligence	How do they work?
Material Capital	Rational behaviour or IQ	Thinking
Social Capital	Emotional Intelligence (EQ)	Feeling
Spiritual Capital	Spiritual Intelligence (SQ)	Self-discovery

Spiritual Intelligence (SQ) is superior to EQ and IQ. It is the ability to achieve higher values, meanings, unconscious parts of self and abiding purposes and to embed such values, meanings, and purposes to live more creative and better lives. Some of the signs of having high spiritual intelligence are humility, access to energies sourced from something ahead of the ego, daily concerns and “just me”, and ability to think differently.

1.9 Principles of SQ

Ian Marshall & Zohar (2004) derived 12 principles to foster emotional intelligence from characteristics defining complicated adaptive systems. Every person is a complex and conscious adaptive system (mentally and physically). Any superior collaboration that is defined to build has constant dialogue with the environment and itself and has flexible boundaries.

1. **Self-awareness** – There is a difference between this principle and emotional self-awareness by Goleman (1996), which means understanding what we feel at a time. Self-awareness here means recognizing “what I live for”, “what I care the most”, and “what would I die for”. Spiritual self-awareness means living true to self without disrespecting others. Being authentic here is the bedrock of connecting with a deeper self to bring it to the external world of action.

2. **Being driven by Vision and Value** – Vision is the ability to see inspiring things that have some broader meanings than the vision of a company or for educational growth. It finds answers to tougher and bigger questions like “What is the purpose for educating children?” and “Why should everyone use our products?”
3. **Spontaneity** – Being spontaneous is a behaviour developed by practice, self-discipline, and self-control rather than just acting on a whim. You have to let go of all your burdens to be spontaneous, such as your prejudices, childhood issues, values, assumptions, and projections, and be responsive. Spontaneity is derived from its Latin root of responsibility. It refers to being responsible for what we are doing at the moment.
4. **Holism** – It means systems in quantum physics that are so connected that each part defines another part. Suppose a person stands in a room, i.e., a system, the tone of his voice and the word he says partly comes out by talking to others. As they are responding to each other, they are defined together. What we feel, think, and value affects the entire world. Holism promotes cooperation and since you are the part of a system, you are liable for your part in the system. Competition comes out due to lack of holism and it promotes separateness. Sense of oneness and cooperation is needed for better collaborations.
5. **Embracing diversity** – There is a strong connection between compassion and diversity. A lot of companies provide diversity programs in which a token woman is put on the board of directors or represents a specific part of ethnic groups in the team. But the key here is to celebrate differences as they teach what is important to us.
6. **Compassion** – It refers to “feeling with” in Latin. It means we feel the feelings of others rather than just accepting or understanding them. It is especially difficult with someone who had once hurt us. Can somebody feel the annoyance and pain for others’ behaviour?

Usually, we need to fight and not let them treat us like that. But the key here is to fight our enemy with understanding, compassion, and knowledge.

7. **Field Independence** – It is a psychological term which refers to “going against the flow” and being willing to be not known for what we have faith in. It refers to preparedness to go alone but only with proper consideration of what others would say.
8. **Willingness to ask “Why” questions** – People are usually scared by questions that are tough and “Why” is subversive. For example, “Why this way, not that? Why am I collaborating with this and what is its purpose? Why don't we do something else?” Einstein was in trouble every time during his school days as he was always accused of asking silly questions by the teachers. Since he became popular and everyone perceives him to be a genius, he could ask any question he wanted. Answers have boundaries, expectations and rules. But questions make rules and set the boundaries.
9. **Humility** – It is an important part of field independence in which we feel that we might be wrong and that we are the only performer in a vast play. So, we ask ruthless questions to ourselves, such as, “Am I doing it right to think what I am doing? Have I thought deeply? Have I understood all the arguments against it?” Humility doesn't make us small. It makes us superior and proud to be a voice.
10. **Adversity** – The principle of “Positive use of adversity” refers to understanding, accepting, acknowledging and owning our mistakes. Almost everyone gets trapped in action as the first step they took was a mistake and they never want to admit it? We pursue the action that was once mistaken and dig deeper on the mess instead of acknowledging it. Here you need to ask yourself – “Have you ever confessed to someone that you have made a mistake where it is painful to do so? Have you ever experienced the flow of energy after admitting the same?” When admitting simple terms like “What I did

was a mistake”, “I chose a wrong move” and “Now I am going a different route”, great energy and passion could be released. Here, “positive use of adversity” is when you are willing to admit that pain is an inevitable part of life. Humans have to deal with painful things but they make them wiser, braver, and stronger. Without adversity, things would be boring in life.

11. **Reframing** – It means the ability of standing back from a circumstance and looking at the bigger picture. Short-term thinking is one of the biggest problems. A lot of companies look at three months ahead when the value of shareholders is paid off and quarterly returns arrive.

12. **Vocation** – The spiritual capital and SQ are combined in the “sense of vocation”.

Vocation means “to be called” in the Latin term “vocare”. It basically means a priest who is calling to God. These days, it usually refers to teaching, law, medicine, and other professions. Business which gathers people for a bigger purpose and an aim to make wealth that is good to them, and the community overall becomes a vocation.

The terms “Spiritual Intelligence (SI)” and “Spiritual Quotient (SQ)” are relatively new and not included in scientific terminologies yet, so there is no clinical definition. But these two terms are widely being accepted and acknowledged among many people who believe in their existence. Terms like “spiritual quotient”, “spiritual intelligence”, “soul’s intelligence”, “spiritual relation quotient”, “self-actualization” and “cosmic intelligence” are the terms being spoken a lot. The interest of human beings multiplies in both empirical and scientific paths. Exploring the subject of spiritual intelligence is interesting too. Muscles are perceived to be powerful as they help us lift heavy weights. Actually, they are not. Because the structures like a tiny thread “neurons” fuel up the muscles. The muscles cannot even move when neurons are disconnected.

Hence, the greatest power comes from somewhere else. Similarly, rational and cognitive strength (IQ) was considered to be superior in the past. Then the concept of “emotional quotient (EQ)” or “emotional intelligence (EI)” arrived somewhere in the 1990s. It was believed that emotions of others and ours and the way to control them were more important. Emotional intelligence was perceived to be the basic need to use IQ better. Lately, Spiritual Intelligence or SQ is the new dimension added to human intelligence. SQ is known to be the ultimate form of intelligence. SQ is believed to be an intelligence that helps people solve matters related to value and meaning.

Some of the common examples of those issues are the constant lookout for answers by human beings related to the ultimate and fundamental questions, such as “What is the meaning of my life? Why was I born? Am I satisfied with my work? Do I relate to others and myself well? What am I doing to make others or even myself happy?” Answers to all such types of questions make us spiritually intelligent and contented. And these questions can be better answered with SQ, instead of EQ and IQ. It is SQ that differentiates humans from computers and animals. Computers have IQ and animals may have emotional intelligence, but they never have spiritual intelligence. It is all about a holistic approach for living, i.e. self-discovery, satisfaction, creativity, compassion, reasoning, and ability to think, etc. altogether. It is spiritual intelligence that prepares human beings to solve problems and look at issues related to value and meaning and direct their actions, thoughts, and lives towards sensible and wider horizons. They can differentiate what is right and what is wrong more clearly.

1.10 Sensible ways to Enhance Spiritual Intelligence

- **Overcome fears** – Spiritual intelligence enables an important tertiary brain process for constant neural oscillations that unite data throughout the brain, and it integrates to turn material from emotions and reasoning. Spiritual intelligence helps in dialog between body

and mind, and emotion and reason. We will be less fearful, more used to relying on ourselves, more prepared to live at the edge and more willing to face unforeseen and tough times if we get the idea of how to depend on spiritual intelligence. Living at the edge means the boundary between order and chaos, creativity and self-organization, and known and unknown.

- **Transformation** – Spiritual intelligence is used to deal with the questions of what is good and what is evil and to reveal unexpected possibilities to aspire, to dream, and to grow up. The basic characteristic of Yin and Yang leads to the concept of change, and they always change, and transformations can be managed only with Change. Yin grows old when it holds too much influence, and it is renewed into Yang and vice versa. The core theme is that nothing is permanent, and all things have their lifespan. It builds blessing in disguise and warns of devastation at the peak of success which is the core concept of changes and Yin and Yang per se.
- **7th and 8th senses** – Along with five senses like seeing, tasting, hearing, smelling and touching that help us to experience the surroundings, sixth sense labels the inputs of five senses like song, bird, music, salty, soft, etc. We are used to believing that there is some self within us, and the seventh sense is some “I” within us. According to Buddha, in order to explore our true self and set ourselves completely free, 8th sense must be developed to realize illusory labels.

1.11 What is “Transactional Leadership”?

The concept of “transactional leadership” works on the principle of exchanges and reinforcement, setting specific goals for the employees, and rewarding them for their achievements. The concept of “transactional leadership” consists of this transaction. The effective employees are recognized by the sound transactional leaders who reward the

achievements of followers in a timely manner. Transactional leadership has been found “more practical” by focusing on specific goals and targets by studying “Psychiatric Services”.

Transactional leaders usually work in the areas of manufacturing where workers are supposed to meet the given production quota in every shift. Sales are another most important area where it is beneficial to have a transactional mindset. The members and the team are aimed to hit the given targets for sales. In events where teams work as per strict time limitations, transactional leadership works most effectively, especially when there are limited financial resources and project limitations.

Max Weber was the first to coin the transactional leadership in 1947 and later Bernard Bass reintroduced this concept in 1981. Most managers use this style of leadership as it focuses on the overall management process of short-term planning, organizing, and controlling the organization. De Gaulle and McCarthy are some of the famous leaders who used this technique. It motivates and leads followers especially by appealing to their personal interest. Transactional leaders gather their power from their formal responsibility and authority in the organization. The follower is mainly responsible to follow leaders’ instructions. It is called the “telling style” of leadership.

The leader motivates the team with an age-old philosophy of rewards and consequences. If a follower does exactly what is being told to, he gets the reward. If he doesn’t obey the instructions, he faces the consequences or punishment. Here, routine performance goals can be achieved with the deal between follower and leader. There are four aspects of these exchanges –

- **Active Management** – Transactional leaders keep track of their followers’ work actively, ensure that they follow the standards and rules, and take right action to avoid mistakes.

- **Contingent Rewards** – These leaders associate the goal with rewards, provide vital resources, clarify expectations, set the goals which are mutually set, and provide different rewards for optimum performance. They set “Specific, Measurable, Attainable, Realistic, and Timely (SMART)” goals for the followers.
- **Passive Management** – These leaders intervene when followers don’t perform as per the expectations and when they don’t meet the standards. In response to poor performance, they use the concept of punishment.
- Leader also creates a work environment where followers have a lot of opportunities to make their own decisions. The leader abdicates their responsibilities and refrains from making decisions, and hence, direction is also lost by the group.

Key Features of the theory

- Reward and punishment are the factors to motivate employees.
- The subordinates are not motivated on their own. It is important to monitor them closely and control them to do the work.
- The followers need to follow the instructions from the manager.

1.12 Implications

Transactional leadership exaggerates short-term and detailed goals and standard procedures and guidelines. They don’t do anything to generate innovative ideas and improve the creativity of followers. When the problems of the organization are defined clearly and simple, this type of leadership is very effective. These leaders usually overlook or don’t reward ideas that are not ideal for their goals and plans. Transactional leadership is known to help efficiency decisions to improve productivity while reducing costs. Transactional leaders are more likely to be action-oriented and directive and their relationship is supposed to be

transitory with the followers, instead of having emotional bonds. The theory works on the principle that simple rewards can motivate followers. Money is the only exchange between the followers and leaders, in which followers receive money for their effort and compliance.

1.13 What is “Transformational Leadership”?

It is highly important to create a top performing team and business leaders should be willing to inspire members of the organization to go ahead of task needs. Hence, transformational leadership is one of the emerging concepts that go beyond the requirements. It is found in all aspects of an organization, such as departments, teams, organizations, and divisions. These leaders are inspiring, visionary, risk-takers, daring, and thoughtful thinkers and they are known to possess charismatic appeal. But charisma is not sufficient alone when it comes to redefine the way of operation by an organization. Here are some of the components of transformational leaders or the four “I’s” –

- **Intellectual Stimulation** – These leaders are known to drive innovation and creativity in followers. They encourage their followers to come up with new ideas and never humiliate them by criticizing in public. They are aimed at “what” in problems and they don’t blame them for anything. They never hesitate to remove any old practice which is no longer effective.
- **Inspiration** – The promotion of constant mission, vision, and values is the keystone of transformational leadership. They have a compelling vision to know what they need with every interaction. These leaders provide followers with a sense of challenge and meaning. They work optimistically and enthusiastically to develop the spirit of commitment and teamwork.

- **Influence** – Transformational leaders believe in influencing followers only by doing what they preach. They serve as role models for the followers. They always win the respect and trust of the followers by working. They usually put the needs of followers over their personal needs, sacrifice their own benefits, and show high ethical standards. They use their powers to influence others to strive for similar goals.
- **Individual consideration** – These leaders are the mentors to their followers and their followers are rewarded for innovation and creativity. They treat followers differently as per their knowledge and talents. They are encouraged to make decisions and get required support for implementation.

1.14 Major Criticisms

- This type of leadership uses impression management and hence makes leaders to amoral self-promotion
- This leadership is not easy to be taught or trained as it combines several leadership theories.
- Leaders may manipulate followers and followers may also lose more than they can achieve.

1.15 Implications

The existing environment is full of uncertainty, instability, and global turbulence which need transformational leaders to work at all organizational levels. The followers show a high level of commitment to the organization and job satisfaction and also indulge in citizenship behaviours. It will be worth considering efforts for developing innovative ways to transform the workforce.

Transactional Leadership vs. Transformational Leadership

Transactional Leadership	Transformational Leadership
Responsive	Proactive
Works strictly as per organizational standards.	Willing to change the standards or procedure that is no longer effective and implement new ideas.
Rewards and punishment are the only motivating factors for employees to achieve organizational goals.	Moral values and higher ideals are used to motivate and inspire employees to achieve the goals of the company.
Followers are attracted to their self-interest only.	Both employees and managers work together towards a common goal for the organization.

In a nutshell, transactional leadership style is perceived insufficient in developing optimum potential for leadership. It serves as the basis for more important interactions, but leaders should maintain caution instead of practicing it completely. Otherwise, it will create an environment infused by power, perks, position, and politics (Juneja, 2015).

1.16 Research Area

The environment of today's workplace is rapidly changing. It is possible in the jobs employees are supposed to be appointed for. There is also a change in the old concept of lifetime employment. Future's employees should also present to the organizations that it is possible to add value to their business with their effort. Organizations across the world started focusing on spiritual values in leaders. Many leaders often overlook workplace spirit and organizational soul and ignore them. Work life touches and gets into the true spirit and soul of all workers in an organization.

All the workers are constantly looking for ways to improve their sense of contribution and their professional lives. Unity in the workplace forms a stronger organization to

withstand uncertainties in the dynamic setting. This level of spirit needs both emotional and spiritual intelligence. Educators, psychologists, corporate leaders and leadership theorists have focused their attention on emotional intelligence (Burbach et al, 2003). There is a diversity of employees in the workplace because of globalization. Co-operation, collaboration, and teamwork are highly important with diversity and they have been very vital for handling the management. The office is made by people and relationships combine people towards a common goal. With sound interpersonal skills, employees are considered as an important asset to the organization (Chin et al, 2011).

The mental intelligence and IQs are filled with a high value in societal culture. Like a healthy mind, other elements of self are important to achieve things with full potential. Holistic managers and coaches understand that embracing wholeness is true realization of full potential by integrating the emotions, mind, body and spirit. It consists of developing spiritual and emotional intelligence apart from mental growth. Emotional intelligence comes from understanding the emotions of others and addressing them with honor and in a healthy way. Spiritual intelligence takes awareness to another level, where one can connect with the universal truth and their divine nature. Everything is energy in its true essence, and it is also the basic building block for life. It is known as aliveness or life energy. Everyone wants to be completely alive. It is worth asking how alive a manager is under various situations and conditions. The sense of aliveness is completely different when they feel sad, stressed, and far from the life they want as compared to when they feel blessed, connected to the blessings and excited for the future in life ahead (Mountrose, 2016). With that in mind, the research area of this study is emotional intelligence and spiritual intelligence.

1.17 Research Problem

Balance of transactional and transformational styles of leadership stands to be an apt tool for high levels of employee engagement, enhanced productivity, job satisfaction and organizational trust. Leadership is a virtue and not a designation or role hence an optimal balance shift between transactional and transformational styles of leadership is situational. Therefore, Spiritual and Emotional Intelligence play a vital role to maintain this equilibrium.

1.18 Motivation of the Research

The concept of leadership has always remained far from emotional and spiritual intelligence and focused only on core competencies like economics and management. It was believed that high intelligence (IQ) is the only quality that makes a better leader to optimize and understand organizational structure and its complexities. A lot of earlier studies related to leadership focused only on rational intelligence. The IQ is accepted as a ratio of logical and rational knowledge widely for determining human intelligence which is important to gain success. Eventually, a lot of aspiring leaders were eliminated, despite having great logical intelligence and leaders who are highly intelligent are not always effective (Hacker & Washington, 2017; Tung, 2013).

Later on, more attention was given to emotional intelligence (EI) with further search for the quality that makes an effective leader and it was a major challenge for aspiring leaders to develop this quality. It is emotional intelligence which sets some employees ahead of others in terms of better leadership qualities. It is found that feelings are very important for leaders in some studies (Cooper & Sawaf, 1997; Ljungholm, 2014; Stanescu & Cicei, 2012). Hence, followers and leaders should have emotional intelligence, along with technical knowledge. There is also a connection between employee performance and emotional intelligence (Goleman, 1998).

Hence, it is important to prepare managers to come up with better relationships for the improvement of organizational performance. Emotional intelligence is now focused on leadership programs as an important knowledge. However, something more is needed to cope up with the ever-changing corporate environment these days. After searching for EI and IQ in a leader, there's time for finding another form of intelligence. Along with the awareness of relationships and intellect, it is important to find an inner feeling of security in the materialistic world to make an effective leader. The "Spiritual Intelligence (SI)" is known as the foundation for both EI and IQ (Zohar, 2012).

In order to meet the issues of unexpected situations, spiritual intelligence must be the part of leadership. The IQ is about "how to lead", EI is about "whom to lead" and SI is about "why to lead". Leadership intelligence completes with the combination of IQ, SI, and EI and there is a lack of research connecting leadership and intelligence. Management is associated with IQ most of the time. Decision making should also be the part of management which is based on values and beliefs. It is a mistake to overlook the spiritual and emotional part of employees and consider only IQ for making managerial decisions. Spiritual and emotional intelligence should be part of modern leadership. Hence, the motivation behind this research is to highlight the impact of spiritual and emotional intelligence on transactional and transformational leadership.

1.19 Importance of the Research on Emotional and Spiritual Intelligence

Emotional intelligence is defined as the ability to generate, access, and perceive emotions in order to understand thoughts, emotions, and to control emotions to promote intellectual and emotional growth (Mayer & Salovey, 1997). It is the ability to understand, sense, and apply the acumen and power of emotions as a way to human information, energy, influence, and connection. Emotional intelligence is the ability to understand, perceive,

manage and integrate emotions and feelings of others and one's own, and to act on them rationally and reflectively. It is the capability to express, perceive, manage, and understand emotions in a workplace in an effective and professional way at work. Here are five core competencies of emotional intelligence applied to workplace –

- **Emotional Expression and Recognition** – It consists of the ability to identify one's own emotional states and feelings and to share them with others.
- **Direct Emotional Cognition** – It consists of the extent on which emotional knowledge and emotions are used in problem-solving and decision-making circumstances.
- **Emotional control** – It includes controlling both negative and positive emotions in others and within one's self.
- **Knowing emotions of others** – It includes understanding and identifying others' emotions and those manifesting in response to staff meetings and workplace environments.
- **Emotional control** – It consists of the way to manage strong emotions at work like stress, anger, frustration, and anxiety.

Emotional intelligence has been conceptualized as a range of mental skills focused on emotions and the way to process emotional information (Mayer & Salovey, 1997). The EI ability model by Mayer and Salovey consists of four abilities that are conceptually related and arranged in a hierarchical manner –

- Perceive emotions,
- Using emotions for reasoning,
- Understanding emotions and details they possess, and
- Regulating and managing emotion effectively

Emotional intelligence is also aimed to –

- Present a consistent factor structure, including general factor of EI and four major factors that are correlated;
- Present a positive attitude of correlations in subscales designed to determine four key areas; and
- Present differences as per the age reflecting model's developmental perception

Emotions are supposed to be combined in a thought in a way that it will be determined against other sensations, emotions, and thoughts. The thoughts of an individual are influenced by environmental and cultural factors. Spiritual intelligence has been defined as “adaptive use of spiritual details for solving problems and achieving goals in day to day life”. Emmons (2000) has explained five important parts of SI -

- To feel improved state of consciousness
- To transcend material and physical world
- To be virtuous
- To sanctify daily experiences
- To solve problems with spiritual resources

Spiritual intelligence has been recognized as an inner human potential and Nobel (2000) agreed with the core capabilities defined by Emmons (2000) and added next two elements –

- The physical reality is combined in a multidimensional, larger reality through which people react every moment unconsciously and consciously.
- The conscious chase for emotional health for the global community and themselves.

Spiritual intelligence is also defined as an ability of people to behave with compassion and wisdom while keeping outer and inner peace, despite the situation (Wigglesworth, 2002). Human intelligence consists of four hierarchies shown in a pyramid structure portraying a

series of development. Physical intelligence is controlling one's body as a baby. Cognitive and linguistic abilities come next as part of IQ. Then, the person develops EI and finally achieves SI. Emotional skills come first before spiritual skills, and both are interrelated. They strengthen the abilities of one another. Spiritual intelligence improves the capability of an individual to understand people at a higher level. It enables a person to discern the actual cause behind the behaviour without having any judgment. It serves the "actual needs" of others until they learn how to meet their needs on their own.

Here, one has to first learn to free themselves from the neediness and attachment and meet their inner requirements. Neediness and attachment are the exact opposite of spiritual intelligence. Ability to understand, recognize, and respond to others' emotions needs emotional literacy that can be improved only by learning how to recognize one's own emotions and feelings and it falls in the domain of emotional intelligence. Both spiritual and emotional intelligence include employees' innermost souls or feelings. It develops intrinsic motivation among employees instead of extrinsic one. There are three important elements of job performance (Katz & Kahn, 1978) –

- Exceeding or meeting performance standards as per organizational roles
- Staying and joining with an organization
- Going beyond given roles spontaneously and innovatively for performing actions as working together with others, preventing hazards in organization, and providing opinions to improve and favourably represent organization to clients.

Both SI and EI are important factors in work success. They are known to improve relations, work performance, improve job satisfaction, and reduce turnover propensity. Developing an organization brings team spirit. It takes place when self-awareness in a person improves to consciousness at a higher level. The person moves through integration and differentiation processes at each level of self-awareness. Development consists of building

deeper, higher, and more complex unions. Advancement and spiritual growth of people consist of psychological growth. Learning and problem solving are supposed to be the major drivers of development of individuals.

Spiritual growth consists of gratification of individual needs, particularly in “belonging needs”. It is also related to higher order according to hierarchy of needs by Maslow, including self-actualization. It is relevant to job responsibilities and other workplace conditions. Leaders reinforce spirituality in the organization through policies, work design, and work culture.

1.20 Research Question

How can Spiritual and Emotional Intelligence impact leadership skills of people managers to maintain a situational specific balance of transactional and transformational leadership styles?

1.21 Research Sub Questions

- What are the dimensions of Spiritual Intelligence and how do they impact people manager’s performance on business organizations?
- What are the dimensions of Emotional Intelligence and how do they impact people managers' performance on business organizations?
- How can a gap between Spiritual Quotient and Emotional Quotient be measured?
- How transactional and transformational styles of leadership are influenced by Spiritual & Emotional Quotient?

1.22 Objectives

The focus of this research work is to extensively study the effect of the Spiritual and Emotional Intelligence on people manager's ability to maintain optimal balance between transactional and transformational leadership. The research also focuses on:

1. To identify the key elements of Spiritual and Emotional Quotient demonstrated by people managers in the form of transactional & transformational leadership behaviours?
2. To identify continual practices that triggers narrowness of Spiritual and Emotional Intelligence?
3. How can narrowness of Spiritual and Emotional Intelligence lead to enhanced productivity of Business Organization?

CHAPTER II: LITERATURE REVIEWS

2.1 Spirit of “Transformational Leadership”

The theory of “transformational leadership” has been documented well but this is the matter of significant research. There are four “I’s” or components of “transformational leadership”, namely – “(1) Idealized Influence (charisma), (2) Intellectual Stimulation, (3) Inspirational Motivation and (4) Individual consideration.”

Research Gap – Majority of studies in transformational leadership are based on leadership behaviour associated with these components. But there is a lack of research on the spirit of that leadership style as it drives transformation. Hartsfield (2003) conducted empirical study on leaders in a top company in the US to analyse the strength of relationship of emotional intelligence, spirituality, and self-efficacy for conducting transformational leadership.

Findings - Self-efficacy and emotional intelligence are important in their association in findings of stepwise regression. In addition, these three constructs are correlated and are strong drivers of transformational leadership.

Research question – Is there a correlation between “transformational leadership” and “spirituality”?

2.2 Transactional and “Transformational Leadership” and “Emotional Intelligence”

Objective – Harms and Credé (2010) evaluate claims that there is a significant relation between “emotional intelligence” and “transformational leadership” and other behaviours.

Research Question – Is there a relation between “transformational and transactional leadership” and “emotional intelligence”?

Results – Considering 62 individual samples, findings suggest that there was the same source (peers, subordinates, and self) of both leadership behaviours and emotional intelligence ratings with 0.59 as validity estimate. The validity estimate was found to be 0.12 when constructs had ratings from varied sources. For “laissez-faire leadership” and transactional behaviours, the authors found lower validity ratings. For each emotional intelligence measure, individual analyses were conducted. There were high validities in traits of emotional intelligence as compared to ability-based emotional intelligence measures.

2.3 Perceived Transformational Leadership in Organization

Despite having vast research in the field of transformational leadership, the role of emotional intelligence (EI) of leaders and personality of the followers has not been tested well in the literature related to transformational leadership.

Objective – Kişisel (2021) examines the association between moderating role of personalities of followers and mediating role of emotional intelligence of leaders with various organizational results (turnover intent, job satisfaction, job performance, and citizenship behaviour of an organization).

Research Gap – To find out the association between followers’ personality and leaders’ emotional intelligence in an organization.

Research Question – How perceived transformational leadership affects creativity in an organization?

Methodology – The researchers collected data from 33 supervisors and 113 followers in an organization.

Results – Findings predicted job performance, job satisfaction (JS), turnover intent, and organizational citizenship behaviour negatively. In addition, there is no mediating or direct impact of emotional intelligence of the readers on outcomes. However, the interaction effect

direction was positive despite observing the interaction effect of transformational leadership and neuroticism of followers on turnover intent. In addition, there was a moderating relation between job performance and transformational leadership as shown in extraversion of followers. Hence, developmental and inspirational qualities of transformational leaders can counterbalance introversion of followers and help them to perform well despite their tendencies and lack of confidence, such as being withdrawn and shy.

2.4 Emotional Intelligence and Senior Leaders in the US-based banks

The failure rates have been significantly high in US-based banks since the 1980s. The leadership development in those financial institutions is focused mainly on cognitive skills, while interpersonal skills like emotional intelligence have been overlooked.

Objective – To find out whether banking leaders in the US had emotional intelligence at above average levels.

Research gap – The study was conducted on failures of US-based banks from a legal, economic, or risk mitigation perspective, forming a research gap on leadership behaviour.

Methodology – Different leadership intelligence styles were compared to determine leadership behaviour in the theoretical framework. **Gregory (2021)** surveyed convenience leaders' sample in Qualtrics database of bankers and small businesses with a composite survey for levels of emotional intelligence and servant leadership at the same time. The hypothesis was tested with Pearson's correlation coefficient.

Results – The author found a statistically significant association between emotional intelligence and servant leadership. It is possible to achieve positive social, economic, and environmental benefits with improved employee retention and engagement while identifying emotionally intelligent leaders and efficient servant leadership.

2.5 Relationship Between “Transformational Leadership” and “Emotional Intelligence” in Addiction Counsellors

The focal point of **Clark (2021)** is the leadership style of addiction professionals to improve treatment and evidence-based approaches. There is a clear relationship between emotional intelligence and ability of leaders to conduct their leadership roles.

Objective – The researcher was aimed to examine the connection between “leadership styles” and “emotional intelligence” with regards to their education, age, tenure, and gender.

Research Gap – To find out the relation between emotional intelligence and transformational leadership among addiction professionals.

Methodology – The “Schutte Self-Report” was used by addiction counsellors to rate their emotional intelligence. Four components of emotional intelligence were measured in Emotional Intelligence test – managing their own emotions, perception of emotion, using emotion, and handling emotions of others. Leadership styles of addiction professionals like “passive avoidant leadership”, “transactional leadership” and “transformational leadership” were tested with “Multifactor Leadership Questionnaire (MLQ-5X)”. The participants of the study were 203 counsellors from “National Association of Addiction Professionals (NAADAC)” and a professional network of researchers.

Research Question – Is there any impact of “emotional intelligence” of counsellors on their leadership skills?

Results – The findings suggest that there is a positive relation between “managing one's own emotions' ' and “managing others' emotions' ' of counsellors and transformational leadership. In addition, there is a positive relation between emotion perception and transactional leadership and a negative relation between own emotions and “passive-avoidant” leadership.

2.6 Effect of Transactional, Transformational and Charismatic Leadership Styles on OCB with work culture

Objective – Nugraha (2021) determines the impact of transactional and transformational leaderships on “organizational citizenship behaviour (OCB)” in the “Regional Government Secretariat of Karimun Regency”. It is not possible to separate the extra role of civil servants from abilities and patterns of the character of each employee. This character is regarded as the work culture of all of those employees.

Research Question – Can Transactional, Charismatic, and “Transformational leadership” styles improve “organizational citizenship behaviour” where work culture is a variable that intervenes.

Methodology – The author conducted this research at “Secretariat of the Regional Government of Karimum Regency, Riau Islands' ". There were 50 employees who participated in this study. The author used a census method to take several research samples from the population. The “Structural Equation Modelling (SEM)” was used to analyse the data.

2.7 Impact of Transformational Leadership on Work Efficiency in Municipalities of Jordan

Objective – Taamneh et al (2021) are aimed to determine the impact of transformational leadership on work efficiency of employees in key municipalities in Jordan.

Methodology – A questionnaire with 40 paragraphs was used to determine the variables of study to achieve its goals and hypothesis.

Results – The findings suggest a statistically significant and major positive impact of transformational leadership on work performance with “R2” (a determining factor) of “221”.

The study also revealed an impact of four variables of this leadership style. The most influential factor was determined after driving motivation with capacity of 50% or 22. Intellectual stimulation had the least effect on work performance with capacity of 17.6%. The study suggests improving more interest in practices related to transformational leadership, i.e. by starting workshops and training performance for mayors to drive the practice and concept of transformational leadership and giving more care for staff and meeting their needs with motivational tools by municipal leaders.

2.8 “Transformational Leadership” and “Organizational Performance” in Knowledge Management

Transformational leadership is an excellent and sustainable leadership style as it liberates the ideas of subordinates and enables them to perceive issues in a different way, adapt with changing scenarios and improve the effectiveness of HRM in service and public domains.

Objective – Kılıç & Uludağ (2021) examine the impact of transformational leadership and knowledge management on organizational performance on the “Cyprus Security Forces”. The study also examines the relationship between organizational performance, transformational leadership, job satisfaction, knowledge management, knowledge creation process, and organizational learning.

Methodology – The authors used a time-lag method to conduct a questionnaire in three periods and collect data from 1229 employees. They used “structural equation modeling (Lisrel 8.54)” to analyse the collected data.

Result – The findings supported 17 hypotheses and refuted one. It was also observed that knowledge management, organizational learning, and job satisfaction play a mediating role on the impact of transformational leadership when it comes to organizational performance.

2.9 Transformational and Servant Leadership Styles and Creativity of Employees

Leaders are supposed to drive and trigger creativity in their followers and adopt several leadership styles at the same time.

Objective - Cengiz Ucar et al (2021) determine the impact of transformational and servant leadership styles on creativity of employees and authentic leadership's moderating role on such relationships.

Methodology – The authors selected 1146 white-collar and blue-collar employees in Turkey with a convenience sampling method. They used “Hayes’ Process Macro” and “Confirmatory factor Analysis (CFA)” to evaluate the interactions and impact in variables.

Results – They found a positive relationship between transformational and servant leadership for creativity of employees and moderating the role of authentic relationships further improved them. Hence, authentic leadership further boosts the positive impact of transformational and servant leadership on creative behaviour of employees. Leaders must be transformational leaders or servants to drive creative behaviour of employees in their organizations. It is also worth considering that there would be an even greater impact of leadership on creative behaviour of employees if they also present authentic leadership.

2.10 Karma Yoga and *Gunas* in Transformational Leadership

Transformational leadership can drastically make organizations effective as the most desirable leadership style.

Objective – To study the influence of a specific “guna” like “rajas”, “sattva”, and “tamas” in a leader or their faith in “Karma Yoga” on “transformational leadership”.

Methodology – **Agarwalla et al (2015)** conducted a survey with a sample size of 110 marketing staff in a financial organization in eastern part of India. They used a “2x2+1”

factorial design to manipulate “Karma Yoga” and “*Gunas*”. They crossed “Rajas” and “Sattva” with “Karma Yoga” for four cells and “Tamas” was the fifth. The variable measured was transformational leadership.

Results - It is observed that sattva improves transformational leadership as compared to rajas and tamas affects it. In addition, when a leader is sattvic, Karma Yoga helps in improving transformational leadership. But if the leader is rajasic, it doesn't work in transformational leadership. Findings suggest that sattvic qualities must be developed in managers and they must be motivated to be responsible to their duties to enhance transformational leadership in an organization.

2.11 Corporate Cultism, Spirituality and Transformational Leadership

Leadership is a very common topic in practitioner and academic works based on management. There has been a significant change in interest in “transformational leadership (TL)” over the past two decades. The theory of transformational leadership is closely associated with the growth in “corporate culturism”, i.e. a focus on the value of coherent cultures to secure competitive edge.

Objective – Tourish & Pinnington (2002) were aimed to define cultural aspects of transformational leadership and the concept was subjected to critical analysis.

Methodology – The authors found similarities between these components and traits of practicing leadership in organizations are known as cults. Previous literature has unremarked this connection. The authors reviewed these similarities comprehensively and discussed the trends on corporate cultism in management practices these days as well.

Conclusion – Findings suggest that the models of transformational leadership are focused on the achievement of cohesion to the internal dissent. This dissent is an important component of

the decision-making process. It requires more participatory and inclusive models of leadership.

2.12 Transformational Leadership - Belief and Optimism in Law of Karma

Most organizations have to transform themselves to adapt with recent changes in this day and age. Hence, transformational leadership has become the most trending topic.

Objective – To draw a linkage between transformational leadership and core Indian philosophical beliefs.

Research Question – Does optimism of the leader strengthen the linkages between the leader's belief on “Law of Karma” and “transformational leadership”?

Methodology – **Chadha et al (2013)** conducted an empirical study on the relationship between belief of the leaders in law of Karma, optimism of the leader, and transformational leadership. They collected the data from subordinates and supervisors in four IT companies in India.

Results – There is a significant positive relationship between a leader's belief on the Law of Karma and the leader's optimization. However, the hypothesis on the moderating effect of optimism was refuted.

2.13 Spirituality and “Transformational Leadership”

Transformational leadership has become the center of discussion in academia. On the other side, spirituality is supposed to improve transformational leadership as it is about going beyond self-interest.

Objective – To determine the association between transformational leadership and spirituality.

Methodology – A 2x2 experimental design was used by **Chatterjee & Krishnan (2007)** to study the impact of political skills and spirituality on transformational leadership.

Considering Indian culture, spirituality was considered as oneness. The sample includes 81 public sector employees in India.

Results – The variance analysis suggests that spirituality enhances transformational leadership, not political skills. However, spirituality has a significantly low impact on transformational leadership when combined with political skills. It is possibly because humans are spiritual by nature and they are not required as political beings in an organizational context. Hence, the study puts emphasis on the essentialness of people to behave with their basic nature, not with contradiction, in order to improve transformational leadership.

2.14 Transformational, Transactional and Spiritual Leadership – Is there any difference?

Leadership is an important aspect for organizational sustainability. Bass (1997) adopted the paradigm of political leadership in transformational and transactional leaderships in the fields of social science. Bass's efforts were approved well by several researchers and a lot of studies were conducted to analyse the applicability of this paradigm in several social science subfields over the past three decades. Transformational leadership style has been found to improve productivity, job satisfaction, morale of the employees, citizenship behaviour, and commitment. It is also found that the transactional leadership works well with organizational citizenship behaviour.

Research Gap – Leadership research has never been saturated with conceptual and theoretical concepts for styles of leadership that compliment followers' condition and any situation. There is also skepticism on the effectiveness of transformational leadership to

fulfill inner needs of followers regarding lack of spiritual aspect in ethical aspects of leaders.

So, there is a growing interest in a recent leadership paradigm which adds a spiritual aspect to leadership.

Research questions – Several questions have been raised in spiritual leadership on what is growth actually, what makes a human, and what power and value distributions are required to grow both society and organizations entirely.

Objective – **Jamaludin et al (2011)** attempt to examine these questions further in several leadership techniques given above. This argument will be supported with a pilot study and its findings.

2.15 “Transformational Leadership” and “Emotional Intelligence” in Outdoor Leaders

In the concept of outdoor leadership, groups or individuals are taken purposely to the outdoors for education/recreation, teaching problem-solving skills, ensuring safety of individuals or groups, making judgment, and promoting esthetic and ethical growth of participants in experiential education. It helps groups or individuals identify their objectives and goals, use specific actions to achieve such goals, create learning opportunities, and train less experienced or new outdoor leaders and instructors.

Objective – **Hayashi & Ewert (2006)** attempted to explore outdoor leadership from the vision of “transformational leadership” and “emotional intelligence”.

Methodology – In this study, 46 people were taken as outdoor leaders to scrutinize the levels of multifactor leadership, “emotional intelligence”, outdoor experience, and social desirability.

Results – A lot of unique traits of leadership and emotional intelligence in outdoor leaders have been revealed, such as contributions of earlier “outdoor experience” to development of

“transformational leadership” and “emotional intelligence”. A positive and moderate relationship was found between “transformational leadership” and “emotional intelligence”.

2.16 Effect of “Emotional Intelligence” on “Organizational Cynicism” and “Spiritual Leadership”

Leadership has got a lot of attention with drastic effects of business management on staff. Spiritual leadership has also gotten sharp focus quite recently when studying emotional leadership and positive leadership, especially because cynicism is the result of the strains and stresses brought from globalization and business management is looking for a remedy with the concept of leadership.

Objective – This study is aimed to hold tautology with an advance that favors “spiritual leadership” with employees who are looking for some sense in their work space and it has ultimately a positive impact on cynicism in an organization.

Result – Gündüz (2017) found a mediating effect of “emotional intelligence” on association between organizational cynicism and spiritual leadership in Turkish culture. Emotional intelligence may overcome the negative relation between “organizational cynicism” and “spiritual leadership”.

CHAPTER III: METHODOLOGY

This chapter is based on the research methodology that will be used to study in association with data collection and the research design process. The IBM SPSS (Statistical Package for Social Sciences) program was used to analyse the collected data. This chapter discusses research design, sample size, sampling unit, type of questionnaire, number of questions asked, and other factors to analyse data to conclude the results of the study.

3.1 Research Approach

It is not possible to express and measure some phenomena in numbers. Research on this qualitative aspect is known as qualitative research which consists of human behaviour. It is not easy to determine the qualities of humans. Qualitative research consists of several techniques, such as word association tests, sentence completion tests, in-depth surveys, and others. The reasons behind an employee's motivation to do some tasks, preferences for some products, and specific behaviour are some of the domains of qualitative research. It is the field of behavioural sciences and is more time-consuming and challenging than quantitative research. In addition, researchers need the help of experimental experts before conducting research on human beings.

3.2. Research Design

Qualitative research naturally finds meaning in the way people reach socially in the real world. There are four important traits of qualitative study according to Merriam (2002). First of all, it is vital to understand what people perceive their world to be and how they make sense in qualitative research. Here, qualitative research answers not just the questions asked, but also looks at the way observations made and documents studied, as well as the way such

things have been brought together for helping the people to make sense of their own world. It is important to discuss what each leader makes sense in their own setting as part of spiritual intelligence.

The second characteristic of qualitative study is that a researcher is considered as the tool used for data analysis and collection. Human beings are considered the best tool because they are flexible and they can adapt with change when needed as per the responses, observations and documentations (Merriam, 2002). It was proposed that the human element would help the study as a tool for data analysis and collection as it was not a one-dimensional or static study, but instead the one which enabled researchers to have more details by probing responses of each individual and compiling them in analysis that would add more understanding to the result.

Qualitative research is inductive. It is the third characteristic according to Merriam (2002). The typical findings consist of categories, themes, concepts, typologies, substantive theories, and tentative hypotheses. This study was aimed to extend the horizon of research on transformational and transactional leadership styles and impact of spiritual and emotional intelligence on them in organizational settings. The categories added improved understanding to this field and findings were submitted as themes. The findings will potentially be helpful for researchers and open more research paths in this direction.

The final characteristic of qualitative study is considered to be important for qualitative inquiry and it is considered to be richly descriptive output. Numbers are used in quantitative research to define what has been observed. On the other hand, pictures and words are used to define observations in qualitative research. These pictures and words are collected from field notes, documents, surveys, and electronic communication. In these sources, the excerpts and quotes supply important characteristics of description. These rich and dense

descriptions were the evidence for the researcher about the ability to describe spiritual roles that are played practically.

When it comes to the difference between qualitative and quantitative research design, sample is the major factor to be discussed (Patton, 2002). In most cases, the sample size in qualitative research is very small, particularly to discover a specific phenomenon. Those samples are especially different from quantitative methods which rely on random and large samples on a representative population. On the other side, qualitative design is not aimed to distribute, predict, or find variance. For the topic selected in this study, qualitative design is a perfect choice as it is based on the interpretation and essence of the subject. Instead of being a prescribed notion of potential answer, the number of participants will lead the research. According to Creswell (2003), researchers listen to participants of the study and develop understanding as per their ideas. Hence, research is subject to be inducted without predicting the outcomes. Instead, it is possible to find patterns or theories with this design.

All in all, the qualitative research design enables researchers to understand the sense of people in their world and how they make sense of their world. This research design is used as an instrument to collect and analyse data and to analyse documents and surveys inductively to address research questions and convey the learning with rich, thick descriptions from documents and surveys. Researchers can determine the study through these characteristics, making it the best method to interpret and collect data. This research is aimed to understand the influence of social and emotional intelligence on transformational and transactional leadership. Hence, it made it important to use qualitative study. According to Merriam (1998), individuals making reality to interact with social worlds are the central theme of qualitative research.

Kerstetter (2018) also used qualitative study to determine the impact of spiritual intelligence on leaders in the context of organizational trust and to describe the lived

experiences of staff and leaders who reported their trust and spiritual intelligence. Leedy & Omrod (2010) used qualitative design to explore the perception of participants and perspective on a circumstance or event. Patton (2014) used qualitative surveys to elicit memories, thoughts, and feelings that participants were not aware of before their survey. There is a need to understand the phenomenon of using spiritual intelligence by the users to promote trust in an organization. Hence, a qualitative method is ideal to ensure appropriate perception of participants of the study.

3.3 Variables of the Study

- **Independent Variables** – Emotional Intelligence (EQ) and Spiritual Intelligence (SQ)
- **Dependent Variables** – Transactional Leadership and Transformational Leadership
- **Demographic Variables** – Qualification, Gender, Age, and Experience of people managers

3.4 Sampling of the study

The population of the study consists of a focused group of people's managers across the industries. The sampling unit consists of people managers, including anyone who has direct relationships with people who report them, despite the numbers of reports, i.e. from Mid Management, supervisors, etc. to senior management and CEOs. The total sample size of the study is 400 people managers working in several departments in an organization.

Universe or population includes all the items or elements used for data collection in a research. Data can be collected through sampling method or census. The census is also known as the "complete enumeration method" in which data is collected for each aspect of the universe or population. Usually, the level of accuracy is highest in this sampling method. But there is also an element of bias in universal sampling. It also takes a lot of time, effort,

and cost. It is also not so practical to gather data from each aspect of the universe. So, it is better for a researcher to choose a specific number of items from the universe or population for the study. The conclusions or inferences are gathered for the entire population on the basis of data collected from items or samples.

The aim of statistical regularity develops the basis of the sampling method. After selecting a sample randomly from the universe according to this principle, the sample may have all the traits of the universe. A researcher needs to choose the way to select the sample from the population. This process is called sample design. For example, if a researcher needs data from all IT companies' offices in a city like Indore, all the companies in that city are the elements of the universe. Suppose only 50 IT companies are chosen and studied. Sample design is the method of selecting those 50 companies which mark the sample. There are two wide categories of the samples, i.e. non-probability samples and probability samples. Every sample or item of the universe has a calculative opportunity to be the part of the element of the sample in probability sampling approaches. Principle of randomization works in the process of selection. The major task relies on the judgment of researchers in selection of units in non-probability sampling. Researcher deliberately selects some units for research. This process is called "deliberate sampling".

Key probability or random samples are likely to be listed as systematic, random, multi-stage random, cluster, stratified, random, sequential, interpenetrating or replicated sample. Some of the key non-probability samples are quota, purposive, and convenience samples. One of these sampling methods can be used by a researcher. It is recommended to choose random sampling to avoid bias and sampling mistakes. In order to study a specific trait intensively in a small universe, purposive sampling is recommended. Cost and time are the important factors that should be considered when choosing other sampling methods.

Researchers need to be careful when choosing sampling methods as per the nature of research.

This study has a small universe or population to understand some specific characteristics of people managers. Hence, we have chosen a purposeful sampling method as this study is aimed to determine the role of spiritual and emotional intelligence on transformational and transactional leadership styles. Patton (2002) used a purposeful sampling method to describe a depth of information and description required for proper explanation of study. This sample chooses participants who are illuminative and “information rich” and provides sensible insights to the phenomenon. In this study, participants were selected on the basis of their relevance to the study.

It is assumed that researchers are aimed to know the phenomenon from which they can learn most information related to the study in this framework of sampling (Merriam, 1998). This study is guided by a qualitative and interpretive approach with the perception that people understand their regular experiences from the vision of its meaning (Merriam, 2002). Purposeful sampling has a lot of methods that should be applicable. Patton explains some of the sampling types like deviant or extreme case sampling when research is aimed to collect data in special or unique cases, or intensity sampling which doesn't use the same emphasis but focuses on collecting data from rich examples. The participants, who have been selected for this study, have the following characteristics for purposeful sampling –

- Participants must be transformational or transactional leaders as determined by a diagnostic questionnaire as the study was based on those leadership models.
- Participants should be able to determine instances where their leadership roles were spiritually or emotionally influenced to be a part of this study.
- Participants should have at least 2 years of leadership experience to engage emotionally and/or spiritually in their roles.

- They should hold the level of senior leadership or higher role in organizations. It is important to ensure that they have appropriate experience to gain understanding about their decision-making and other traits.

In this study, there is an attempt involved for having some diversity regarding ethnicity, race, and gender. Here are the characteristics to select this group -

- Participants are leaders already in various roles at director level or even at higher level.
- They must have a desire to level up their leadership positions in the management system.
- All of them had the same experience of training which gave them the field of level playing as per their knowledge base.

A diagnostic questionnaire will be designed with to measure emotional and spiritual intelligence and its effect on leadership performance through a structured questionnaire to maintain proper balance between transformational and transactional leaderships. The researcher will explain the topic and confidentiality used in the research of volunteers. It will help find out if the leader uses spirituality in their leadership practice.

3.5 Data Collection

Survey and documents are going to be the major forms of study to collect evidence. There are three most common methods for data collection to collect the underlying assumptions and descriptions of qualitative study. Some of these methods of data collection are observations, surveys, and documents. Wolcott (2001) suggests other perceptions of these data collection approaches. He introduces such activities enquiring, experiencing, and examining. No matter what terminology is used, such methods are helpful to improve understanding of the area of interest (Schwandt, 2001). The researcher has used surveys for collection of data.

Survey gives the perspective of another person to a researcher (Patton, 2002). They can gather direct quotes related to the experiences, feelings, opinions, and knowledge of participants through surveys. Surveys can be highly unstructured or structured and most of these surveys can fall somewhere around (Merriam, 2002). There are basically specific informative questions that must be attended and they form a structured survey and another range of questions can explore the exact words and orders with the proceedings of the survey (Merriam, 2002). The effect of spirituality on transformational leaders and its concept needs surveyers to collect data in a flexible work environment with proper interaction.

It is not easy to define and analyse the social impact of spirituality in organizations. It is, in fact, observed that it is not easy for leaders to define the difference between professional leadership practices and spiritual understandings in careers, according to Fleming (2005). Survey is the most appropriate method to get the important insight to interpret that will add flexibility which will lead to rich, thick descriptions. The survey would be semi-structured for this study. Some open-ended questions will be built to gather details that can address research objectives of this study.

The survey questions will be designed according to research questions. There are some general questions representing each research question. Probes can follow-up the answer during the survey or pursue the relevant topic in answer. There would be time devoted for questions and feedback and further information that can be shared by the participant during and after the survey. Both Patton (2002) and Merriam (1991) admit that entering into the perspective of surveyee can be found in conversational and informal surveys at its best. The surveyer will conduct surveys with loosely structured questions. The surveyer would continue conversations with further questions that are relevant to the research topic.

However, surveys also have some limitations. The distortion of answers is one of them. Surveyee's emotional response could affect the answers. There is also a risk of recall

error, differences in interaction between surveyee and surveyer, and openness to self-serving responses (Patton, 2002). The researcher focuses to deal with those issues through recording and each survey will be collected with similar lines and by checking on important points that might be missed.

Examination of documents is another method for data collection. It refers to determining records and documents which are specific to a specific research set (Schwandt, 2001). It is possible to analyse various document sources, such as private documents, public records, transcripts, and survey transcripts (Schwandt, 2001). The best part of this method is that these documents are not changed with the presence of researchers (Merriam, 2002). There are also some limitations in this data collection method. There is a risk of incompleteness of records and they may also be inaccurate or biased.

Hence, physical documents are highly recommended to strengthen the results of in-person surveys. Some of the forms of documents are articles, books, poetry, music, daily calendars, and artwork that have been produced. The researcher would note and observe the surroundings of participants. The surveys will be held in a personal space like an office which indicates the spirituality of a person that can be observed through walls, collections, books, and overall setup like furniture settings, lighting, and decorations. After the survey, the participants will be requested to identify objects that may be known to be spiritual or express their spirituality. They will also be asked why they think such objects have spiritual elements and whether they use them in leadership.

Collecting qualitative data is the important goal of this study as rich, thick descriptions of spiritual and emotional intelligence in transformational and transactional leaders are being discovered. Direct analysis and quotations would yield a lot of details to develop theories and explore themes. Spirituality is associated very often in both perceptions and research. Spirituality is a very complex topic and it is focused on interdependencies (the

way spirituality is used in leadership apart from the daily role played in leadership) about the phenomenon explored among transformational leaders. The researcher is aimed to analyse the way that explores the inner ideas or workings of participants.

Data analysis is aimed to take a huge amount of data and turn it into a usable and valid finding. According to Patton (2002), there is a lack of proper procedure on analyzing data. It is also a process to minimize the vast amount of details by searching patterns and gathering important information. After finding the patterns, building a framework for researchers is the final step to convey the findings of the research.

CHAPTER IV: RESULTS

In this chapter, we'll go through the results of our online survey. The SPSS statistical programme is used to examine the study hypothesis.

T-tests may be used to assess if two sets of data, each with a mean, a standard deviation, and the number of data points, are distinct if the supporting distributions can be assumed to be normal. We used an independent t-test with a 95 per cent confidence interval in our study since the two variables are not related to each other.

When the statistical significance predicated on two single means is less than 0.05, an alternative hypothesis is preferred over the null hypothesis that the two groups are not different.

Through monitoring the distinctions among numerous mean values as well as the significance coefficient, we can evaluate the influence of emotional and spiritual intelligence on transactional and transformational leadership.

A survey was done and the findings were released in an attempt to acquire primary data from industry experts on various methods that they have employed for their specific projects. The responses were obtained in response to a survey that had a total of 400 participants. This amounts to a response rate of 53.76 per cent of the overall population, which is an excellent result. According to Babbie (2002), any response with a 50 per cent or higher probability of being correct is adequate for analysis; hence, 53.76 per cent is regarded as desirable. Secondary data from previously completed projects were also included in the study to account for the complexity of the projects and the operational settings in which they were carried out.

4.1 How to find a balance between transactional and transformational leadership?

In this study, quantitative research was conducted with the assistance of Avolio and Bass's Multifactor Leadership Questionnaire (MLQ-6S), a streamlined version of the original (2004). There are three distinct variations of the MLQ: transactional, transformational, and transformational leadership questionnaires. Each leader was asked to complete one of these questionnaires so that they could evaluate their own personal leadership qualities. On the MLQ-6S Form, each of the twenty-one items that were specifically related to leadership was graded using a Likert scale that ranged from 0 to 4. The scale points were 0= not at all, 1= once in a while, 2 = sometimes, 3 = fairly often and 4= frequently, if not always. There are three components that make up each subscale factor. The following is a list of the four subscales and criteria that are included in the transformational leadership scale: An individual's success may be contributed to a number of factors, including an idealised influence (items 1, 8, and 15), an inspirational desire (items 2, 9 and 16), and intellectual stimulation (Item 3, 10 & 17). (Item 4, 11 & 18). The six aspects of transactional leadership may be further broken down into two subscales, namely: Two of the elements that make up the Factor 5 scale, which also includes contingent pay, are management by exception and leadership based on laissez-faire (items 5, 12 and 19) and (Points 6, 13 and 20 respectively) The leadership and management style of laissez-faire is included in Factor 7. (Item 7, 14 & 21).

Table 6.1.1 – Responses of People’s Managers on their Leadership Styles

Questionnaire No.	Not at all 0	Once in a while 1	Sometimes 2	Fairly often 3	Frequently, if not always 4	Total
1.	0	0	99	251	50	400
2.	0	0	0	302	98	400
3.	0	99	251	0	50	400
4.	0	99	99	151	51	400

5.	0	99	100	98	103	400
6.	152	0	100	50	98	400
7.	99	0	52	249	0	400
8.	99	51	152	98	0	400
9.	0	99	151	99	51	400
10.	99	152	99	50	0	400
11.	53	99	50	198	0	400
12.	53	0	150	197	0	400
13.	0	50	99	198	53	400
14.	0	0	1	399	0	400
15.	0	0	150	250	0	400
16.	0	0	152	248	0	400
17.	0	50	100	250	0	400
18.	0	53	1	346	0	400
19.	0	53	1	346	0	400
20.	0	0	53	347	0	400
21.	54	0	150	196	0	400



Table 6.1.2 – Multifactor Leadership Questionnaire- MLQ- 6S

Leadership style	Factors	Sub-Factors
Transformational	Idealized influence	1. 8. 15.
	Inspirational motivation	2. 9. 16.
	Intellectual stimulation	3.

		10.
		17.
	Individualized consideration	4.
		11.
		18.
Transactional	Contingent Reward	5.
		12.
		19.
	Management-by-exception	6.
		13.
		20.
Laissez-faire	Laissez-faire leadership	7.
		14.
		21.

Difference between transformational and transactional leadership

Transactional Leadership	Transformational Leadership
<ul style="list-style-type: none"> • Leadership is responsive • Works within organizational structure and never deviates • Maintains the status-quo • Objectives are achieved through a reward/punishment system 	<ul style="list-style-type: none"> • Leadership is proactive • Constantly seeking to improve organizational structure with new ideas • Promotes innovative ideas to solve problems • Objectives are achieved through motivation to better for the good of the group

Source: Leadershipgeeks.com, Transformational VS Transactional leadership

An ambidextrous leader is one who is capable of simultaneously focusing on the discovery and exploitation of new ideas, or who can seamlessly switch between transformational and transactional leadership. The people managers were all in agreement that effective leadership requires a combination of transactional and transformational strategies in the proper proportions. One of the respondents said that in his role as CEO, he finds himself most fulfilled when he is engaged in revolutionary work. However, because of a lack of resources, transformation is restricted. This is because it is necessary to keep "the transactional machine" operating while simultaneously attempting to develop new ways. To put it another way, any effort to change an organisation is hampered by unique transactional

needs. This is the case regardless of the nature of the change. Another responder pointed to the recent creation and implementation of the five-year plan for his firm as an example of the transformational leadership shown by the individual in question. However, he had to continue operating the company even as he was developing this strategy, and as a result, he was forced to be transactional in a great many other areas. He said that he would spend around 60–65 % of his time on transactional work and approximately 35–40 % of his time on transformational work on average. He said that he spends eighty per cent of his time in transactional mode, and even though he would want to switch to spending forty per cent of his time in transformational mode, he is required to keep up with the ongoing decision-making requirements of his profession. In another study, a guy said that he works for sixty per cent of his waking hours and spends forty per cent of his time pondering approaches to making things better. However, he was quick to point out that "never one or the other" since effective leadership necessitates making use of both methods concurrently.

To be effective in both transactional and transformational leadership styles, one needs to have an ambidextrous mindset, such as:

- Although training and experience are important for ambidexterity, the balance between transactional and transformational techniques is not affected by these factors.
- Human capital also plays a role in a person's ability to be ambidextrous (Lee and Huang, 2012).
- Training, experience, and human capital aren't the only factors that go into determining the right mix of transactional and transformational leadership styles.

Within the scope of this study, both transactional and transformational behaviours were investigated. When it comes to leadership, it is essential to keep in mind that both transformational and transactional leadership styles are vital. Keeping this in mind is key since it will help you lead more effectively. Ambidexterity in leadership is impossible to achieve without organisational human resources, as well as the training and experience of the leader.

Senior leadership development experts may use the findings to promote and enable ambidextrous leadership by ensuring that important preconditions are met and that risk and urgency are effectively recognised. This can be done by ensuring that important preconditions are handled and that risk and urgency are effectively recognised. Increasing the senior leadership's grasp of significant problems may also assist them in reflecting on their own leadership styles, which may then allow for the necessary adjustments to be made.

It's possible that in the future, the findings of this report will be useful to other organisations as well as lower levels of leadership. It's possible that more senior executives, as opposed to less senior leaders who don't have as much ownership or influence over their organization's resources and policies, will be able to drive organisational transformation more successfully. A paradox that may be investigated in the future is the idea that bad organisational performance (and the environment of limited resources that it generates) might act as both a spur for change and a barrier to it at the same time.

Even if poor organisational performance encourages a culture of transition and nurtures an appetite for risk, the environment that it creates, which is resource-restricted, makes the prospect of change more difficult to achieve.

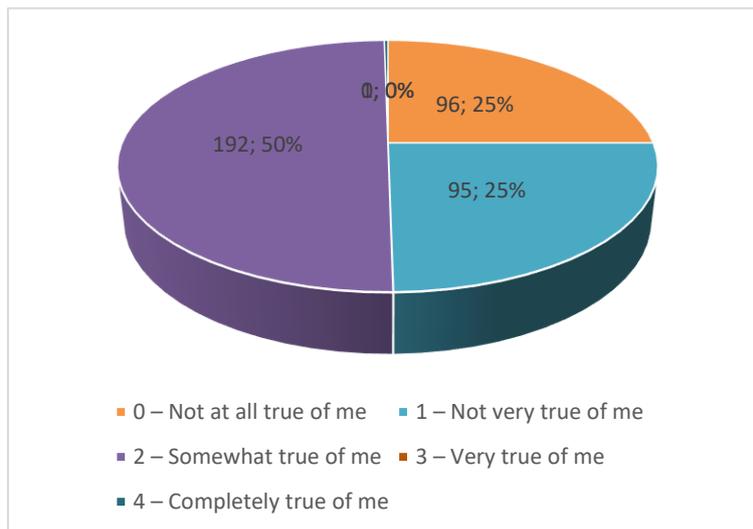
4.2 How Spiritual Intelligence impacts people manager's performance in business organisations?

To identify the key elements of the spiritual quotient demonstrated by people managers, a survey was carried out to get the responses from industry employees. The survey asked the participants certain questions, to identify their level of spiritual and emotional intelligence of the respondents. The results of this are later used to formulate a research hypothesis and find the answer to the study's research questions. The questions asked and the responses of the participants are mentioned in the below tables.

Question 1. “I have often questioned or contemplated the nature of everyday reality.”

Table 6.2.1

	No of respondents	Percentage (%)
Not at all true of me	96	25
Not very true of me	95	25
Somewhat true of me	192	50
Very true of me	0	0
Completely true of me	1	0

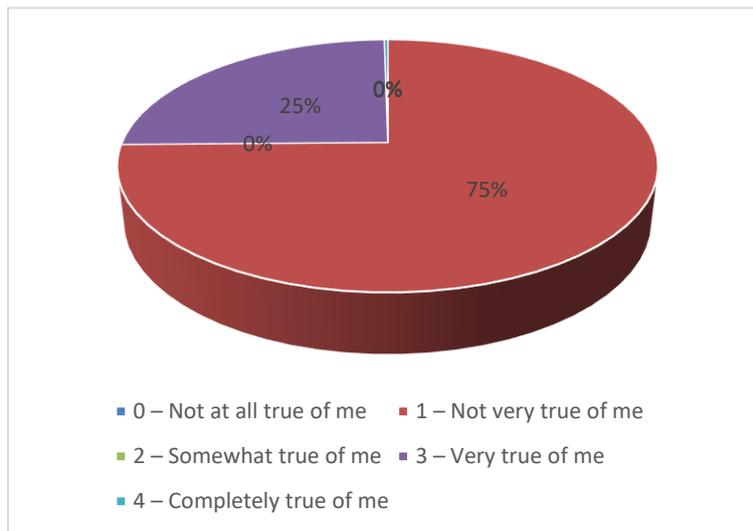


This makes it quite evident that the vast majority of those who responded had, at some point or another, pondered the nature of what they often encountered in their lives.

Question 2. “I recognize aspects of myself that are deeper than my physical body.”

Table 6.2.2

	No of respondents	Percentage (%)
Not at all true of me	0	0
Not very true of me	287	75
Somewhat true of me	0	0
Very true of me	96	25
Completely true of me	1	0

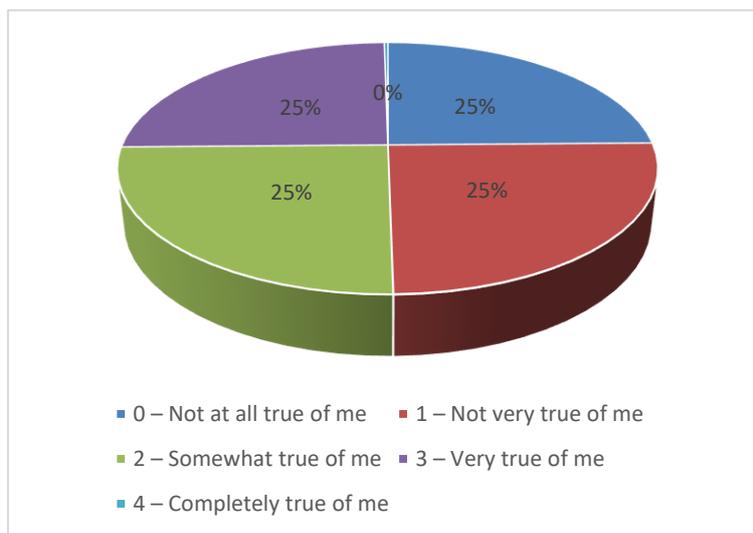


This makes it quite evident that the vast majority of respondents do not recognise aspects of them that extend beyond their surface look.

Question 3. “I have spent time contemplating the purpose or reason for my existence.”

Table 6.2.3

	No of respondents	Percentage (%)
Not at all true of me	95	25
Not very true of me	96	25
Somewhat true of me	96	25
Very true of me	96	25
Completely true of me	1	0

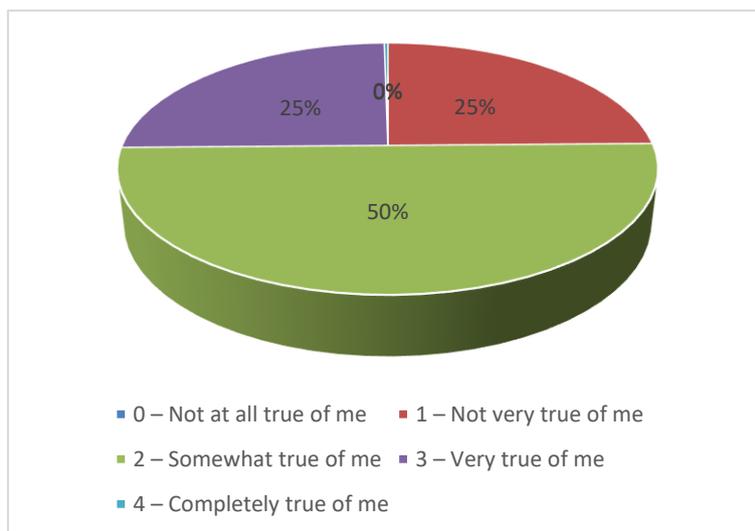


This demonstrates very clearly that the responses are split evenly among all four of the survey choices, with the exception of "Completely true of me."

Question 4. “I observe my thoughts and emotions instead of being possessed by them.”

Table 6.2.4

	No of respondents	Percentage (%)
Not at all true of me	0	0
Not very true of me	95	25
Somewhat true of me	192	50
Very true of me	96	25
Completely true of me	1	0

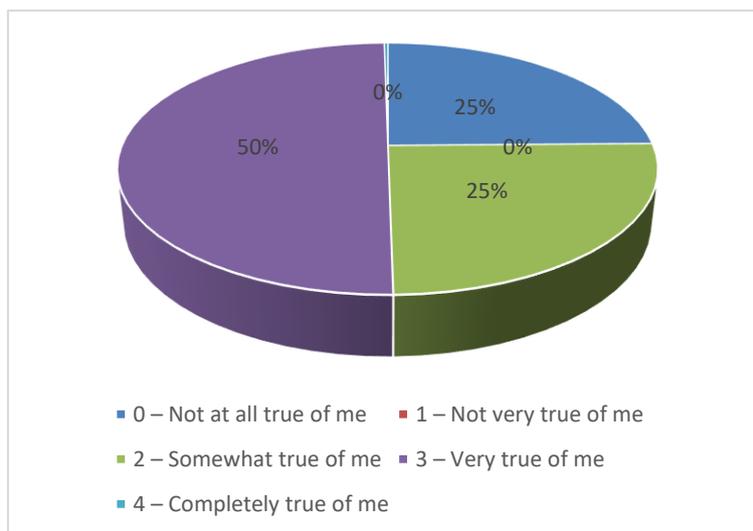


This demonstrates quite clearly that the majority of those who responded had at least some awareness of their own ideas and feelings, as opposed to being completely dominated by them.

Question 5. “My intentions have infinite organizing power and I express gratitude to all that I have in my life.”

Table 6.2.5

	No of respondents	Percentage (%)
Not at all true of me	95	25
Not very true of me	0	0
Somewhat true of me	96	25
Very true of me	192	50
Completely true of me	1	0

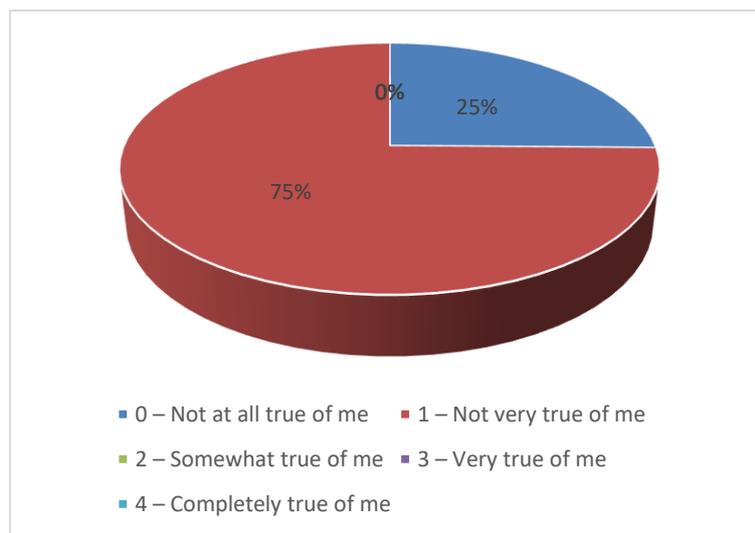


This makes it quite evident that the vast majority of people who participated in the survey were confident that their goals have an unbounded capacity for organisation, and they express thankfulness for whatever they have in their lives.

Question 6. “It is difficult for me to sense anything other than the physical and material.”

Table 6.2.6

	No of respondents	Percentage (%)
Not at all true of me	97	25
Not very true of me	287	75
Somewhat true of me	0	0
Very true of me	0	0
Completely true of me	0	0

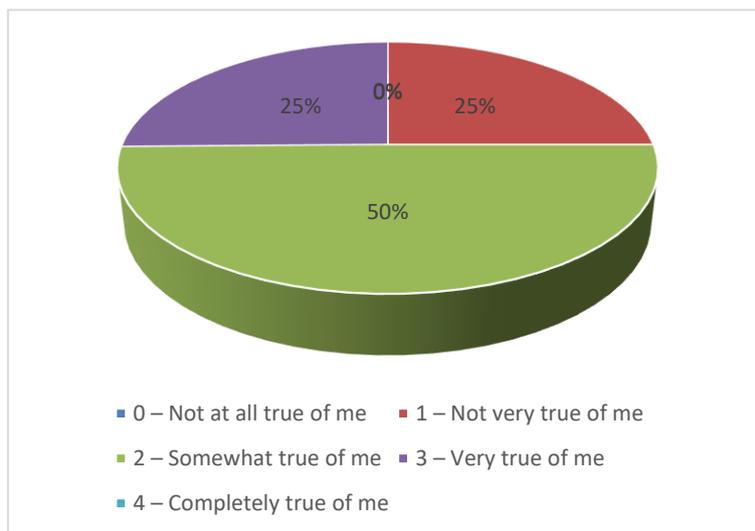


This demonstrates quite clearly that for the vast majority of responders, being able to sense anything other than the physical world was not at all difficult.

Question 7. “My ability to find meaning and purpose in life helps me adapt to stressful situations.”

Table 6.2.7

	No of respondents	Percentage (%)
Not at all true of me	0	0
Not very true of me	96	25
Somewhat true of me	191	50
Very true of me	97	25
Completely true of me	0	0

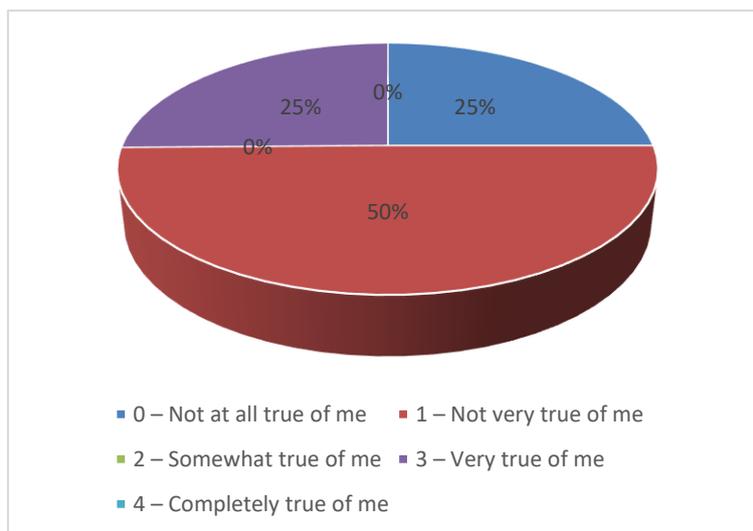


This demonstrates very clearly that the majority of the respondents were able to deal with difficult circumstances by finding importance and purpose in their lives.

Question 8. “I am free to respond to the highest levels, no matter what the situation is or how anyone else behaves.”

Table 6.2.8

	No of respondents	Percentage (%)
Not at all true of me	96	25
Not very true of me	191	50
Somewhat true of me	0	0
Very true of me	97	25
Completely true of me	0	0

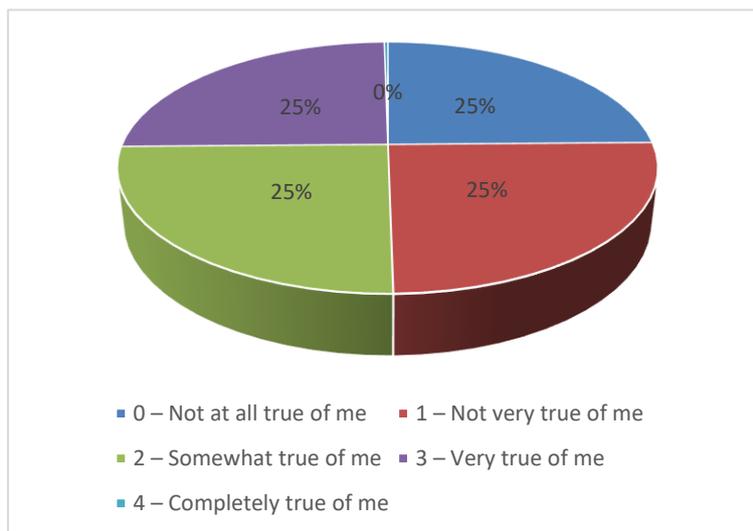


This makes it quite evident that the vast majority of those who responded disagreed with the notion that individuals are at liberty to react at the highest levels, regardless of the circumstances or the actions of anybody else.

Question 9. “I have developed my own theories about such things as life, death, reality, and existence.”

Table 6.2.9

	No of respondents	Percentage (%)
Not at all true of me	95	25
Not very true of me	96	25
Somewhat true of me	96	25
Very true of me	96	25
Completely true of me	1	0

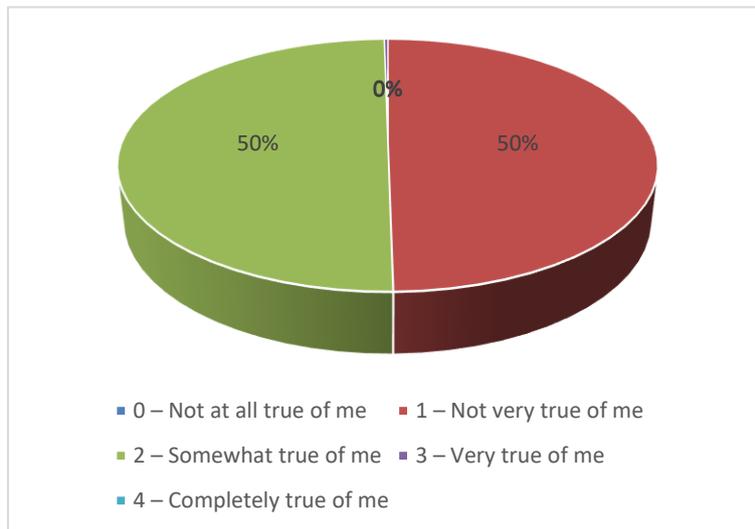


This makes it quite evident that respondents' perspectives on this subject were very diverse.

Question 10. “I am aware of a deeper connection between myself and other people.”

Table 6.2.10

	No of respondents	Percentage (%)
Not at all true of me	0	0
Not very true of me	191	50
Somewhat true of me	192	50
Very true of me	1	0
Completely true of me	0	0

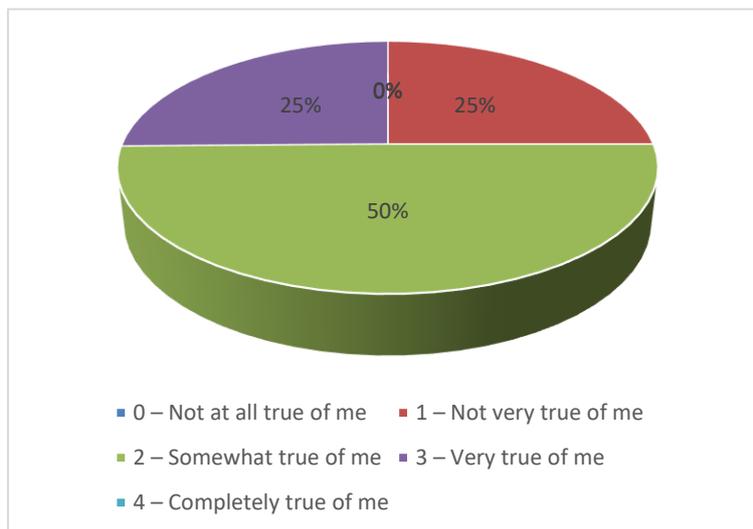


This demonstrates very clearly that some respondents were unaware, while others were linked to others on a more profound level than was previously believed.

Question 11. “I am free from my habitual compulsions and patterns of behaviour.”

Table 6.2.11

	No of respondents	Percentage (%)
Not at all true of me	0	0
Not very true of me	96	25
Somewhat true of me	191	50
Very true of me	97	25
Completely true of me	0	0

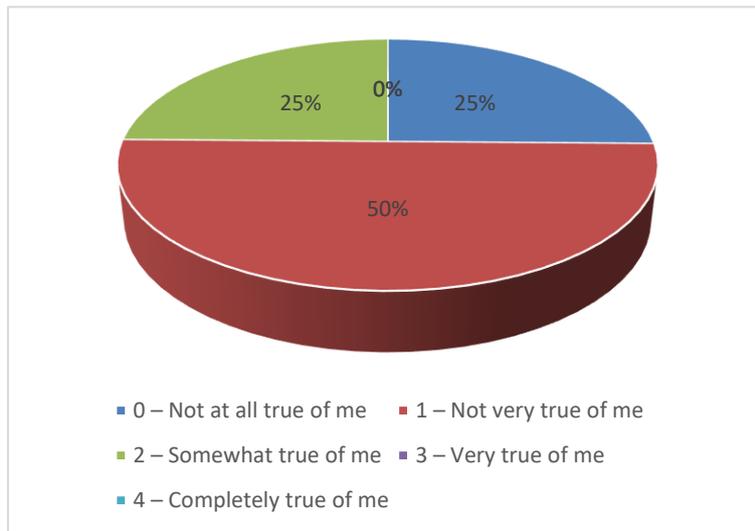


This makes it very evident that the vast majority of the respondents are liberated from the compulsions and patterns of behaviour associated with their routines.

Question 12. “I am not affected by flattery and criticism, but I am responsive to apt feedback.”

Table 6.2.12

	No of respondents	Percentage (%)
Not at all true of me	97	25
Not very true of me	192	50
Somewhat true of me	95	25
Very true of me	0	0
Completely true of me	0	0

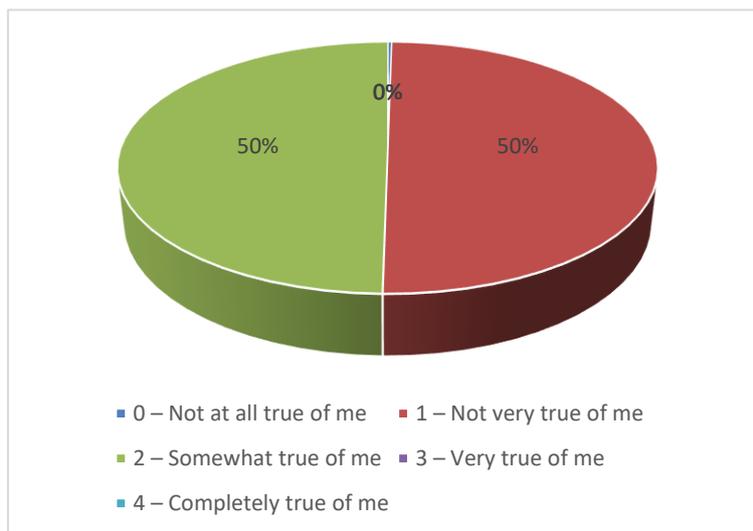


This demonstrates quite clearly that the majority of those who responded are susceptible to both flattery and criticism, but that they are open to receiving input.

Question 13. “I most of the time compare my life situations with others and feel unlucky/unfortunate as compared to others.”

Table 6.2.13

	No of respondents	Percentage (%)
Not at all true of me	1	0
Not very true of me	192	50
Somewhat true of me	191	50
Very true of me	0	0
Completely true of me	0	0

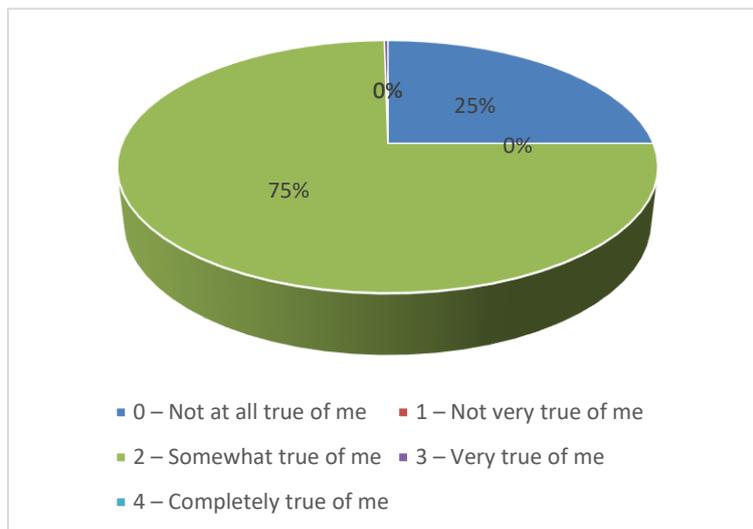


This demonstrates quite clearly that some of the respondents did not compare their living conditions with those of others, while others did compare their lives with those of others and believe that they are less lucky or fortunate than others.

Question 14. “I believe that the next future moment will be better than the present one therefore I am most of the time waiting for the future projections to materialize in reality and somehow want the present moment just to pass off as it happens to be an average experience only.”

Table 6.2.14

	No of respondents	Percentage (%)
Not at all true of me	96	25
Not very true of me	0	0
Somewhat true of me	287	75
Very true of me	1	0
Completely true of me	0	0

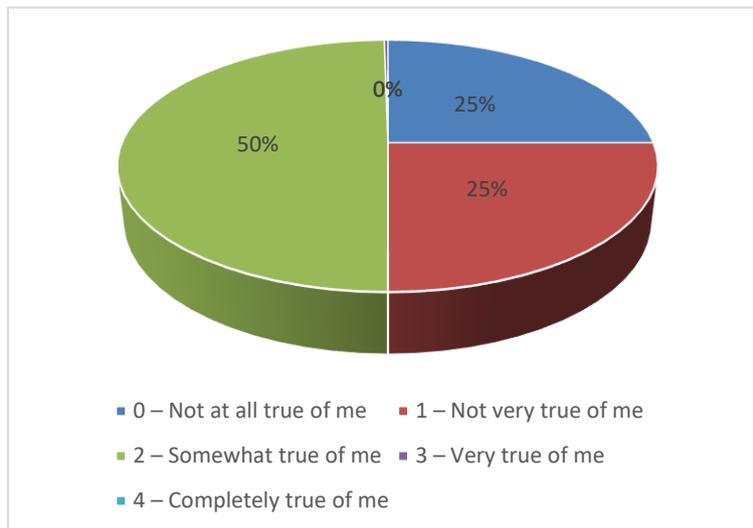


This clearly demonstrates that the vast majority of respondents believe that the next future moment will be superior to the one that is occurring right now. As a result, the vast majority of the time, they are waiting for the future projections to become a reality, and some part of them wants the present moment to just pass as quickly as possible because it is only an experience that is on par with others.

Question 15. “When I experience a failure, I am still able to find meaning in it.”

Table 6.2.15

	No of respondents	Percentage (%)
Not at all true of me	96	25
Not very true of me	96	25
Somewhat true of me	191	50
Very true of me	1	0
Completely true of me	0	0

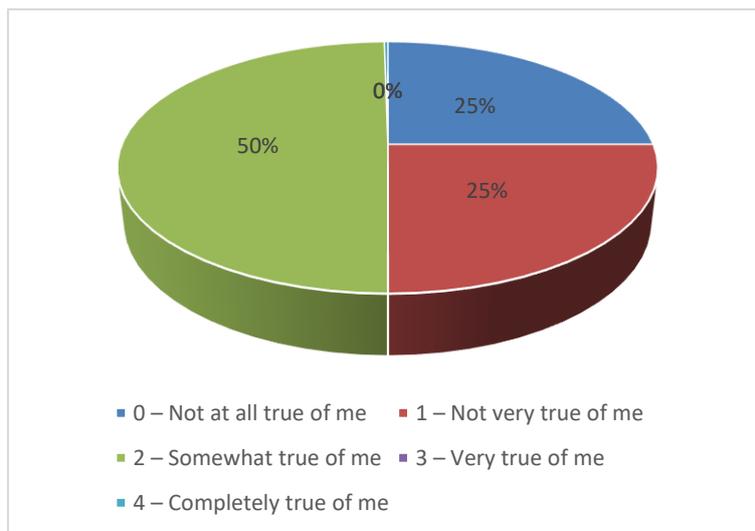


This demonstrates quite clearly that the majority of the people who responded are able to find purpose in their lives despite having experienced failure.

Question 16. “I often see issues and choices more clearly while in higher states of consciousness/awareness i.e. I am highly engaged in the activity but detached with the outcome.”

Table 6.2.16

	No of respondents	Percentage (%)
Not at all true of me	96	25
Not very true of me	96	25
Somewhat true of me	191	50
Very true of me	0	0
Completely true of me	1	0

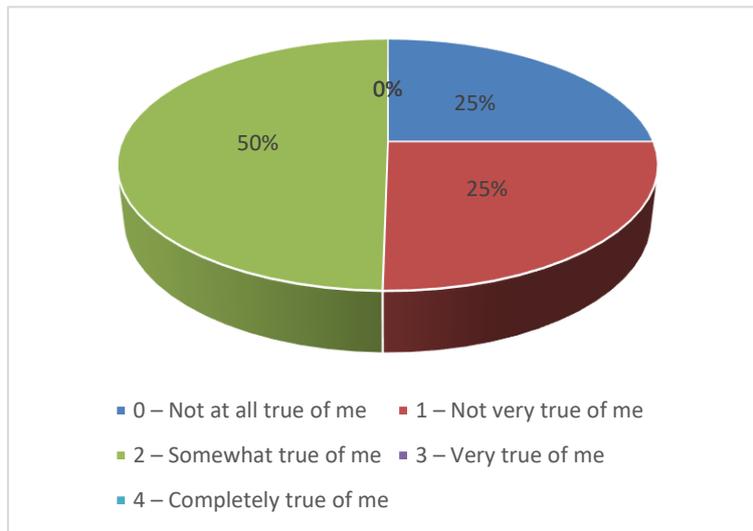


This demonstrates that the vast majority of respondents typically have a more vivid perception of obstacles and possibilities when they are at higher levels of consciousness or awareness, which means that they are highly involved in the action yet disconnected from the result.

Question 17. “A deeply profound ocean of stillness/calmness exists in me that is not affected by any turbulence.”

Table 6.2.17

	No of respondents	Percentage (%)
Not at all true of me	96	25
Not very true of me	97	25
Somewhat true of me	191	50
Very true of me	0	0
Completely true of me	0	0

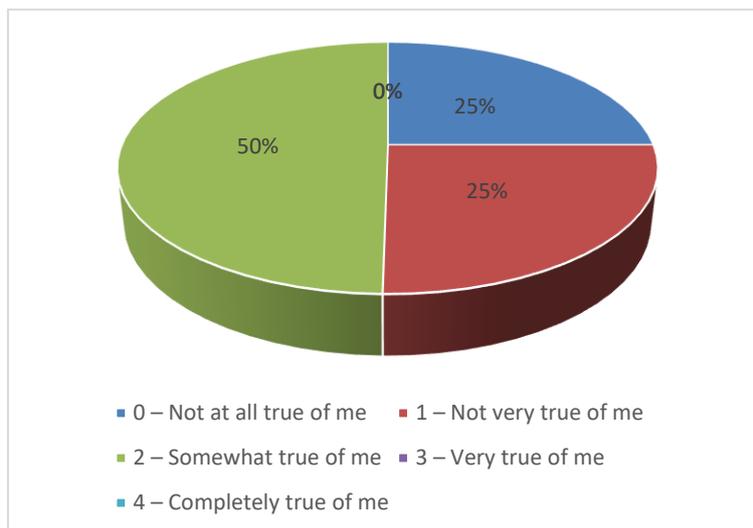


This makes it very evident that the vast majority of those who responded to the survey consider themselves to be in possession of an inner peace that is unshakeable and unaffected by external disturbances.

Question 18. “I recognize aspects of myself that are deeper than my physical body.”

Table 6.2.18

	No of respondents	Percentage (%)
Not at all true of me	96	25
Not very true of me	97	25
Somewhat true of me	191	50
Very true of me	0	0
Completely true of me	0	0

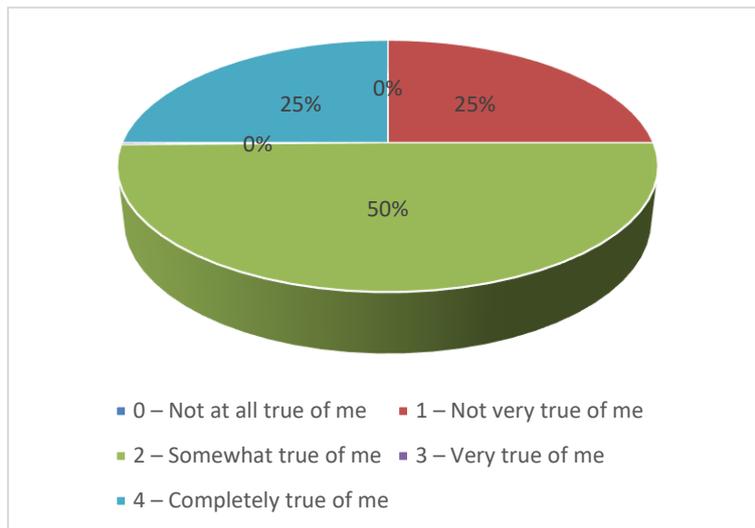


This makes it quite evident that the vast majority of responders had the impression that they are primarily encircled by mental voices, projections, and storylines that are already present in their minds.

Question 19. “I recognize aspects of myself that are deeper than my physical body.”

Table 6.2.19

	No of respondents	Percentage (%)
Not at all true of me	0	0
Not very true of me	96	25
Somewhat true of me	191	50
Very true of me	1	0
Completely true of me	96	25

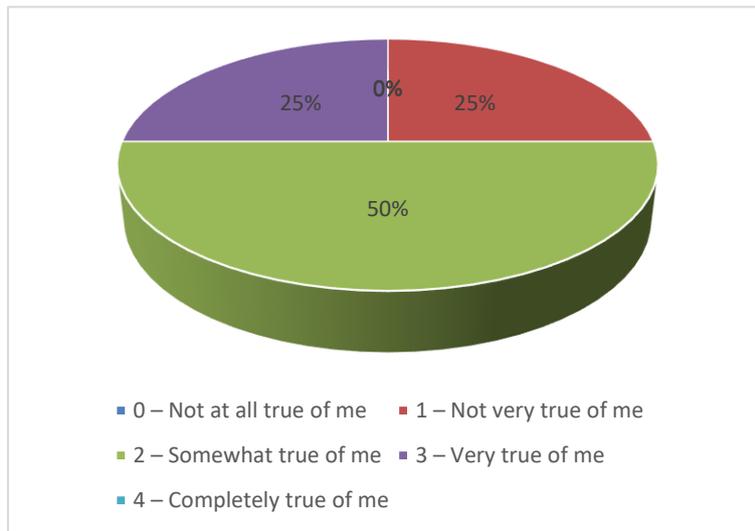


This makes it quite evident that the vast majority of those who responded to the survey believe that they are victims of their own excessive thinking, anxiety, impulses, and the actions of other people.

Question 20. “I recognize qualities in people which are more meaningful than their body, personality, or emotions.”

Table 6.2.20

	No of respondents	Percentage (%)
Not at all true of me	0	0
Not very true of me	96	25
Somewhat true of me	192	50
Very true of me	96	25
Completely true of me	0	0

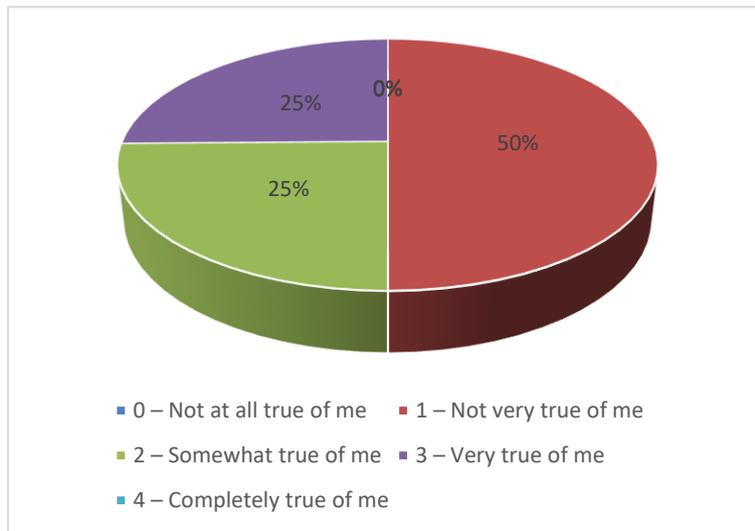


This makes it quite evident that the vast majority of respondents place a higher level of significance on a person's characteristics than on their outward appearance, their state of mind, or their feelings.

Question 21. “I have deeply contemplated whether or not there is some greater power or force (e.g., God/source, goddess, divine being, higher energy, etc.)”

Table 6.2.21

	No of respondents	Percentage (%)
Not at all true of me	0	0
Not very true of me	192	50
Somewhat true of me	95	25
Very true of me	97	25
Completely true of me	0	0

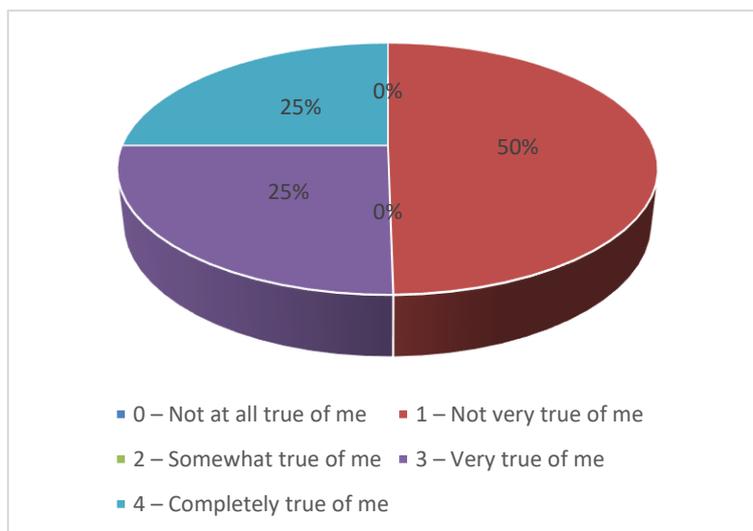


This makes it very evident that the vast majority of respondents did not concur with the statement that they had given some thought to the possibility of the existence of a higher power for some period of time.

Question 22. “I am free from blaming, free from blame and guilt. I am stable as a mountain and flexible as the wind.”

Table 6.2.22

	No of respondents	Percentage (%)
Not at all true of me	0	0
Not very true of me	191	50
Somewhat true of me	0	0
Very true of me	97	25
Completely true of me	96	25

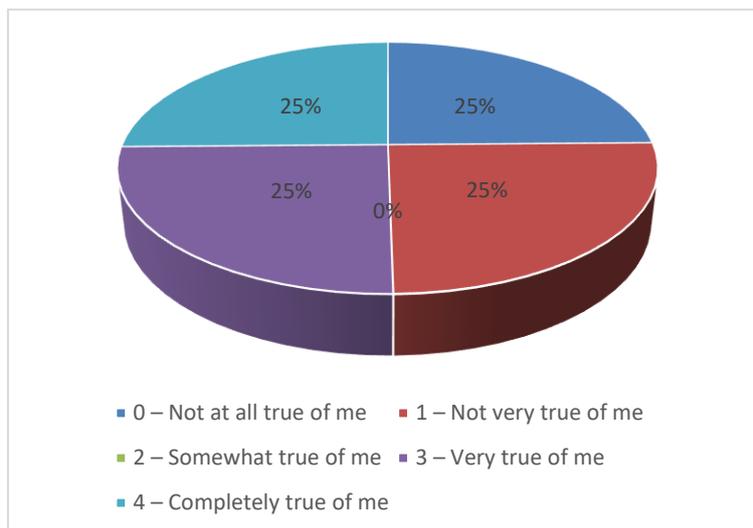


This makes it quite evident that the vast majority of respondents did not agree with the statement that they were exempt from responsibility and guilt.

Question 23. “I am able to find meaning and purpose in my everyday experiences.”

Table 6.2.23

	No of respondents	Percentage (%)
Not at all true of me	95	25
Not very true of me	96	25
Somewhat true of me	0	0
Very true of me	96	25
Completely true of me	97	25

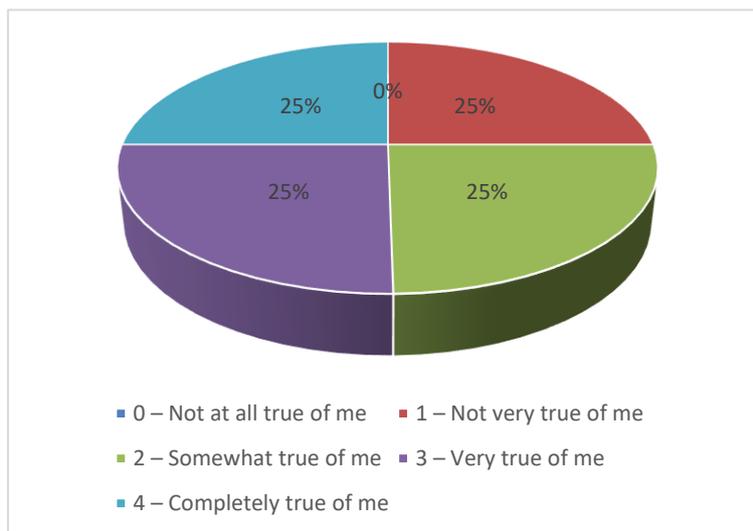


This makes it very evident that the responses to the questions were diverse and variable among the respondents.

Question 24. “I have developed my own techniques for entering higher states of consciousness or awareness.”

Table 6.2.24

	No of respondents	Percentage (%)
Not at all true of me	0	0
Not very true of me	96	25
Somewhat true of me	95	25
Very true of me	97	25
Completely true of me	96	25



This demonstrates very clearly that the majority of those who responded had, at least to some degree, pondered or questioned the nature of the daily world that they inhabited.

Dimensions of Spiritual Intelligence

5 dimensions: Consciousness, Transcendence, Grace, Meaning and Truth.

- Consciousness: Institutions, meditative awareness, and a unified approach.

- Transcendence: Higher self, Holism, Practice, Relationship, and the Sacredness of it all.
- Grace: Beautifulness, insight, liberation, appreciation, immanence, and sheer delight.
- Meaning: Responsibility and Mission.
- Truth: Consciousness, calmness, and a sense of inner completeness.

4.2.1 Hypothesis Testing

In an attempt to evaluate this hypothesis, the SPSS software was used to perform One-Way ANOVA tests. The findings of the analyses are provided below. One-Way ANOVA tests were done in an attempt to determine the statistically significant value (Sig.) for this hypothesis. This includes evaluating how much risk we are ready to accept in the event that we arrive at the incorrect conclusion. When faced with this dilemma, we've decided to take a 5 per cent chance of learning that the two variables are not independent when, in reality, they are. Furthermore, if the significance level (Sig.) is smaller than the alpha value (0.05), which indicates that the research hypothesis has a higher chance of being correct. Alternatively, when the significance level is greater than 0.05, we assume that the null hypothesis has a larger probability of being right.

Research Hypothesis: H1: Spiritual Intelligence positively impacts people manager's performance in a business organization.

Null Hypothesis: Ha: Spiritual Intelligence negatively impact people manager's performance in a business organization.

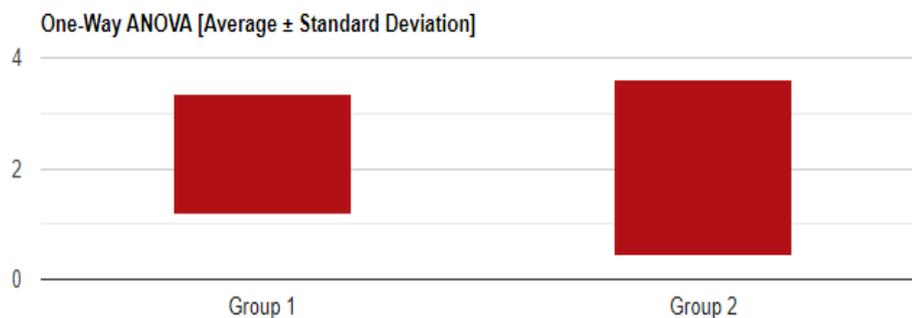
Analysis of Variance Results

F-statistic value = 6.09079

P-value = 0.01381

Data Summary				
Groups	N	Mean	Std. Dev.	Std. Error
Group 1	384	2.2526	1.0917	0.0557
Group 2	384	2.0104	1.5832	0.0808

ANOVA Summary					
Source	Degrees of Freedom	Sum of Squares	Mean Square	F-Stat	P-Value
	DF	SS	MS		
Between Groups	1	11.2629	11.2629	6.0908	0.0138
Within Groups	766	1416.4608	1.8492		
Total:	767	1427.7237			



‘I am often a victim of overthinking, fear, impulsiveness, and other people’s behaviour.’ Which is the negative element of the spiritual quotient questionnaire was taken as Group 1 and ‘I am able to find meaning and purpose in my everyday experiences.’ Which is the positive element of the spiritual quotient questionnaire was taken as Group 2.

It was discovered through SPSS that the value of Sig. or p was 0.0138. As $0.0138 < 0.05$, following the One-Way ANOVA tests, it was discovered that the Sig. value is

significantly lower than 0.05, which is the usual value to consider for the likelihood of the Research hypothesis to be true.

Hence, the research hypothesis (H1) is confirmed, as a result, i.e., Spiritual Intelligence positively impacts people manager's performance in a business organization.

4.3 How Emotional Intelligence impacts people managers' performance in business organisations?

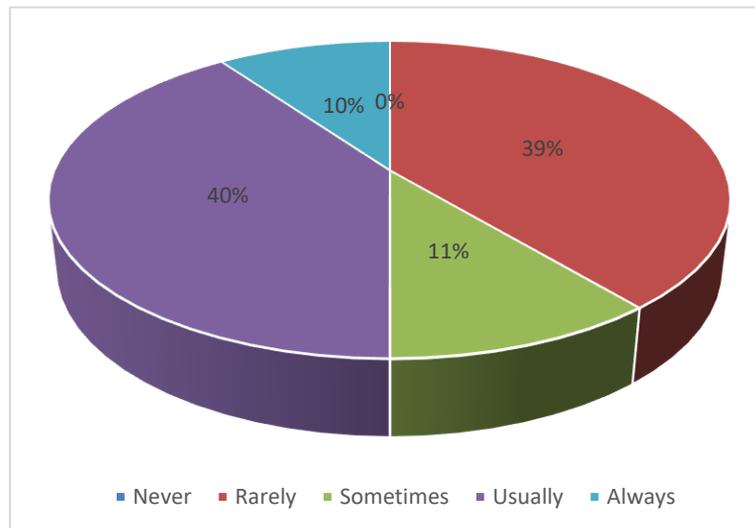
To identify the key elements of emotional Intelligence demonstrated by people managers, a survey was carried out to get the responses from industry employees. The survey asked the participants certain questions, to identify their level of spiritual and emotional intelligence of the respondents. The results of this are later used to formulate a research hypothesis and find the answer to the study's research questions. The questions asked and the responses of the participants are mentioned in the below tables.

Question 1. “I am aware of the physical reactions (twinges, aches, sudden changes) that signal a “gut reaction.”

Table. 6.3.1

	No of respondents	Percentage (%)
Never	0	0
Rarely	159	39
Sometimes	45	11
Usually	164	40
Always	40	10

This unequivocally demonstrates that the vast majority of responders are often capable of comprehending the physiological cues that suggest a "gut response."."

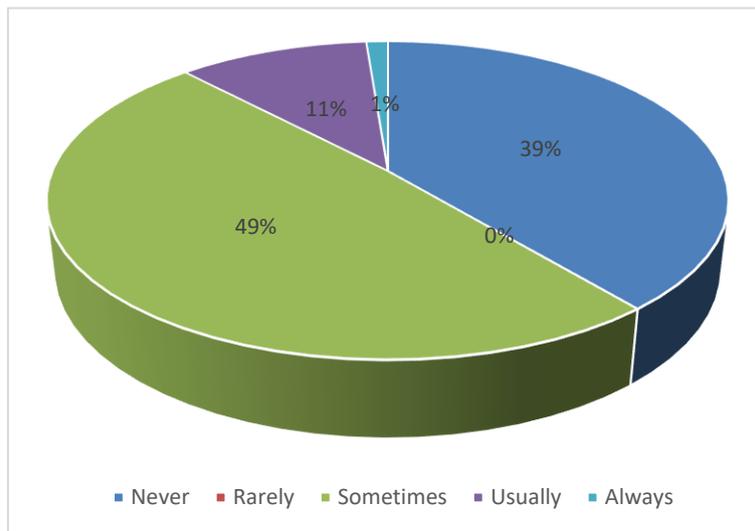


Question 2. “I readily admit mistakes and apologize.”

Table. 6.3.2

	No of respondents	Percentage (%)
Never	159	39
Rarely	0	0
Sometimes	200	49
Usually	44	11
Always	5	1

This makes it quite evident that the majority of the responders sometimes acknowledge their errors and offer apologies.

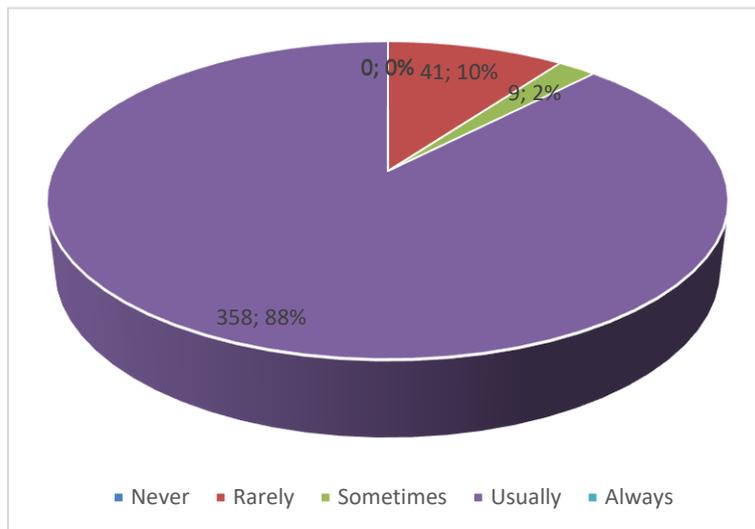


Question 3. “When I feel angry, I can still stay composed.”

Table. 6.3.3

	No of respondents	Percentage (%)
Never	0	0
Rarely	41	10
Sometimes	9	2
Usually	358	88
Always	0	0

This demonstrates very clearly that the majority of the respondents are typically able to keep their cool while irritated.

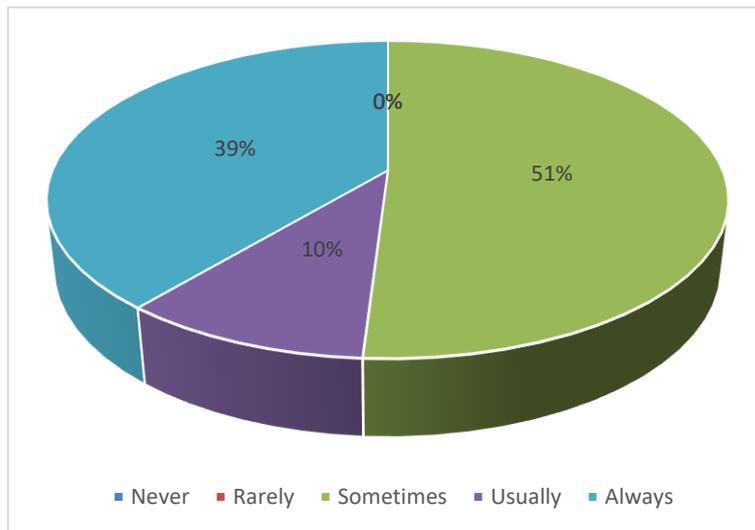


Question 4. “I generally have an accurate idea of how another person perceives me during a particular interaction.”

Table. 6.3.4

	No of respondents	Percentage (%)
Never	0	0
Rarely	0	0
Sometimes	208	51
Usually	41	10
Always	159	39

This demonstrates quite clearly that the majority of people who responded occasionally have a solid idea of how another person views them during a certain interaction.

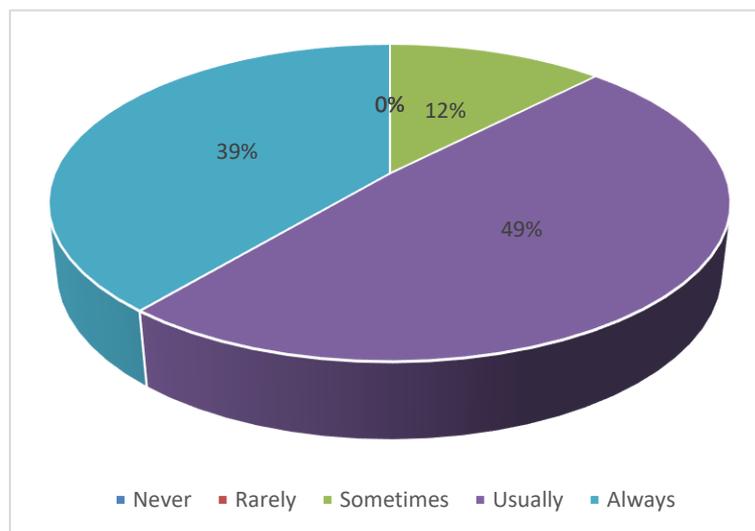


Question 5. “In assessing a situation, I look at my biases and adjust my assessment accordingly.”

Table. 6.3.5

	No of respondents	Percentage (%)
Never	0	0
Rarely	0	0
Sometimes	50	12
Usually	199	49
Always	159	39

This demonstrates very clearly that the majority of respondents often examine their own biases and alter their evaluations appropriately.

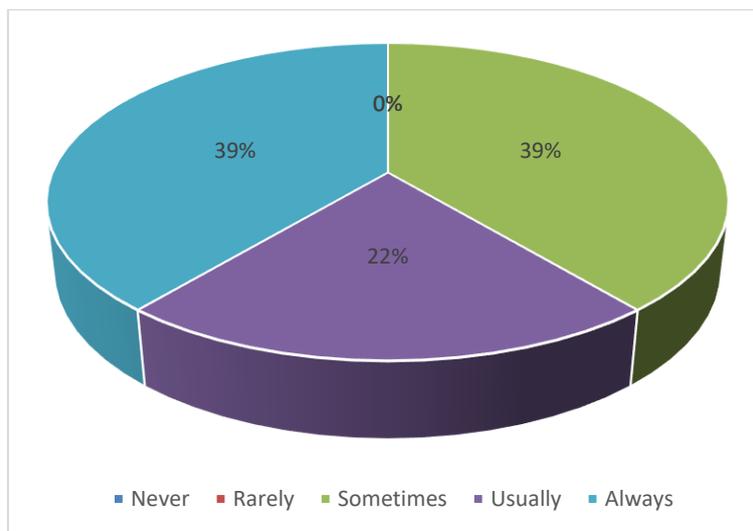


Question 6. “I can keep going on a project, despite obstacles.”

Table. 6.3.6

	No of respondents	Percentage (%)
Never	0	0
Rarely	0	0
Sometimes	159	39
Usually	90	22
Always	159	39

This makes it quite evident that there are two distinct majorities among the respondents: one group that sometimes perseveres despite the challenges and failures in a project, and another group that persistently works on a project no matter how tough it is.

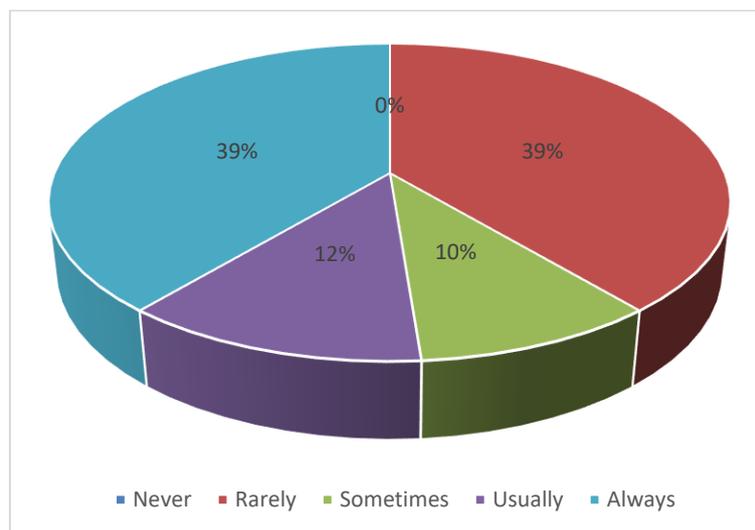


Question 7. “I can engage in an interaction with another and pretty well size-up that person’s mood based on non-verbal signals.”

Table. 6.3.7

	No of respondents	Percentage (%)
Never	0	0
Rarely	159	39
Sometimes	40	10
Usually	50	12
Always	159	39

This makes it quite evident that there are two distinct majorities, one consisting of people who seldom engage in conversation with others and another consisting of persons who usually do so and who judge the emotional condition of the other person primarily based on their nonverbal clues.

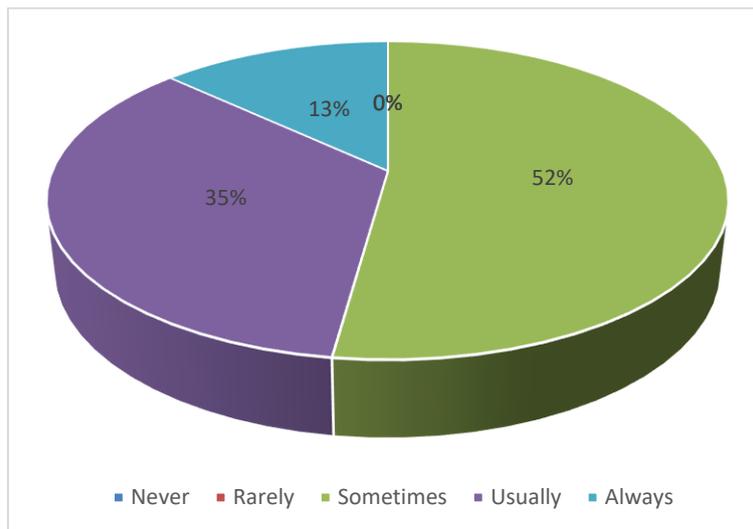


Question 8. “Others feel encouraged after talking to me.”

Table. 6.3.8

	No of respondents	Percentage (%)
Never	0	0
Rarely	0	0
Sometimes	12	52
Usually	8	35
Always	3	13

This demonstrates very clearly that the majority of those who responded occasionally have the impression that others are encouraged as a result of talking to them.

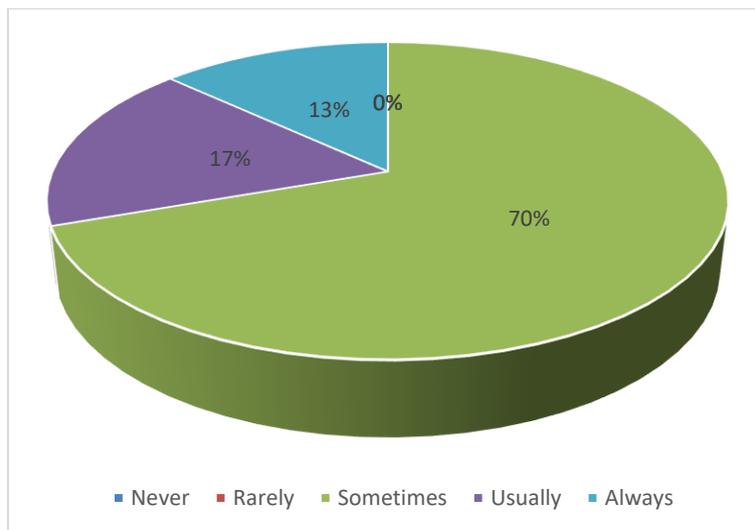


Question 9. “I consider my “emotional temperature” before I make important decisions.”

Table. 6.3.9

	No of respondents	Percentage (%)
Never	0	0
Rarely	0	0
Sometimes	16	70
Usually	4	17
Always	3	13

This makes it very evident that the vast majority of respondents take into account their current level of emotional arousal before settling on critically crucial choices.

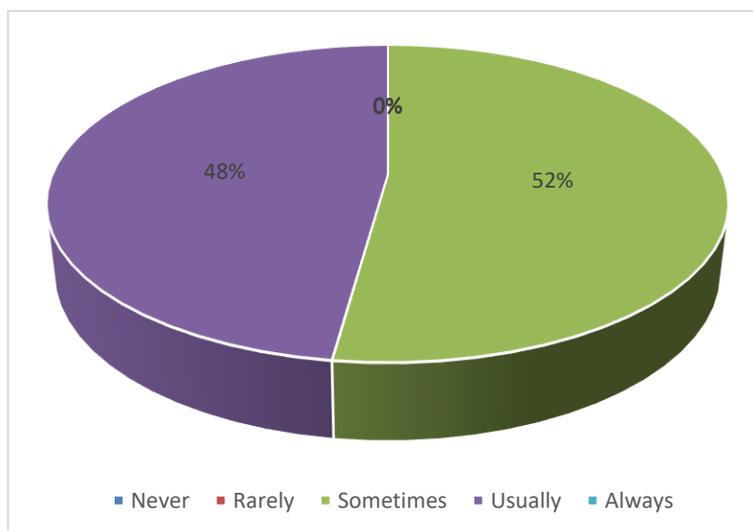


Question 10. “When I feel a strong impulse to do something, I usually pause to reflect and decide whether I really want to act on it.”

Table. 6.3.10

	No of respondents	Percentage (%)
Never	0	0
Rarely	0	0
Sometimes	12	52
Usually	11	48
Always	0	0

This makes it quite evident that the vast majority of people who responded occasionally give themselves some time to reflect on whether or not they genuinely want to act on an intense urge.

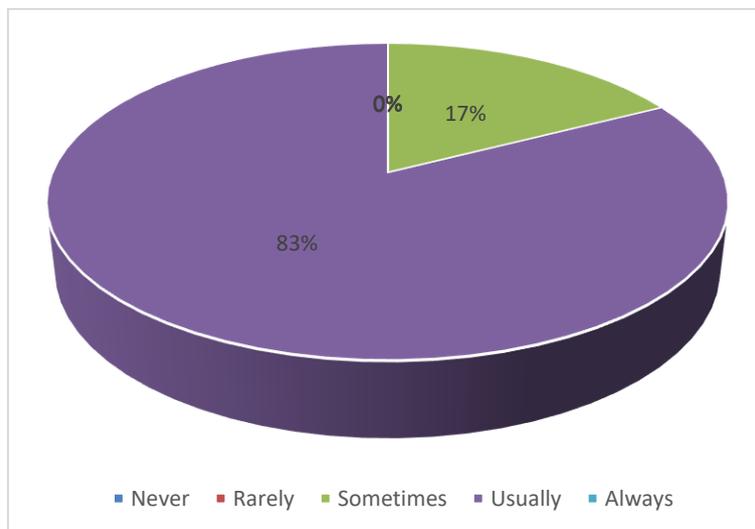


Question 11. “I can deal calmly, sensitively, and proactively with the emotional displays of others.”

Table. 6.3.11

	No of respondents	Percentage (%)
Never	0	0
Rarely	0	0
Sometimes	4	17
Usually	19	83
Always	0	0

This unequivocally demonstrates that the vast majority of responders are typically capable of responding to the emotional displays of others with composure, empathy, and efficiency.

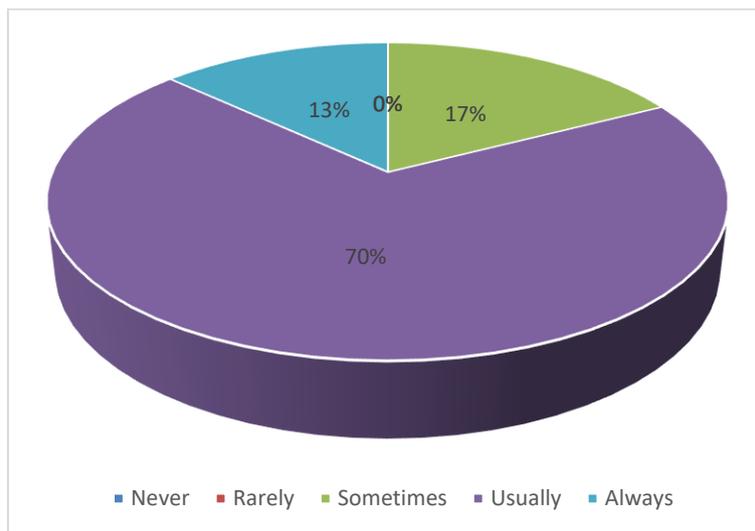


Question 12. “I can identify the emotion I am feeling at any given moment.”

Table. 6.3.12

	No of respondents	Percentage (%)
Never	0	0
Rarely	0	0
Sometimes	4	17
Usually	16	70
Always	3	13

This unequivocally demonstrates that the vast majority of respondents are capable of differentiating between the many feelings that they are going through at any one moment.

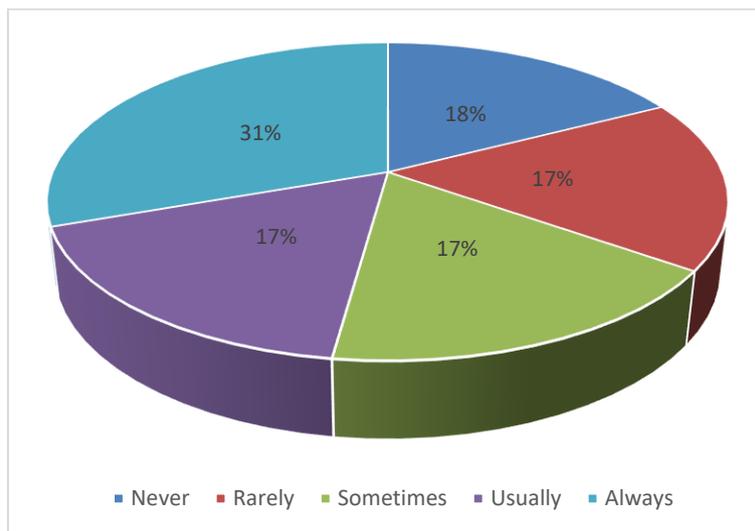


Question 13. “I am able to honestly say how I feel without getting others upset.”

Table. 6.3.13

	No of respondents	Percentage (%)
Never	4	18
Rarely	4	17
Sometimes	4	17
Usually	4	17
Always	7	31

This makes it quite evident that the vast majority of those who responded reported always being free to communicate their emotions without the risk of offending others.

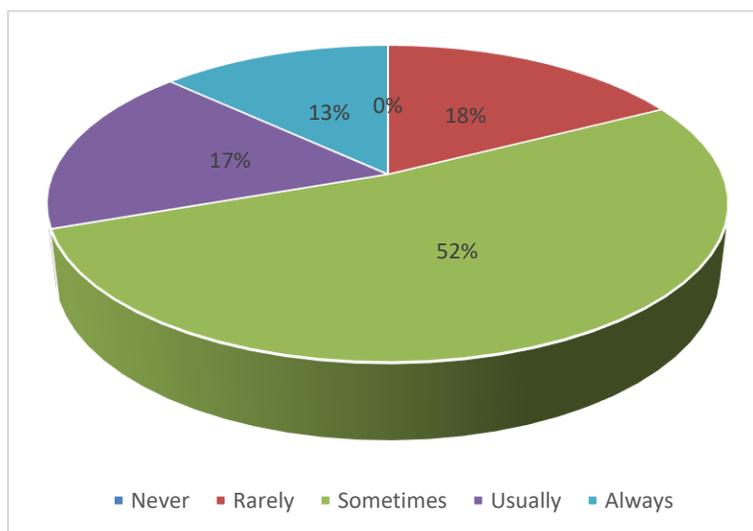


Question 14. “I can show empathy and match my feelings with those of another person in an interaction.”

Table. 6.3.14

	No of respondents	Percentage (%)
Never	0	0
Rarely	4	18
Sometimes	12	52
Usually	4	17
Always	3	13

During the course of a discussion, this demonstrates rather plainly that the vast majority of the people who participated in the survey sometimes exhibit empathic behaviour by reflecting on the feelings of the other person.

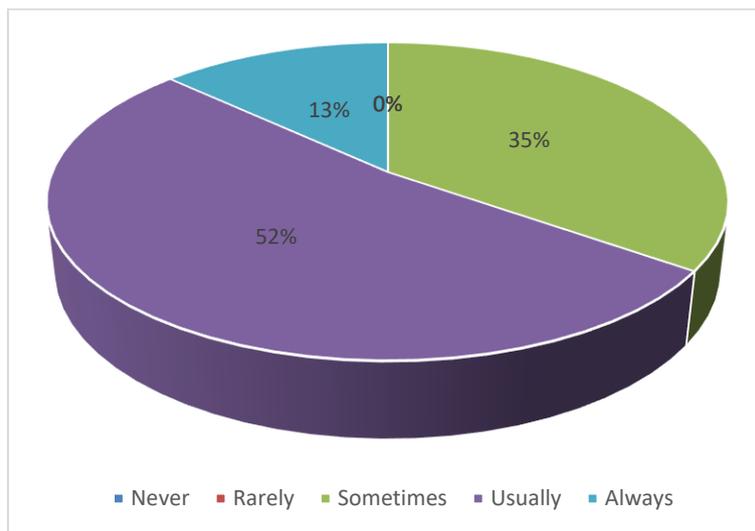


Question 15. “I think about the emotions behind my actions.”

Table. 6.3.15

	No of respondents	Percentage (%)
Never	0	0
Rarely	0	0
Sometimes	8	35
Usually	12	52
Always	3	13

This makes it quite evident that the vast majority of responders often reflect on the feelings that lie behind the behaviours they do.

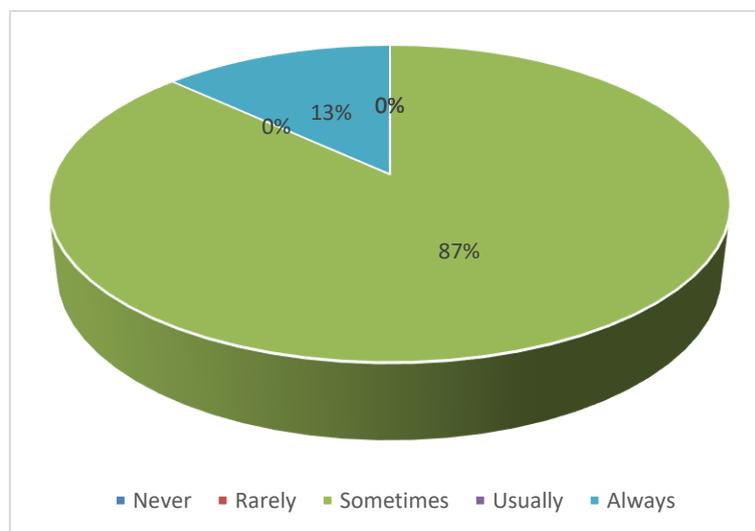


Question 16. “I am respected and liked by others, even when they don’t agree with me.”

Table. 6.3.16

	No of respondents	Percentage (%)
Never	0	0
Rarely	0	0
Sometimes	20	87
Usually	0	0
Always	3	13

This demonstrates quite clearly that the majority of people who responded sometimes get feelings of gratitude and respect from other people, even if those other people do not share the respondent's point of view.

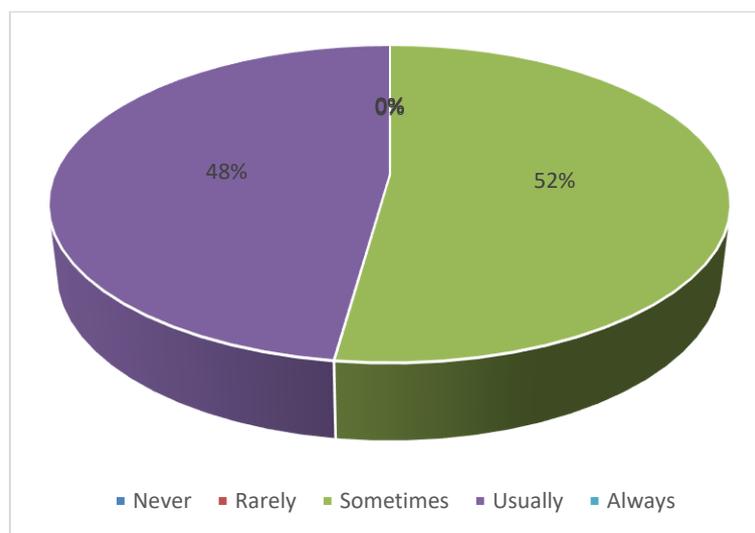


Question 17. “I watch how others react to me to understand which of my own behaviours are effective and which are not.”

Table. 6.3.17

	No of respondents	Percentage (%)
Never	0	0
Rarely	0	0
Sometimes	12	52
Usually	11	48
Always	0	0

This demonstrates very clearly that the vast majority of respondents, on occasion, may pick up quite a bit about themselves by seeing the reactions of other people to them.

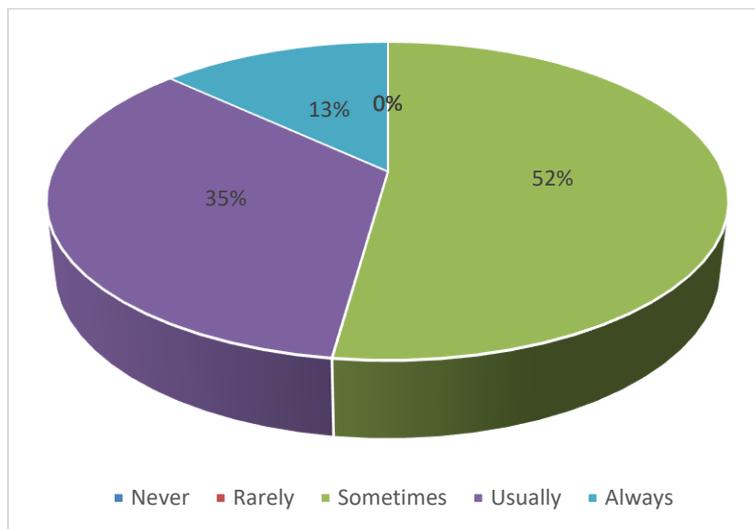


Question 18. “I am good at managing my moods, and I refrain from bringing negative emotions to work.”

Table. 6.3.18

	No of respondents	Percentage (%)
Never	0	0
Rarely	0	0
Sometimes	12	52
Usually	8	35
Always	3	13

This makes it quite evident that the vast majority of those who responded are able to maintain control of their sentiments on occasion and refrain from bringing negative emotions into the job.

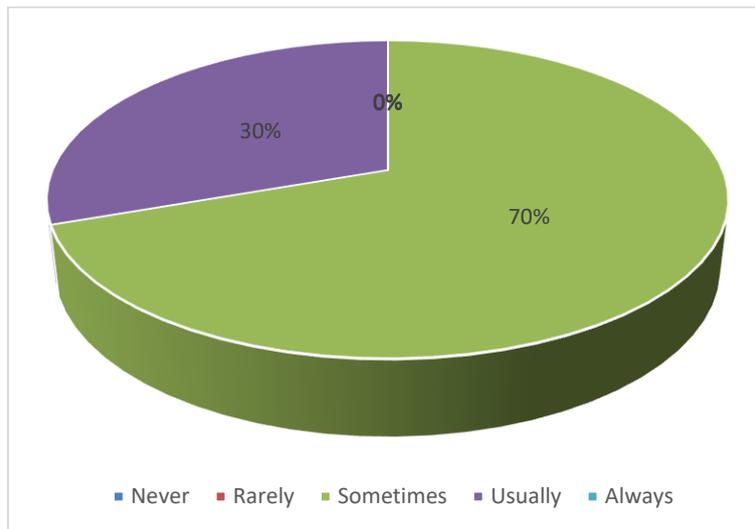


Question 19. “It’s easy to understand why other people feel the way they do.”

Table. 6.3.19

	No of respondents	Percentage (%)
Never	0	0
Rarely	0	0
Sometimes	16	70
Usually	7	30
Always	0	0

This makes it quite evident that the vast majority of respondents can, at least sometimes, comprehend why other people feel the way that they do.

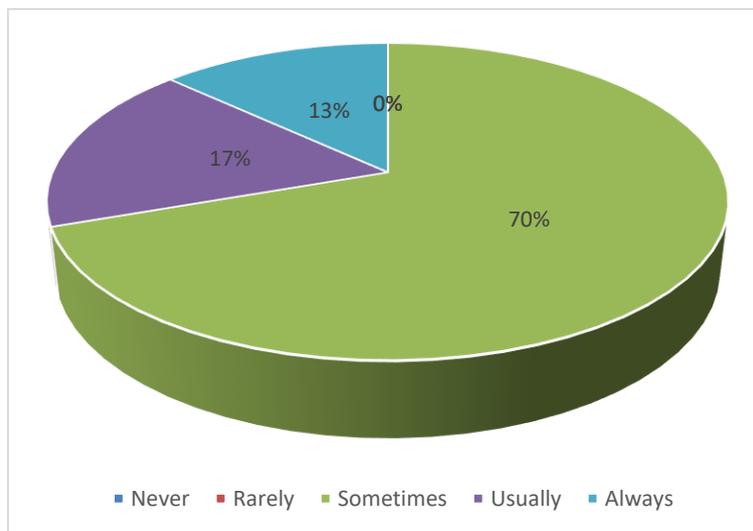


Question 20. “I can effectively persuade others to adopt my point of view without coercing them.”

Table. 6.3.20

	No of respondents	Percentage (%)
Never	0	0
Rarely	0	0
Sometimes	16	70
Usually	4	17
Always	3	13

This demonstrates quite clearly that the majority of respondents are occasionally successful in persuading others to accept the respondent's point of view without putting any constraints on the free will of the other person.



Dimensions of Emotional Intelligence

The dimensions of Emotional intelligence can be categorized from the results of the above tables. Self-awareness, self-regulation, motivation, empathy, and relationship management are Goleman's (1998) five elements of emotional intelligence, which he categorises into his four primary EI scales.

Self-awareness: It's when a person is conscious of what he or she is experiencing and uses that information to make decisions, having a realistic evaluation of his or her talents and a well-grounded confidence in one's capabilities.

Self-regulation: This entails managing our emotions in a way that aids rather than hinder our performance of our work; maintaining focus while deferring gratification in order to achieve a goal; overcoming the difficulties of psychological anguish.

Motivation: As a part of emotional intelligence, this dimension focuses on harnessing the individual's innermost desires to help them take action and advance toward their objectives. Improvement and perseverance in the face of adversity.

Empathy: It's about being able to understand and empathise with a wide range of individuals, as well as building connections and synchronization with them.

Relationship management: It's important to know how to analyse social circumstances and networks so that you may convince and lead, as well as resolve disagreements, for collaboration and teamwork. Relationship management is a combination of these abilities. A transformative leader must have these aspects of EI.

4.3.1 Hypothesis Testing

In an attempt to evaluate this hypothesis, the SPSS software was used to perform Paired t-test. The findings of the analyses are provided below. Paired t-test was done in an attempt to determine the statistically significant value (Sig.) for this hypothesis. This includes evaluating how much risk we are ready to accept in the event that we arrive at the incorrect conclusion. When faced with this dilemma, we've decided to take a 5 per cent chance of learning that the two variables are not independent when, in reality, they are. Furthermore, if the significance level (Sig.) is smaller than the alpha value (0.05), which indicates that the

research hypothesis has a higher chance of being correct. Alternatively, when the significance level is greater than 0.05, we assume that the null hypothesis has a larger probability of being right.

Research Hypothesis: H2: Emotional Intelligence positively impacts people manager's performance in a business organization.

Null Hypothesis: Ha: Emotional Intelligence negatively impact people manager's

Paired t test results

P value and statistical significance:

The two-tailed P value is less than 0,0001

By conventional criteria, this difference is considered to be extremely statistically significant.

Confidence interval:

The mean of Group One minus Group Two equals -1,53

95% confidence interval of this difference: From -1,73 to -1,33

Intermediate values used in calculations:

t = 15,1016

df = 407

standard error of difference = 0,101

Review your data:

Group	Group One	Group Two
Mean	2,35	3,88
SD	1,14	0,94
SEM	0,06	0,05
N	408	408

performance in a business organization.

‘I readily admit mistakes and apologize’ Which is the negative element of the emotional quotient questionnaire was taken as Group 1 and ‘I generally have an accurate idea of how another person perceives me during a particular interaction’ Which is the positive element of the emotional quotient questionnaire was taken as Group 2.

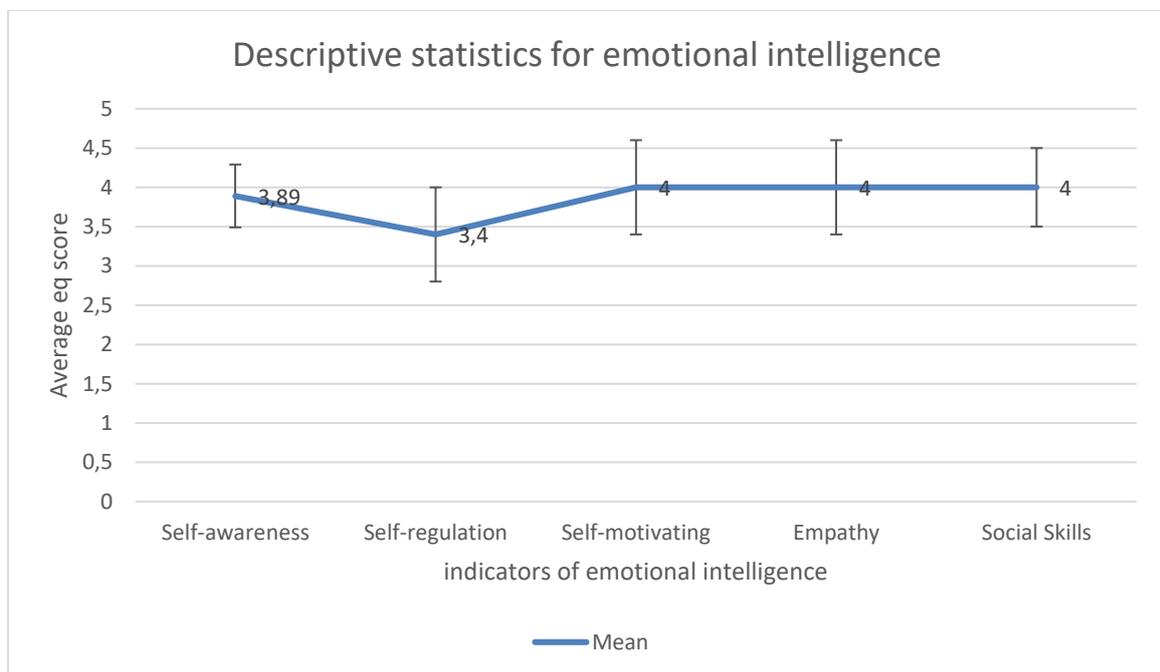
It was discovered through SPSS that the value of Sig. or p was 0.0001. As $0.0001 < 0.05$, following the Paired t-test, it was discovered that the Sig. value is significantly lower than 0.05, which is the usual value to consider for the likelihood of the Research hypothesis to be true.

Hence, the research hypothesis (H2) is confirmed, as a result, i.e., Emotional Intelligence positively impacts people manager’s performance in a business organization.

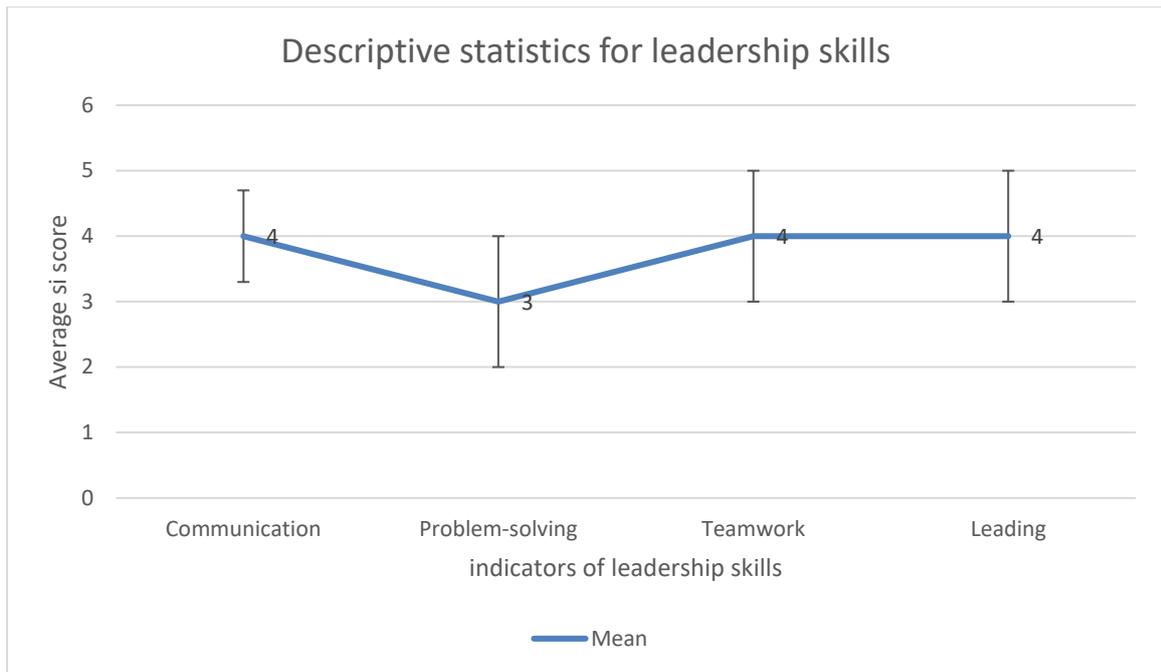
4.4 How EI and SI can impact managers' leadership skills?

Table 6.4.1- Descriptive statistics for the study variables

Emotional Intelligence	Mean	Standard Deviation	Interpretations
Self-awareness	3.89	0.40	High
Self-regulation	3.40	0.60	Moderate
Self-motivating	4.00	0.60	High
Empathy	4.00	0.60	High
Social Skills	4.00	0.50	High
Total	4.00	0.53	High



Leadership Skills	Mean	Standard Deviation	Interpretations
Communication	4.00	0.70	High
Problem-solving	3.00	1.00	Moderate
Teamwork	4.00	1.00	High
Leading	4.00	1.00	High
Total	4.00	1.00	High



A standard deviation that is low implies that the data are concentrated close to the mean, while a standard deviation that is large shows that the data are widely dispersed. When the standard deviation is relatively near to zero, it suggests that the data points are located relatively close to the mean. When the standard deviation is relatively high or low, it shows that the data points are located relatively above or below the mean.

4.4.1 Hypothesis Testing

An unpaired t-test was done in an attempt to determine the statistically significant value (Sig.) for this hypothesis. This includes evaluating how much risk we are ready to accept in the event that we arrive at the incorrect conclusion. When faced with this dilemma, we've decided to take a 5 per cent chance of learning that the two variables are not independent when, in reality, they are. Furthermore, if the significance level (Sig.) is smaller than the alpha value (0.05), which indicates that the research hypothesis has a higher chance of being correct. Alternatively, when the significance level is greater than 0.05, we assume that the null hypothesis has a larger probability of being right.

Research Hypothesis: H3: Leadership skills are positively impacted by spiritual and emotional intelligence.

Null Hypothesis: Ha: Leadership skills are negatively impacted by spiritual and emotional intelligence.

Unpaired t test results

P value and statistical significance:

The two-tailed P value is less than 0.0001

By conventional criteria, this difference is considered to be extremely statistically significant.

Confidence interval:

The mean of Group One minus Group Two equals 0.92

95% confidence interval of this difference: From 0.79 to 1.06

Intermediate values used in calculations:

t = 13.6593

df = 1534

standard error of difference = 0.068

Review your data:

Group	Group One	Group Two
Mean	3.06	2.13
SD	1.29	1.36
SEM	0.05	0.05
N	768	768

It was discovered through SPSS that the value of Sig. or p was 0.0001. As $0.0001 < 0.05$, following the Unpaired t-test, it was discovered that the Sig. value is significantly lower than 0.05, which is the usual value to consider for the likelihood of the Research hypothesis to be true.

Hence, the research hypothesis (H3) is confirmed, as a result, i.e., Leadership skills are positively impacted by spiritual and emotional intelligence.

SQ and EQ must be integrated in order to maintain a proper balance between Transformational and Transactional Leadership in Organizations. ' For companies, it is crucial to understand that these notions suggest that they must change their mindsets from competitiveness toward cooperation and empathy. EQ and SQ are more important than money in today's world, which is why they are so important. For our species to achieve the next evolutionary leap, SQ and EQ are crucial. Change is a slow process that needs nurturing and patience. Unless we improve our collective awareness, knowledge and support to a higher level, we run the danger of losing out on a chance that might propel our evolution as a

species forward even further. Management and employees must embrace EQ and SQ now more than ever to confront societal and environmental issues that can only be addressed via the implementation of these ideas.

Managers 's EQ application

It's important to have an internal compass, resist pleasure, and be compassionate to your colleagues if you want to be a good manager. Teamwork and mutual regard are just as vital as productivity when managers are emotionally intelligent. With their ability to stay neutral and unaffected by small conflicts, emotionally intelligent managers create a work environment free of hatred and bias. They are also quite productive. Emotionally intelligent managers not only cater to their employees' needs for self-actualization but also manage them according to their intrinsic and extrinsic motivating needs. Rather being motivated by calculating earnings and bottom lines is not enough for an emotionally aware manager to assure success and an emotional connection with the workforce.

Manager's SQ application

In our last post, we discussed the characteristics of managers that possess a high level of emotional intelligence (EI). On the other hand, the spiritually aware manager knows how to get the most out of his or her people's innate abilities. On the other hand, managers with a spiritual intelligence think that each individual has unique abilities that can be developed and nourished, and as a result, may reach high levels of performance at work. In many companies, the working environment is characterised by intense competition and driven solely by financial gain. Profitability may thus be boosted by using employees' hitherto unrealized emotional and spiritual capabilities. Businesses gain from having managers who are emotionally and spiritually attuned because they can get the best out of their employees and create an environment where they like coming to work. This is in accordance with

contemporary management philosophy. In these turbulent times, when the pursuit of money and profit has supplanted humanistic principles, emotional and spiritual intelligence is just as important as a person's intellectual capacity.

CHAPTER V: DISCUSSION

This chapter provides the results that we got from the analysis of the study. The overall outcome of the study will be provided in this section that will aid us in achieving the research goals and come to the conclusion of the study. The study formulated different hypotheses based on the theme and the need of the research as well as the after exploring several existing studies. After explaining and assessment of hypotheses in the data analysis section, this section tries to analyse research questions based on the data obtained from the data analysis section and other secondary resources.

5.1 Analysis of research questions

Research Question 1- What are the dimensions of Spiritual Intelligence and how do they impact people manager's performance on business organizations?

The 5 dimensions of Spiritual Intelligence include: Consciousness, Transcendence, Grace, Meaning and Truth.

- Consciousness: Institution, mindfulness and synthesis.
- Transcendence: Higher self, Holism, Practice, Relatedness and Sacredness
- Grace: Beauty, Discernment, Freedom, Gratitude, Immanence and joy
- Meaning: Purpose and Service
- Truth: Egolessness, Equanimity, Inner wholeness, Openness, Presence and trust

Five components of spiritual intelligence are identified: (a) the capacity for transcendence; (b) the ability to enter into heightened spiritual states of consciousness; (c) the ability to invest everyday activities, events, and relationships with a sense of the sacred; (d) the ability to utilize spiritual resources to solve problems in living; and (e) the capacity to

engage in virtuous behavior (to show forgiveness, to express gratitude, to be humble, to display compassion)

Workplace spirituality has a significant effect on organizational performance because when a person is able to feel the spiritual presence in the organization, they will be able to increase their work effectiveness and when they feel an attachment to their peer friends, feel loyal to the organization, they will be able to build a psychological approach to organization and become more productive towards organizations which of course will be able to improve organizational performance (Gündüz, 2017). On the other hand significant influence between these two variables can also help organizations to overcome negative situations that occur due to the culture of working hours and other negative aspects of achieving employee personal goals. Workplace spirituality is also able to increase productivity and profitability of the organization by giving meaning to the work of their employees, feeling connected with the organization and also providing a place for employees to channel their personal beliefs.

Research Question 2- What are the dimensions of Emotional Intelligence and how do they impact people managers' performance on business organizations?

The four domains of Emotional Intelligence — self-awareness, self-management, social awareness, and relationship management. Each can help a leader face any crisis with lower levels of stress, less emotional reactivity and fewer unintended consequences.

- **Self-Awareness-**You demonstrate Self Awareness when you're conscious of your own feelings and your thoughts about them. The adage, "Knowledge is power," holds true here. Being aware of your own feelings puts you in charge, not your emotions. When Trina learns about the omission in the announcement, she worries about the amount of work needed to rectify the problem. She is undoubtedly angry with the people who were supposed to proofread the mailing. But with thoughtful awareness of

those feelings, she can choose how to handle them in a constructive way by quickly sending a correction to the announcement and ensuring there's better protocol for proofreading in the future.

- **Self-Control**-Likewise, Jack feels frantic about the tech mess confronting him.

Without self-control, Jack will be in the grip of an amygdala hijack and be at the mercy of his feelings. The amygdala, the “fight or flight” section of the brain, responds rapidly to threats, real or perceived, and during a hijack can overwhelm the prefrontal cortex, the area of the brain responsible for planning and strategizing. In my book, *The Brain and Emotional Intelligence*, I call the amygdala the “bad boss” of the brain and the prefrontal cortex the “good boss.” When you're in the middle of a crisis, you want the good boss to come to work and exert control over the bad boss. You can train your brain to strengthen the prefrontal cortex's capacity to exert control over the amygdala. Research done by Richard Davidson and Jon Kabat-Zinn shows that regular practice of simple yet powerful mindfulness exercises can make employees more resilient. All of this can result in leadership that's much more emotionally balanced and effective.

- **Social Awareness**- Harriet faces major challenges in dealing with the asbestos problem and its potential effect on her colleagues. Much of the work before her involves dealing with people who are worried or upset, including potentially sick staff members, the panicky building crew and public-health officials. If Harriet approaches each of these people with empathy for their concerns, she will be much more successful in obtaining their help to resolve the crisis. Likewise, if she has a sense of social awareness for all the ways in which this crisis impacts the business, people, and systems involved in correcting the problem, she'll be much more likely to succeed in handling it without missing something important.

- **Relationship Management-** When crisis strikes, it is essential to manage many relationships among many people. I call relationship management “friendliness with a purpose,” the ability, through inspiring others, managing conflicts, fostering teamwork, and other competencies, to moving people in the direction you desire. Each of these competencies requires self-awareness, self-control, and social awareness. Developing the competencies will take time and effort, but you will be rewarded for your work. You may not be able to undo a crisis this moment, but emotional intelligence will help make the process of getting through the next one much smoother.

It has been proven that the level of EI influences the development of employees’ skills in the field of customer management, negotiation, and conflict and communication management, which affects the greater organizational success of employees. Another reason is that emotionally intelligent leaders promote emotional stability and develop a long-term relationship with employees based on trust and transparency, which together can motivate employees to better business engagement, which is reflected in better performance. Furthermore, such managers can develop organizational emotional intelligence, which will affect employees to gain higher job satisfaction, develop higher compensation satisfaction, and better work–life stress management. Such leaders can be expected to have a greater impact on employees compared to the impact stemming from formal authority.

EI is also essential to conflict management in the workplace, which involves having the ability to help others through tense situations, tactfully bringing disagreements into the open, and defining solutions that everyone can endorse. Leaders who take time to understand different perspectives work toward establishing a middle ground in disagreements. By paying attention to how others respond to one another, you can try to help people feel heard, which in turn, will help them be more willing to compromise.

Research Question 3- How can a gap between Spiritual Quotient and Emotional Quotient be measured?

According to studies and definitions in the field of emotional intelligence and spiritual intelligence, it can be acknowledged that spiritual intelligence and emotional intelligence can affect each other. An individual enjoying both intelligences can attain a more successful worldly life and the life hereafter. Dhingra et al. (2005) assessed and explored the relationship between EQ, SQ and social adjustment of Kashmiri migrant women Findings were majority (86%) of the women had moderate SQ and (58%) had moderate EQ. There exist a significant positive correlation between EQ and SQ. Social adjustment was positively and significantly correlated with EQ (for the entire and maladjusted group). This indicated that women scoring high on social adjustment had low EQ and vice versa. On the other hand social adjustment shared a significant negative correlation with SQ (for entire sample and maladjusted women). This showed that higher the social adjustment higher the SQ of the sample women.

	EQ	SQ
Characteristics	Adoptive Approach	Quantum Approach
	Habit Bounded	Recontextualizing
	Emphasis on Familiarity	Emphasis on Integration
	Ambiguous	Unpredictable
	Consensual	Rely on Trust
	Flexible	Responsive
	Pro-active	Imaginative & Experimental
	Ambiguous Boundaries	Flexible Boundaries
	Fragmented	Holistic
Profile	OPERATIONAL MANAGER	VISIONARY, LEADER, ROLE MODEL
Values	Emotional Control	Wisdom & Humanization
	Stress Management	Integrity, Honesty, Respect
	Conflict Management	Empathetic & Compassionate
	What I FEEL	What I AM
	Material Capital	Spiritual Capital

Research Question 4- How transactional and transformational styles of leadership are influenced by Spiritual & Emotional Quotient?

- **Influence of Emotional Quotient**

Emotional intelligence provides alternatives of leading people through mutual respect which represents a basic need of today's employees. Today's workforce does not accept the authoritarian style often adopted by leaders following historical models of leadership. Leadership has had to evolve to match a growing sense of democracy and independence in the workforce. Employees now have far more options and choices than the foot soldiers of yesterday. Several research discussed the influence of emotional intelligence in terms of four key leadership issues. Empathy is shown to be an important variable that is central to both emotional intelligence and leadership emergence. Of all the dimensions of emotional intelligence –empathy is the most easily recognizable. Empathy is particularly important today as a component of leadership for at least three reasons: the increasing use of teams and teamwork; the rapid pace of globalization; and the growing need to retain talent. Successful leaders have shown in many examples that in crisis moments if you acknowledge your employees' feelings and thoughts you would anticipate their reactions and decide for the best option.

- i. The first issue concerns the relationship of emotions to the leadership process. It is argued that a key leadership function is to manage the emotions of group members, especially with regard to feelings related to frustration and optimism.
- ii. The second issue involves our perceptions about leaders. Leaders' emotional displays are demonstrated to have a larger impact on perceptions of leaders than the content of the leaders' messages, at least in some circumstances.

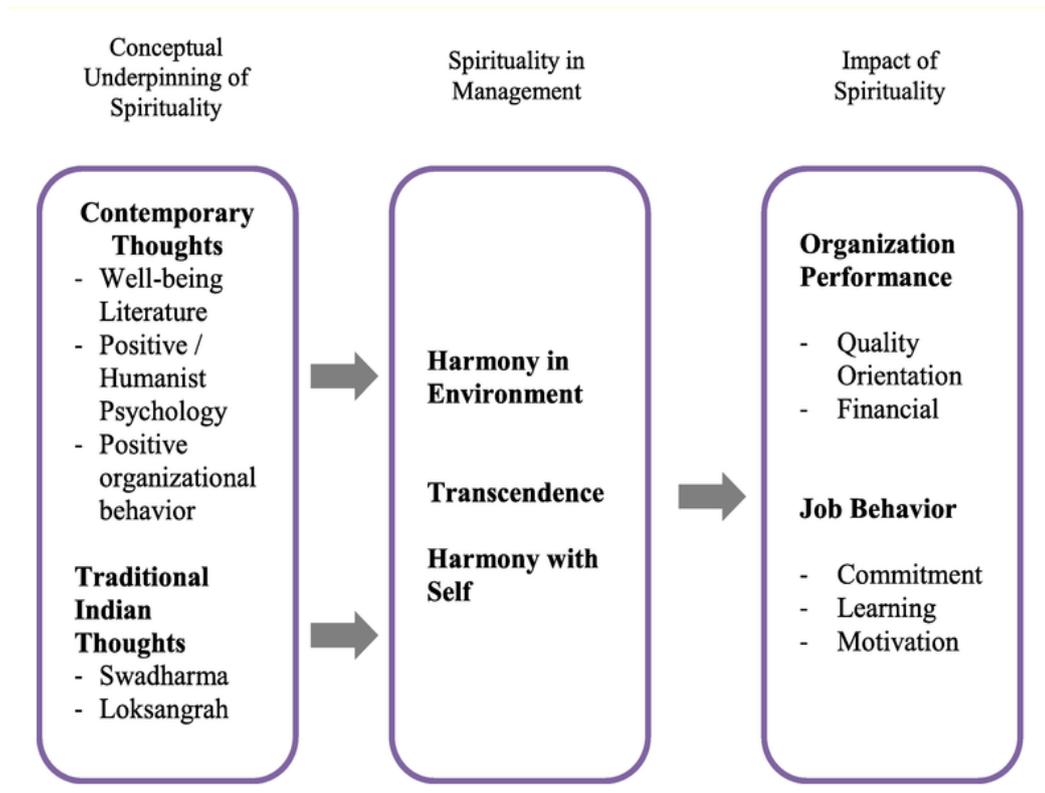
iii. The third area involves the relationship between leadership and performance.

Leaders' influences upon emotional process variables are found to have a large impact on performance.

- **Influence of Spiritual Quotient**

Spiritual leadership's goal is to instill the beliefs, attitudes, and behaviors necessary to inspire oneself (intrinsic motivation) and others in order to attain a feeling of spiritual survival as well as to create vision and harmony of values through individuals, empowered teams, organizational levels and assist development in terms of psychological welfare and organizational commitment (Zohar, 2018). While a spiritual leadership style refers to a person who occupies a leadership position must be able to increase the effectiveness of his leadership with high ability to use a situational style, which means a different style in different situations and conditions.

Leaders could have 2–3 followers as it exists in the small business, but leaders could manage more than three followers. However, leading few people is easier than many people. In other words, the leaders in small business must be able to influence others to achieve the business goals easily and faster. The essence of leadership would be an important factor to obtain stability or continuity in business operations. Leaders are not managers, thus their contributions are helpful to have better performance.



5.2 Discussion

Among the many facets of the comprehensive model of leadership, we investigated the effect that spiritual intelligence and emotional intelligence have on both transformational and transactional leadership. Recently, there has been a claim that the influence of a leader's internal condition on his or her capacity to guide followers is not sufficiently investigated in leadership theory and research. The investigations that were carried out as a direct consequence of this shortfall utilising measurements of both SI and EI yielded findings that were rather inconsistent. Nonetheless, there are those who continue to cast serious doubt on the veracity of EI as a whole, let alone its involvement in leadership outcomes, and who have taken the positive findings as evidence that social intelligence and emotional intelligence are strongly linked to transformational and transactional leadership, respectively. Some have drawn conclusions on the relationship between social intelligence and emotional intelligence, and the two sorts of leadership styles (transformational and transactional). Meta-analyses may

give a more accurate assessment of the correlations in issues when the results of empirical research are ambiguous, and they can also provide light on the causes of the ambiguity. This is because meta-analyses take into account the findings of multiple empirical studies. In general, the correlations that we found between EI and SI and transformational and transactional leadership factors did not seem to be as robust or convincing as proponents of EI testing had anticipated they would be. Even while we did find a modest link between EI and transformational leadership behaviours, this was only apparent in studies in which the findings may have been exaggerated due to the methodological confounds of common method bias and socially acceptable responses. The effect sizes of the relationship between EI and transformational leadership were similar to those discovered between characteristics of character and transformative management. This means that the relationship was small but significant in studies where the respondents of EI and transformational leadership were not the same. The findings of our meta-analysis provided wide support for our hypothesis with regard to the other components of the full-range model of leadership. A significant correlation was found between EI and contingent reward at levels of significance equivalent to those of transformative leadership. The active type of management by exception was not found to have a significant link with EI and SI. On the other hand, the passive forms of management by exception and laissez-faire leadership were shown to have a negative association with EI. When there was sufficient data, we investigated whether the kind of EI being evaluated or the use of a specific EI measure had an impact on the validity estimations. Ability-based measures of emotional intelligence were shown to have a weaker correlation with transformational leadership when compared to trait-based measures of EI in the overall analysis. This was true for both same-source and multisource assessments. When only individuals who held the level of manager or above were included, the findings demonstrated that there was minimal variation in validity estimates between the two groups. Another

possible moderator, the source of publishing, was unable to demonstrate any significant influence on the findings of the study.

It was observed that the level of self–other agreement for both transformational leadership and emotional intelligence (EI) was relatively low. This wasn't completely out of the blue, since previous research on self–other agreement for transformational leadership has revealed levels of consensus that are comparable to or even lower than these. In a similar manner, the previous study has indicated that observable features, such as extraversion, exhibit greater levels of agreement among respondents than less visible ones, such as emotional stability. This is in contrast to less observable traits like emotional stability. There is no correlation between low agreement among sources and a lack of validity. If the sources are employing distinct signals, then their estimations and attributions of behaviour may be varied without affecting the validity of the findings. One of the reasons why there is not often a lot of consensus on assessments of a leader's success is that various types of raters employ different criteria. This is an argument that has been put up. For instance, subordinates often focus their views of the efficiency of their leaders on the character and dependability of the leader, but upper-level supervisors prefer to rely on their estimates of effectiveness on the technical competence and productivity of their employees. Nevertheless, the fact that there is no agreement among raters for any of the variables of interest may help to explain, at least in part, why validity estimates are lower in studies in which multiple raters were used.

5.3 Limitation

The extent to which the participants understood the distinction between religion and spirituality was a potential barrier to the findings of this research. For the purpose of data collecting, having a clear understanding of the difference was essential. Another constraint I had was that I had no control over the honesty with which the participants answered the

questions. The fact that the participants had no prior experience with the occurrence is another potential limitation of the research. In addition, there is the possibility that the results of this research were biased due to the selection of the participants. There is a possibility that a skewed opinion was produced as a consequence of restricting the sample to just executive and senior executives in the company. When I was designing the research to include the perspectives of senior leadership as well as workers, I made sure to take this into account. By including the general workers' perceptions of trust in the organisation, we were better able to account for the likelihood of bias in the leaders' perceptions of trust in the organisation. Concerns about the researcher's potential for bias were also raised in this qualitative investigation. Due to the fact that this research had nothing to do with any one religion, it was essential to have a solid understanding of the differences between spirituality and religion. Participants had a better understanding of the difference thanks to the provision of definitions.

In order to eliminate any possibility for bias in the senior leaders' perceptions of the level of trust inside the company, the selection of participants was evenly divided between senior leaders and workers. Although the comments from the participants seemed to be open and honest, I did observe a difference in the way top leaders and regular workers saw the situation. The comments from senior leaders did not seem to be exaggerated in any way. The discrepancy, rather, may be attributed to the ways in which the individuals perceived the occurrence. Trust was present among senior executives' peers, as well as within their respective teams and with the CEO. Employees in general had a high level of trust not just among their colleagues but also within their teams and with their immediate supervisors. However, when an employee moved farther and further away from the CEO on the organisation chart, their level of confidence in the company started to decline. It's possible that the disparities are due to the recent organisational changes that had taken place, but they

might also be based on the individuals' individual points of view. These variables may make it difficult to replicate this research, and it's possible that different findings may be obtained in other companies.

CHAPTER VI: SUMMARY, IMPLICATIONS AND RECOMMENDATIONS

This study revealed the existence of an emotional and spiritual intelligence framework. Genuine leaders who are empathetic, compassionate, and supportive are more likely to forge strong bonds with their teams, the study found. Goleman (2014) argues that the quality of our leadership depends on how well we manage ourselves and the people around us. This research lends credence to the idea that a combination of emotional and spiritual intelligence might help foster trust in the workplace. This study's results provide support for the theory that emotional and spiritual intelligence are intertwined.

An emotionally intelligent leader may build upon the foundation of an emotionally intelligent leader to become a leader with spiritual intelligence. Spiritually and emotionally intelligent leaders are recognised by their capacity to forge bonds and inspire their followers. Based on my analysis of the data from this research and the literature reviewed in Chapter 2, I've concluded that spiritual intelligence is an important factor in a leader's capacity to exercise good judgement, build strong bonds with subordinates, and instil in them a sense of moral agency. When leaders in an organisation exhibit these qualities, members are more likely to put their trust in them.

Any investigation of leadership's efficacy should give extra weight to the role played by transformational leadership behaviours and emotional intelligence. Better outcomes in the fields and the laboratory, along with more management and employee happiness, higher levels of organisational involvement, and less stress have all been related to transformational leadership. Considerable evidence indicates a strong link between these two metrics. Transformational leaders, according to Goleman et al. (2002), are those who give their followers purpose beyond the completion of daily duties, who create a compelling vision for the future, and who master the art of managing relationships effectively via openness and

authenticity. Leaders who can inspire others to change are called transformational leaders. According to the authors, the best leadership development programmes are those that place equal emphasis on acquiring new information and keeping it in long-term memory. The following components are all part of these various programming options:

1. Relationship that is either direct or inversely proportional to the culture of the organisation or the development of that culture;
2. Courses that cover the theory and practice of self-improvement;
3. Acquiring knowledge, which is based equally on emotional intelligence and the cultivation of organisational skills;
4. Education that is fresh and new, with clear objectives.

Scholars in this area have come to two opposing conclusions based on their research: (1) we know very little about how to educate effective transformational leaders (Gordon, 1985), and (2) there has been very little evaluation of training initiatives based on organisational criteria. There is some evidence that expanding one's knowledge and skill set might improve emotional intelligence, albeit it is possible that this process takes more than a single educational experience. Individuals need regular encouragement and compelling reasoning to make the required modifications to their work habits, while the success of an organisation requires a focus on the wider picture of organisational behaviour and change. Recent research suggests that firms may acquire the necessary skillsets by either training or hiring transformative leaders. Kelloway and Barling (2000) used two criteria for the evaluation of leadership initiatives. Interventions were deemed successful if, on the one hand, subordinates recognised transformational leadership behaviours and, on the other, positive organisational outcomes were traced back to leadership. This study builds on the evaluation

of leadership development conducted by Kelloway et al. (2000). Using these two criteria for effective leadership, the authors showed that it is possible for even little alterations in one's leadership style to have a significant effect on one's subordinates' output. These shifts affect leaders' honesty, help them gain followers' esteem, and make them seem more influential than they really are. One of the most efficient methods of raising output is to motivate workers to put in extra effort toward a shared goal and to have faith in the significance of their individual efforts.

Last but not least, assessing performance is aided by catering feedback to each worker's unique requirements, and fostering employee imagination helps them think of novel approaches to old problems. More research is needed to understand the impact of transformational leadership on trust and job satisfaction, as well as the specific mechanisms through which such leaders exert their influence on subordinates. Further research on the link between transformational leadership and emotional intelligence is necessary, notwithstanding the importance and relevance of the existing literature and research findings.

The notion of emotional intelligence, sometimes known as EI, seems to have a lot of promise in its ability to properly predict a wide range of talents and behaviours. Both the cognitive and the affective schools of thought agree that emotional intelligence should have the ability to foresee certain outcomes, despite their basic disagreements on what emotional intelligence really is. Researchers that support a concept of emotional intelligence based only on natural talents argue that it should be possible to predict various types of success, social skills, and other features based on one's level of emotional intelligence. It is generally agreed that emotional intelligence should be linked to a wide range of distinct categories; proponents of mixed models of emotional intelligence, which integrate emotional skills and personality traits, are in accord. Reasons put forward range from academic performance to interpersonal

harmony. The idea that one's emotional intelligence should have some kind of bearing on one's ability to lead has been put out by a sizable number of academics. Most notably, the transformational paradigm of leadership—and its subcategories of charisma or idealised influence, inspirational motivation, personalised care, and intellectual stimulation—may have significant connections to EQ. These links are the focus of the present study, which uses empirical data to analyse them.

Several academics have proposed the idea that an individual's emotional state significantly influences charisma, the first part of transformational leadership. It's likely that charismatic leaders are able to participate in the kinds of behaviours that are characteristic of persons who are able to recognise and affect their own and others' emotions. In reality, according to Wasielewski, charismatic leaders are built on the basis of recognising and influencing people's emotions. Like logical reasoning, emotional intelligence is built on the back of the individual's capacity to recognise and manage their own emotions (Wasielewski, 1985). Accordingly, the initial hypothesis proposed that EI and charisma are significantly linked. The results of the present study corroborated this hypothesis by showing a significant correlation ($r = .20$, $p < 0.05$) between emotional intelligence and charisma.

Predisposition toward a certain behaviour is just as important as prospective behaviour when trying to predict charisma. A number of people may have the ability to read and manipulate the emotions of others, but only those who consistently do so will be considered charismatic. As part of the evaluation procedure, the participants in this study were asked to detail their typical daily routines. The Schutte Self Report Inventory of Emotional Intelligence (SSRI) is considered a "mixed" measure despite being based on an ability model of EI (Bru-Luna et al., 2021). The findings presented here provide support to the idea that blended measures of emotional intelligence, like the one used here, may be

useful in a variety of contexts. These results provide credence to this position. This runs counter to the claims made by those who support selecting candidates based on their abilities. It demonstrates that the present test's self-report style may bring errors not visible in an "objective" ability assessment, but that this format may predict typical behaviour despite these possible downsides. It's conceivable that more objective measurements won't be as helpful in times like these since they tend to capture merely maximum performance.

6.1 Future Recommendations

Studies of both emotional intelligence and its near relative, spiritual intelligence, are sometimes carried out simultaneously. Very little research has been done on the topic of spiritual intelligence in authoritative roles. Little has been studied on how emotional and spiritual intelligence affect both transactional and transformative interactions between people. Inspiring leadership helped pave the way for this study's conception. Despite the fact that some of the participants stated they lacked spiritual intelligence, they were nonetheless encouraged to discuss their encounters with or perceptions of leaders who had spiritual intelligence. Future research should focus on people who self-identify as having spiritual intelligence and compare their perceptions of spiritually intelligent leaders to those of people who don't self-identify as having spiritual intelligence because I didn't take measures to control for this bias and because the participants didn't self-identify as having spiritual intelligence. One additional subject that may be explored is whether or not those with high levels of spiritual intelligence tend to trust only others with similar levels of intelligence. Despite my success in tracking down a number of articles on the subject of emotional intelligence, I was unable to find any that specifically explored the impact that both emotional and spiritual intelligence had on transactional and transformational leadership. More research is required to understand the perspective of both leaders and followers.

Despite the results, the study raises a number of theoretical implications about the potential role of EI in transformative leadership and other leadership outcomes, which should be explored in future research.

1. Researchers must choose their criteria appropriately and assess phenomena using the most appropriate source. Since EI occurs mostly inside the individual, it is best to gauge it by self-reports or statistics on performance. However, transformational leadership is best studied from the perspective of those who are meant to be impacted by it since the metrics used to evaluate it are behavioural in nature. Therefore, it is crucial for future research to include many rating sources in order to provide a whole picture of the complexities of this relationship.

Two, outside of extremely specific contexts, the validity of EQ was only tested in relation to traditional measures of intelligence and character. Due to the fact that previous studies have shown that EI measures do not generally add validity beyond such measures, future studies that attempt to study the association between EI and leadership may benefit from adding such controls.

Third, only a small fraction of the research was conducted outside of the United States; even fewer were conducted in regions of the globe where English is not the primary language. To prove the universality of the phenomena being studied and to identify possible cultural moderators of the phenomenon, further research needs to try to evaluate the validity of emotional intelligence and related categories in a range of cultural situations.

4. There is a need for further study to identify possible modifiers of the association between emotional intelligence and transformative leadership. One possible moderator is the degree to which leaders and followers express their emotions to one another.

Although there is a logical relationship between EI and both self-awareness and self-confidence, the theoretical linkages between EI and self-awareness are much stronger. That is to say, one's level of self-awareness ought to be proportional to his or her familiarity with and control over one's own emotions, as well as an appreciation for the potential of emotions to be harnessed for certain ends. Conversely, one can only develop a healthy sense of self-confidence by the careful cultivation of emotional awareness, the strategic application of one's sentiments, and the recognition of a repeatable pattern of achievement. Based on these findings, hypothesis 2c postulated that the connection between EQ and self-awareness would be much more robust than that between EQ and self-assurance. The facts, however, did not back up this idea. When comparing the correlation between self-confidence and EI to the correlation between self-awareness and EI, a Hotelling-Williams dependent t-test found no statistically significant difference. In the end, the researchers came to this conclusion. Different possible explanations for this finding exist.

The emotional intelligence test that was employed in the present study might be a good place to start looking for clues as to why the study obtained the conclusion it did. Some things on the SSRI were quite similar to those on another scale, which may have been why they were included. For instance, the following statement was phrased as a question on the SSRI and was then reverse-scored: "When I am presented with a task, I give up because I know I will fail." This item on the self-confidence scale was quite similar to the next one: "When faced with tough tasks, I feel certain that I will complete them." So, it's possible that the way EI is operationalized in the presented study accounts for the robustness of the association between the two concepts.

The sample used in this research might be seen as a possible second reason for the finding that self-confidence was connected with EI as strongly as self-awareness. The

strength of the link between emotional intelligence and self-confidence may depend on the sample size of the research. Each participant had a distinguished position on the faculty of a top-tier American university. All of the members had previously earned a PhD and were now at a point in their careers where they could provide academic guidance to other students in doctoral programmes. To some extent, it may be that the high emotional quotients of these academics were responsible for their success. One potential explanation for this is that faculty members, who are often held in high regard, tend to report higher levels of confidence in themselves than mentors from other fields. High-status individuals may experience a positive feedback loop in which high levels of emotional intelligence (EI) lead to a professorship of a specific sort with a highly prominent standing, which in turn leads to even higher levels of EI. This seems like it might strengthen the correlation between EI and self-esteem. In contrast, it would be a huge leap to assume that academics are more in tune with themselves than those in other professions. However, the participant's status prevented the correlation between EI and self-awareness from becoming stronger. However, there may be a strengthening of the connection between EI and self-confidence. Therefore, one's line of work may influence the relationship between EI and self-confidence.

More research is required to fully understand the interplay between EQ, self-esteem, and self-awareness. Any of the possibilities discussed in the previous paragraphs might lead to this conclusion. Examining these connections might help you find potential moderators. Furthermore, it would be informative to examine if the strong association between EQ and self-assurance observed in the present study holds true even when employing various forms of EQ measures.

6.2 Implications for Future Study

The investigation's results have far-reaching implications in many areas. To begin, it adds to the body of work that has already been produced. Second, if businesses, nonprofits, and government agencies are to prosper, they must invest in developing programmes to cultivate leaders with transformational skills and emotional intelligence. Keeping an eye on leaders' EQ might be the key to inspiring transformational leadership and wiser choices.

Third, this study's results suggest that emotional intelligence may serve as a predictor of transformational leadership. If one wants to witness an increase in leaders' transformative behaviour, it is crucial that leaders cultivate emotional intelligence as a competence. In addition, leaders who are actively engaged in social contact need the skills of emotional intelligence to do so effectively. Therefore, developing one's emotional intelligence skills may help a leader perform better in their position, whether it be maintaining high standards within an organisation or institution. Leaders who can accurately gauge not just their own but also their subordinates' emotional quotients will be better equipped to steer the ship and make educated calls in a market that is always shifting. In this scenario, several demographic factors, such as emotional intelligence and transformational leadership style, would be evaluated from the outset of the recruiting and selection process.

Additional information was provided in this study, bolstering the previously indicated link between EI and positive consequences. Many gaps remain in our knowledge of the relationships between EI and SI and other positive elements of human functioning, such as happiness in many life domains, work-related outcomes, and social support, as shown by the review of previous research in this article. However, we believe it is helpful for researchers to zero in on more nuanced constructs, such as EI as opposed to personality, to get a deeper understanding of the variables that influence people's health and happiness. Consideration of ways to promote the emotional and spiritual component of well-being in the general public,

among students, and among corporate leaders should be given in light of the study's potential practical consequences. This study's results provide support to the hypothesis that emotional and spiritual maturity are causally linked to less stress and better health outcomes. Fear, insomnia, and melancholy are all signs of illness, yet a person's emotional and spiritual beliefs may protect them. Previous studies on EI have revealed that it is linked to every indicator of health, both psychological and physiological.

It is shown how relevant and important ES and SI are to life adjustment via the use of a significant example. An unadjusted person will inevitably demonstrate maladjusted behaviours at some point in their life. On the other hand, if an individual's level of emotional intelligence and social intelligence were stimulated and further developed, the consequent consequence would be a better adjustment, which, in the end, would assist to increase the level of productivity. When combined, Emotional Intelligence and Social Intelligence make it easier for a company to adapt to change. Because younger businesses need to be able to compete with more experienced and larger organisations, EI and SI play an extremely important role in such organisations. In the present day and age, businesses that have a philosophical stance toward innovations and adaptability will find it much simpler to create and evaluate learning plans.

This research also debunks the claims of EI advocates, particularly those who market EI tests as a means of managerial screening or training. "considering the little quantity of real-world data, it is immoral and improper to employ these measurements in real-world circumstances," others have said. Well-known proponents of EI have cautioned managers against placing too much stock on EI as a predictor of success in the workplace. We believe that, until new EI measures are developed and evaluated, EI assessment tools should only be used to assist managers to become more self-aware and think about themselves, given these

concerns and the lack of evidence that EI instruments can predict strong leadership styles. In a nutshell, this research provides the first meta-analytic assessment of the connection between EQ and both transformational and transactional leadership styles. The findings indicate that when common technique variance is present, the validity is often modest. Lack of variation in commonly used techniques significantly reduces the reliability of the results. There were positive correlations between EI and transformational leadership and contingent reward behaviours, but no correlations at all or negative correlations with management by exception or laissez-faire leadership styles. There was no consensus among raters about how to evaluate either EI or transformational leadership, and we discovered that trait-based assessments of EI were more valid than ability-based measures. The findings suggest that assertions that EI is essential for transformative leadership are not supported. The results of this research suggest, however, that EI may be useful for leadership development.

The findings have important implications in many areas. To begin, it confirms what Goleman and others have found, namely that those who score high on the EI scale also tend to have strong levels of self-knowledge and self-assurance. Highly emotionally intelligent individuals, according to Goleman (1995), are in tune with their own emotions as well as the emotions of others around them. Those individuals also have a firm grasp of how to put these emotions to good use. Feelings make up a significant portion of a person, thus it seems to sense that self-awareness would include an appreciation for these feelings. This research supports this interpretation. People who are aware of and able to manage their emotions are more likely to achieve success than those who are not, according to research by psychologist Daniel Goleman (1995). This achievement should boost your self-esteem over time. Though it does not provide direct evidence for the hypothesised causal relationship between EI and either self-confidence or self-awareness, this research does provide support for the

aforementioned hypotheses. Therefore, these findings provide strong evidence in favour of the veracity of these hypotheses.

The second major conclusion to be derived from these findings is that EI is more than a simple personality test. As has previously been said, many critics of EI argue that it is nothing more than a matter of personality, particularly when it comes to mixed forms of EI. The aforementioned associations suggest that these assertions may not be totally accurate. Self-awareness and self-confidence are strongly related to EI, although they cannot account for all of the variances in EI. This is consistent with the findings of many other studies, which have also shown that personality accounts for some but not all of the variation in EI. The results of this research demonstrate that EI consists of more than simply a collection of personality characteristics.

We can learn more about spiritual intelligence and organisational trust thanks to the themes that emerged from this research's examination of the data, and this knowledge can then be used to help leaders gain a deeper sense of self. This is how the study contributes to social change. Human resources workers who are responsible for creating leader development programmes may find this research instructive. These courses are designed to help both established and aspiring business executives adapt to the unique demands of today's businesses. The process of developing leaders should involve the enhancement of spiritual intelligence. A leader's ability to train and mentor subordinates is greatly enhanced by his or her ability to establish rapport with those subordinates.

Finally, further study is needed to expand and refine our understanding of the idea of emotional intelligence as it applies to the role of a leader. The most important thing is to study, observe, and apply the ideas of emotional intelligence and leadership effectiveness in a wide range of circumstances in a very similar manner. Future research would benefit from

further development and refining of the methods and instruments used to ensure their validity and reliability. Based on the results of this study, it is recommended that future studies into the correlation between EQ and leadership use a qualitative method. Using this approach may help you learn something new or have a better grasp of emotional intelligence. Furthermore, it may aid in expanding our understanding of leadership as it relates to EQ.

This study's findings provide credence to the argument that candidates' emotional intelligence should be taken into account alongside their age and level of professional experience when making hiring decisions for leadership roles. There is no difference in the quality of leadership between men and women, hence it is suggested that people should be promoted to positions of authority based on their abilities rather than their gender. This follows from the preceding discussion. While this study's findings do suggest that age is a role in leadership ability, the third piece of advice is to not put too much stock on job experience since it has no influence on leadership skills and life experience would be much more crucial.

Results from this study may not be generalizable to different groups or circumstances, thus further research is needed, both in terms of qualitative design and research that may look at more detailed features of the factors explored in this study. This is because the results may not be generalise to other people or settings since the research only employed a single sample. Furthermore, the focus of this research is on causality and comparative analysis. Learning how a person's background shapes their leadership skills is a niche area of research. Although this is the case, the results of this study provide credence to the idea that one's degree of leadership is in part determined by their emotional and spiritual intelligence.

APPENDIX A

SURVEY LETTER

Subject: You are invited to a research survey – (Exploring the Impact of Spiritual and Emotional Intelligence on Transactional and Transformational Leadership.)

Dear CRNAs: You are invited to participate in a research study titled “Exploring the Impact of Spiritual and Emotional Intelligence on Transactional and Transformational Leadership.” The present research available concerning the factors that influence Spiritual and Emotional Intelligence on Transactional and Transformational Leadership. In this study, you will be asked to complete an electronic survey. Your participation in this study is voluntary and you are free to withdraw your participation from this study at any time. The survey should take only 5-10 minutes to complete. There are no risks associated with participating in this study. The survey collects no identifying information of any respondent. All of the response in the survey will be recorded anonymously. While you will not experience any direct benefits from participation, information collected in this study may benefit the Managerial profession in the future by better understanding the topic. By completing and submitting this survey, you are indicating your consent to participate in the study.

APPENDIX B

INFORMED CONSENT

You are invited to participate in a research study about “Impact of Spiritual and Emotional Intelligence on Transactional and Transformational leadership”. The goal of this research study is to investigate the impact of Spiritual and Emotional Intelligence on the capacity of people managers to strike a balance between transactional and transformational leadership.

You may find answering some of the questions upsetting, but we expect that this would not be different from the kinds of things you discuss with family or friends. You may skip any questions you don't want to answer and you may end the survey at any time. The information you will share with us if you participate in this study will be kept completely confidential to the full extent of the law. No one will be able to see your survey or even know whether you participated in this study. When the study is completed and the data have been analyzed, the list linking participant's names to study numbers will be destroyed. Study findings will be presented only in summary form and your name would not be used in any report. While we keep your information confidential, there are some risks of data breaches when sending information over the internet that are beyond the control of the investigator(s).

Please note: You must be 18 or older to participate in this study. By completing this survey, you are consenting to participate in this study.

*Please print or save a copy of this form for your records. *

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