

RELATIONSHIP BETWEEN EMOTIONAL INTELLIGENCE AND
SPIRITUAL BEHAVIOUR OF LEADERS: WITH SPECIAL
REFERENCE TO BANKING SECTOR

***FOR THE PARTIAL FULFILLMENT OF THE REQUIREMENT FOR
THE AWARD OF BACHELORS OF BUSINESS ADMINISTRATION***

UNDER THE GUIDANCE OF:

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SUBMITTED BY:

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Bachelor of Business Administration

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GALGOTIAS
UNIVERSITY

School of Business, Galgotias University

Certificate from Faculty Guide

This is to certify that the project report “Relationship between emotional intelligence and spiritual behavior of leaders: with reference to banking sector” has been prepared by Mr. Perbez khan and Ms. Resha Mukharjee under my supervision and guidance. The project report is submitted towards the partial fulfillment of 3-year, full time Bachelor of Business Administration.

Name and Signature of

Faculty

Dr. Snigdha Dash

Date:08/02/2021

DECLARATION

We all student of BBA of School of Business, Galgotias University, Greater Noida, hereby declare that the project report on "RELATIONSHIP BETWEEN EMOTIONAL INTELLEGENCE AND SPRITUAL BEHAVIOUR OF LEADERS: WITH SPECIAL REFRENCE TO BANKING SECTOR" at GALGOTIASUNIVERSITY is an original andauthenticated work done by us.

We further declare that it has not been submitted elsewhere by any other person in any of the institutes for the award of any degree or diploma.

Name of the Students:

Perbez Khan

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Introduction

For long, it has been believed that success at a work place depends on the level of intelligence or Intelligence Quotient (IQ) which is being reflected as our exam marks, academic degrees, achievements etc. Here you need a different level of intelligence, which is termed as emotional intelligence. The term emotional intelligence (EI) refers to the ability to identify, use, understand and manage emotions and emotional information. Emotional intelligence plays a major role in the present-day environment especially in regard to how it affects today's workforce. Businesses are essentially people oriented. So anything that impacts the effectiveness of people's minds also impacts the businesses they run or work for. Every business organization comprises of people with different strengths, personalities and emotions, which can greatly affect the way they work. In fact, many experts now believe that a person's emotional intelligence quotient (EQ) may be more important than their intelligence quotient (IQ) and is certainly a better predictor of success, quality of relationships, and overall happiness.

Work Spirituality has been proved as an important and blessed intangible asset for an organizational long term progress and survival. The philosophy of spirituality prevails God's values at working place i.e. peace, love, care, affection, interconnectedness and association which resultantly build a strong connection between employees and their organizations. The work spirituality is a determinant of affective organizational commitment as it adjusts employee's behavior, thus creating a strong association and a sense of wholeness among them. The spiritual values are found quite significant in upgrading employees morality, behavior helping them in strengthening their connection with the organization.

Objectives

1. To ascertain the influence of emotional intelligence on leadership.
2. To ascertain the influence of spirituality on leadership.
3. To determine the relationship among spirituality, emotional intelligence and leadership.

Research Questions

1. Is there any significant difference between leadership of high and low emotional intelligence leaders?
2. Is there any significant difference between leadership of high and low level of spiritual leaders?
3. How far these two variables are interrelated?

Literature review

The concept of Emotional Intelligence was introduced for the first time by Peter Salovey and John Mayer (1990) and since then the subject of EI has remained the main focus among researchers, organizations, and academia. A prominent researcher Daniel Goleman came across the work of Mayer and Salovey and decided to conduct his own research on the subject of EI. In furtherance of this initiative Goleman conducted a very useful research and published the first book on Emotional Intelligence (Goleman, 1995; Goleman 1990, Video www.haygroup.com). After giving the concept of EI it has become very attractive in different fields of life like organizations, educational institutes and other kind of relevant department where it can show its positive effects. On the other hand, the EI is still in process to understand that it is cognitive or emotional behavior measurements. (Stys & Brown 2004, p.4). In furtherance of this clarification several researchers have attempted to accurately describe and assess the concept of EI (e.g., Salerno, 1996; Henig, 1996; Bennets, 1996; Gottman, 1997; Segal, 1997; Cooper and Sawaf, 1997; and many other books and articles). In the result of working, study and research on EI much kind of measurement tools has been made on it and among these there are many controversies to adopt the best tool as measurement of the EI on the work place. EI helps the persons on the workplace to change their behavior towards their job and given task as per the requirement. EI has been perceived distinct from traditional IQ and is deemed crucial in predicting many real-life outcomes (Ciarrochi, J, V, et al, 2000, p. 539). Goleman (1996) stated that IQ and EI have two different impressions to pursue the personality of the individuals. Goleman has given more emphasis on EI rather than on IQ. According to him IQ is less important than the EI, if individual has high IQ it not necessary that he will be successful in every field of life like mange the relationships, best on work place and win every task but the chances are most prominent if individuals has high EI it may be the cause of successful life and be the best in all fields and dealing and manage the relationships of family and friends and etc. Those individuals who know and can manage their own emotions and feelings (intrapersonal intelligence) and of others (interpersonal intelligence) are at an advantage in any domain of life. Goleman (1998) further states that even though an individual possesses high EI, does not mean that he will have learned the emotional competencies that are of vital importance at work, he will rather need to learn and develop emotional competence, which is a learned capability based on EI that leads to high performance at work and that the level of EI determines one's potentials for learning the practical skills that are based on its five elements, i.e., self-awareness, motivation, self-regulation, empathy, and adeptness in relationship (See figure 1 for The Emotional Competence Framework). The environment created by the leader and concept of work with the team is getting better with the relationship of EI strengths as its

major role in the organization. There was a major relationship between EI ability of the leader and environment of the organization. At the study place through action learning sets (ALS) EI is very important for the teachers and group leaders to understand the situation of student about their learning approach, learning techniques, feelings about study and their success in school exam and practical life. In order to concentrate personal and organizational effectiveness of EI-based strengths, there is obvious requirement to combine that assessment into organizations' goals. Organizations require select personals for emotional intelligence along with other technical expert or skills, business expertise they are looking for. EI skills involve emotional capabilities in addition to entirely cognitive skills.

The values, attitudes, and behaviors that are necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership [34]. Brings one's own search for meaning and self-awareness based on one's own spirituality into their role as a leader [35]. An effort to involve leaders and also followers to achieve "spiritual well-being" [36]. "An intimate leadership approach" that aims to create a workplace where meaningful and close relationships exist among employees [37]. The definitions of spiritual leadership emphasize the influence of a leader on his or her employees by creating a positive workplace. As Kouzes and Posner [17] claimed, leadership is the art of mobilizing others to want to grapple for shared aspirations. Fry and Cohen [36] proposed a very short and simple but significant enough definition—spiritual leaders involve their employees to also be "spiritual"; they share their own "spiritual well-being" with their followers so that they can have a sense of meaning and purpose. Some researchers have indicated that many individuals seek a way to express their spirituality through their work [35]. Spiritual leaders enable their employees to feel the part (member) of the larger whole, both universally and organizational-wise. Only in this way can employees be internally, and therefore permanently, inspired and motivated. Leaders, through emphasizing spiritual values, do not so much transform individuals as much as they awaken existing motivation [35] and change the way individuals "see" and "act". Some authors have emphasized the values of spiritual leadership. For example, Hoppe [39] claimed that spiritual leaders have the capacity to build trust and compassion. Fry [34] identified three components of spiritual leadership: vision, hope, or faith, and altruistic love. Spirituality is complex and abstract and can have different meanings to different people. It is therefore difficult to capture in a single definition. According to Narayansamy (2008), a spiritualist sees religious scriptures as signposts on the spiritual journey. I draw from several religious texts and philosophies to define how I see spirituality. Tulshi Sen (2006) defines the word spirit by its Latin root spiritus, which means "I breath". He says that the life essence within humans is Consciousness, and that Consciousness is the source and substance of all life. There is no difference between the individualized Consciousness and Universal Consciousness, associating the two to a drop of the ocean and the ocean, where the drop of the ocean still carries all the qualities of the ocean though it may appear quite small and insignificant in

comparison. Spirituality can also be framed as a continuous journey about discovering the true Self. The ancient Hindu text, the Bhagavad-Gita, as translated by Chidbhavananda (1997), provides a metaphor for spirituality as a journey for man to understand his true Self. Arjuna kneels at the feet of his master Krishna at the edge of a large battle. Krishna is represented as the embodiment of God; he claims; "I am the Self ... seated in the hearts of all beings. I am the beginning, the middle, and also the end of all beings" .

What this statement says is that each human being contains the Supreme Presence but this is clouded by illusion or ignorance. In between the Supreme Presence and the individual is an ego or individualized consciousness which believes it is the Self. What is postulated is that self-realization, or union with the universe, already exists. Then what is needed is the removal of the ignorance and what remains is our true self. Therefore, the purpose of the individual is to achieve this self-realization of union with the universe (Narayansamy, 2008). This existing union with the universe is a relationship, often personified in western culture by the name of God. For a spiritualist it is a relationship of reliance. A spiritualist is one who depends on spirit, who depends on this higher power, and seeks the union of individualized Consciousness with Universal Consciousness to achieve that dependency (Sen, 2006). The Sufi poet Kabir, as translated by Rabindranath Tagore (2002), says that all humans are attempting to experience their union with the universe in some way or another.

"For the priest, the warrior, the tradesman, and all the thirty-six castes are seeking for God ... The barber has sought God, the washer-woman, and the carpenter." (Kabir, as translated by R. Tagore, 2002,) He implies that all people regardless of caste or occupation are all looking for our spiritual truth, our relationship to the universal Consciousness. Whether this is a conscious search or not is up to the individual. For the purpose of studying the values of spirituality in this paper it is important to make a distinction between spirituality and religion. According to Reaves (2005), religion focuses on a specific organization or group, yet spirituality is more encompassing and generic. Spirituality may include a religious approach but could also include several or none at all. Religion can provide a sense of spiritual definition while spirituality can hold many divergent perspectives. Spirituality can honour but not follow any one religion, yet a person of religion can hold the same values of someone who is spiritual. I use the Christian spiritual researcher Delbecq (1999) to summarize the definition of spirituality: "The unique and personal inner experience of and search for the fullest personal development through participation into the transcendent mystery. It always involves a sense of belonging to a greater whole, and a sense of longing for a more complete fulfillment through touching the greater mystery (which in tradition I call God). My test of authenticity is the extent to which progress in the spirit of journey manifests itself in loving and compassionate service."

RESEARCH METHEDODOLOGY

The research focused on managers and employees in each sector and the participants came from a variety of backgrounds. The methodology adopted by us is **descriptive research design** for this research was accumulated from secondary sources by reviewing research papers presented by researchers in the past. We use descriptive research method using structured questionnaire to include elements of relationship between emotional intelligence and spiritual behavior the sources of the information will be mostly from scholarly and academic repositories such as; JSTOR, Sage Journals, Elsevier, Taylor and Francis, Science Direct and other prominent scholarly sources secondary type research And The data collected from various websites, journals and reference books. When it comes to things like concept or ad testing but one of the great things about descriptive research is that it's meant to be flexible and approached creatively in order to get the greatest amount of depth and insight. Depending on the specific objectives of the research, exploration acts as a signal, telling brands what they should avoid, or it identifies unmet needs teams should consider solving.

Research methodology simply refers to the practical "how" of any given piece of research. More specifically, it's about **how** a researcher **systematically designs a study** to ensure valid and reliable results that address the research aims and objectives.

Here is the list of Hypothesis of the research paper:

H1. Emotional intelligence has a positive and significant impact on leadership.

Data Collection Methods:

1. Primary Data

- Questionnaire

2. Secondary Data

- Magazines
- Reports

Sampling Method:

- Random Sampling

Sampling Area:

- Kathmandu

Sampling Size:

- 67

Sample Unit:

EMPLOYEES OF NIC ASIA BANK

Measures and data collection:

The Daily Spiritual Experience Scale (DSES) is a 16-item self-report measure designed to assess ordinary experiences of connection with the transcendent in daily life. It includes constructs such as awe, gratitude, mercy, sense of connection with the transcendent and compassionate love. It also includes measures of awareness of discernment/inspiration and a sense of deep inner peace. Originally developed for use in health studies, it has been increasingly used more widely in the social sciences, for program evaluation, and for examining changes in spiritual experiences over time. Also it has been used in counseling, addiction treatment settings, and religious organizations. It has been included in longitudinal health studies and in the U.S. General Social Survey which established random-sample population norms. It has publications on its psychometric validity in English, Spanish, French, Portuguese, German and Mandarin Chinese. Translations have been made into twenty languages including Hindi, Hebrew and Arabic and the scale has been effectively used in a variety of cultures. The 16-item scale does not have a psychometrically representative shorter form although a 6-item adaptation has been used. The DSES was developed using extensive qualitative testing in a variety of groups, which has helped its capacity to be useful in a variety of settings. It was constructed to reflect an overlapping circle model of spirituality/religiousness and contains items that are more specifically theistic in nature, as well as items to tap the spiritual experience of those who are not

comfortable with theistic language. The scale has been used in over 70 published studies. This paper will provide an overview of the scale itself, describe why it has proved useful, and discuss some studies using the scale. See <http://www.dsescale.org/> for more information on the scale.

1	2	3	4	5
Strongly disagreed	Disagree	Neutral	Agree	Strongly agreed

The Assessing Emotions Scale, in some literature called the Emotional Intelligence Scale, the Self-Report Emotional Intelligence Test, or the Schutte Emotional Intelligence Scale, is based on Salovey and Mayer's (1990) original model of emotional intelligence. This model proposed that emotional intelligence consists of appraisal of emotion in the self and others, expression of emotion, regulation of emotion in the self and others, and utilization of emotion in solving problems. Subsumed under these branches are functions such as verbal and nonverbal appraisal and expression of emotion and using emotions to motivate as part of the utilization of emotions. Mayer, Salovey, and Caruso (2004) have since refined their 1990 model, but the basic aspects of emotional intelligence proposed in the newer model remain similar to those of the 1990 model.

1	2	3	4	5
Strongly disagreed	Disagree	Neutral	Agree	Strongly agreed

ANALYSIS OF DATA

In analyzing the data, the descriptive statics and correlation were used. Descriptive statics is a data analysis technique that allows to measure the mean of the variables (emotional intelligence and spiritual behavior). And correlation a method of analyzing the data that allows the respondent to find correlation of each pair of variables

Prior to the above technique of analysis, the Pearson Correlations was used to test for the statistical significance of the relationship between the variables in the study.

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Emotional Intelligence	59	18.00	54.00	33.4576	7.46098
Spiritual behavior	66	27.00	60.00	44.5758	7.83888
Valid N (listwise)	59				

The above table 1 shows the mean distribution of emotional intelligence and spiritual behavior.

the mean 33.4576 (standard deviation 7.46098 and sample size 67) of the first sample EE, is compared with the mean 44.5758 (standard deviation 7.83888 and sample size 67) of the second sample TC. The difference between the two means is 11.1182.

Correlations

		Emotional Intelligence	Spiritual behaviour
Emotional Intelligence	Pearson Correlation	1	-.034
	Sig. (2-tailed)		.801
	N	59	59
Spiritual behavior	Pearson Correlation	-.034	1
	Sig. (2-tailed)	.801	
	N	59	66

The above shows the correlations between each pair of variables. The results indicate that correlations between each pair of variables (emotional intelligence and spiritual behavior).

- Emotions are one of the things that make my life worth living.

Statistics

E1

N	Valid	66
	Missing	0

E1

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	15	22.7	22.7	22.7
	2	31	47.0	47.0	69.7
	3	17	25.8	25.8	95.5
	5	3	4.5	4.5	100.0
	Total	66	100.0	100.0	

Interpretation:

The data in the above table reveal that:

22.7% Strongly disagreed

47.0% Disagreed

25.8% Neutral

4.5% Strongly agreed

E2

N	Valid	66
	Missing	0

Statistics

E2		Frequency	Percent	Valid Percent	Cumulative Percent
N	Valid	66	28.8	28.8	28.8
	Missing	0	34.8	34.8	63.6
	3	13	19.7	19.7	83.3
	4	6	9.1	9.1	92.4
	5	5	7.6	7.6	100.0
	Total	66	100.0	100.0	

Interpretation:

The data in the above table reveal that:

28.8% Strongly disagreed

34.8% Disagreed

19.7% Neutral

9.1% Agreed

7.6% Strongly agreed

Statistics

E3

N	Valid	66
	Missing	0

E3

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	14	21.2	21.2	21.2
	2	21	31.8	31.8	53.0
	3	14	21.2	21.2	74.2
	4	16	24.2	24.2	98.5
	5	1	1.5	1.5	100.0
	Total	66	100.0	100.0	

Interpretation:

The data in the above table reveal that:

21.2% Strongly disagreed

31.8% Disagreed

21.2% Neutral

24.2% Agreed

1.5% Strongly agreed

Statistics

E4

N	Valid	66
	Missing	0

E4

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	12	18.2	18.2	18.2
	2	14	21.2	21.2	39.4
	3	23	34.8	34.8	74.2
	4	10	15.2	15.2	89.4
	5	7	10.6	10.6	100.0
	Total	66	100.0	100.0	

Interpretation:

The data in the above table reveal that:

18.2% Strongly disagreed

21.2% Disagreed

34.8% Neutral

15.2% Agreed

10.6% Strongly agreed

Statistics

E5

N	Valid	65
	Missing	1

E5

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	23	34.8	35.4	35.4
	2	24	36.4	36.9	72.3
	3	15	22.7	23.1	95.4
	4	2	3.0	3.1	98.5
	5	1	1.5	1.5	100.0
	Total		65	98.5	100.0
Missing	System	1	1.5		
Total		66	100.0		

Interpretation:

The data in the above table reveal that:

34.8% Strongly disagreed

36.4 % Disagreed

22.7% Neutral

3.0% Agreed

1.5% Strongly agreed

E6

N	Valid	64
	Missing	2

E6

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	26	39.4	40.6	40.6
	2	20	30.3	31.3	71.9
	3	15	22.7	23.4	95.3
	4	3	4.5	4.7	100.0
Total		64	97.0	100.0	
Missing	System	2	3.0		
Total		66	100.0		

Interpretation:

The data in the above table reveal that:

39.4% Strongly disagreed

30.3% Disagreed

22.7% Neutral

4.5% Agreed

97.0% Strongly agreed

E7

N	Valid	66
	Missing	0

E7

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	16	24.2	24.2	24.2
	2	15	22.7	22.7	47.0
	3	17	25.8	25.8	72.7
	4	8	12.1	12.1	84.8
	5	10	15.2	15.2	100.0
	Total	66	100.0	100.0	

Interpretation:

The data in the above table reveal that:

24.2% Strongly disagreed

22.7% Disagreed

25.8% Neutral

12.1% Agreed

15.2% Strongly agreed

E8

N	Valid	64
	Missing	2

E8

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	20	30.3	31.3	31.3
	2	32	48.5	50.0	81.3
	3	7	10.6	10.9	92.2
	4	4	6.1	6.3	98.4
	5	1	1.5	1.6	100.0
Total		64	97.0	100.0	
Missing	System	2	3.0		
Total		66	100.0		

Interpretation:

The data in the above table reveal that:

30.3% Strongly disagreed

48.5% Disagreed

10.6% Neutral

6.1% Agreed

1.5% Strongly agreed

E9

N	Valid	65
	Missing	1

E9

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	22	33.3	33.8	33.8
	2	27	40.9	41.5	75.4
	3	10	15.2	15.4	90.8
	4	4	6.1	6.2	96.9
	5	2	3.0	3.1	100.0
	Total		65	98.5	100.0
Missing	System	1	1.5		
Total		66	100.0		

Interpretation:

The data in the above table reveal that:

33.3% Strongly disagreed

40.9% Disagreed

15.2% Neutral

6.1% Agreed

3.0% Strongly agreed

E10

N	Valid	65
	Missing	1

E10

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	19	28.8	29.2	29.2
	2	9	13.6	13.8	43.1
	3	11	16.7	16.9	60.0
	4	13	19.7	20.0	80.0
	5	13	19.7	20.0	100.0
	Total		65	98.5	100.0
Missing	System	1	1.5		
Total		66	100.0		

Interpretation:

The data in the above table reveal that:

28.8% Strongly disagreed

13.6% Disagreed

16.7% Neutral

19.7% Agreed

19.7% Strongly agreed

E11

N	Valid	65
	Missing	1

E11

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	17	25.8	26.2	26.2
	2	29	43.9	44.6	70.8
	3	13	19.7	20.0	90.8
	4	5	7.6	7.7	98.5
	5	1	1.5	1.5	100.0
	Total		65	98.5	100.0
Missing	System	1	1.5		
Total		66	100.0		

Interpretation:

The data in the above table reveal that:

25.8% Strongly disagreed

43.9% Disagreed

19.7% Neutral

7.6% Agreed

1.5% Strongly agreed

E12

N	Valid	66
	Missing	0

E12

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	22	33.3	33.3	33.3
	2	21	31.8	31.8	65.2
	3	17	25.8	25.8	90.9
	4	5	7.6	7.6	98.5
	5	1	1.5	1.5	100.0
	Total	66	100.0	100.0	

Interpretation:

The data in the above table reveal that:

33.3% Strongly disagreed

31.8% Disagreed

25.8% Neutral

7.6% Agreed

1.5% Strongly agreed

Statistics

N	Valid	65
	Missing	1

E13

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	20	30.3	30.8	30.8
	2	23	34.8	35.4	66.2
	3	14	21.2	21.5	87.7
	4	5	7.6	7.7	95.4
	5	3	4.5	4.6	100.0
	Total	65	98.5	100.0	
Missing	System	1	1.5		
	Total	66	100.0		

N	Valid	66
	Missing	0

E14

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	21	31.8	31.8	31.8
	2	25	37.9	37.9	69.7
	3	16	24.2	24.2	93.9
	4	2	3.0	3.0	97.0
	5	2	3.0	3.0	100.0
	Total	66	100.0	100.0	

Interpretation:

The data in the above table reveal that:

31.8% Strongly disagreed

37.9% Disagreed

24.2% Neutral

3.0% Agreed

3.0% Strongly agreed

E15

N	Valid	66
	Missing	0

E15

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	30	45.5	45.5	45.5
	2	22	33.3	33.3	78.8
	3	11	16.7	16.7	95.5
	4	1	1.5	1.5	97.0
	5	2	3.0	3.0	100.0
	Total	66	100.0	100.0	

Interpretation:

The data in the above table reveal that:

45.5% Strongly disagreed

33.3% Disagreed

16.7% Neutral

1.5% Agreed

3.0% Strongly agreed

Statistics

S1

N	Valid	66
	Missing	0

S1

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	4	6.1	6.1	6.1
	2	5	7.6	7.6	13.6
	3	30	45.5	45.5	59.1
	4	17	25.8	25.8	84.8
	5	10	15.2	15.2	100.0
	Total	66	100.0	100.0	

Interpretation:

The data in the above table reveal that:

6.1% Strongly disagreed

7.6% Disagreed

45.5% Neutral

25.8% Agreed

15.2% Strongly agreed

S2

N	Valid	66
	Missing	0

S2

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	3	4.5	4.5	4.5
	2	5	7.6	7.6	12.1
	3	15	22.7	22.7	34.8
	4	26	39.4	39.4	74.2
	5	17	25.8	25.8	100.0
	Total	66	100.0	100.0	

Interpretation:

The data in the above table reveal that :

4.5% Strongly disagreed

7.6% Disagreed

22.7% Neutral

39.4% Agreed

25.8% Strongly agreed

S3

N	Valid	66
	Missing	0

S3

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	2	3.0	3.0	3.0
	2	5	7.6	7.6	10.6
	3	21	31.8	31.8	42.4
	4	23	34.8	34.8	77.3
	5	15	22.7	22.7	100.0
	Total	66	100.0	100.0	

Interpretation:

The data in the above table reveal that :

3.0% Strongly disagreed

7.6% Disagreed

31.8% Neutral

34.8% Agreed

22.7% Strongly agreed

S4

N	Valid	66
	Missing	0

S4

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	1	1.5	1.5	1.5
	2	10	15.2	15.2	16.7
	3	13	19.7	19.7	36.4
	4	26	39.4	39.4	75.8
	5	16	24.2	24.2	100.0
	Total	66	100.0	100.0	

Interpretation:

The data in the above table reveal that:

1.5% Strongly disagreed

15.2% Disagreed

19.7% Neutral

39.4% Agreed

24.2% Strongly agreed

S5

N	Valid	66
	Missing	0

S5

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	3	4.5	4.5	4.5
	2	6	9.1	9.1	13.6
	3	9	13.6	13.6	27.3
	4	32	48.5	48.5	75.8
	5	16	24.2	24.2	100.0
	Total	66	100.0	100.0	

Interpretation:

The data in the above table reveal that:

4.5% Strongly disagreed

9.1% Disagreed

13.6% Neutral

48.5% Agreed

24.2% Strongly agreed

S6

N	Valid	66
	Missing	0

S6

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	1	1.5	1.5	1.5
	1	3	4.5	4.5	6.1
	2	5	7.6	7.6	13.6
	3	17	25.8	25.8	39.4
	4	23	34.8	34.8	74.2
	5	17	25.8	25.8	100.0
	Total	66	100.0	100.0	

Interpretation:

The data in the above table reveal that:

1.5% Strongly disagreed

4.5% Disagreed

7.6% Neutral

25.8% Agreed

34.8% Strongly agreed

S7

N	Valid	66
	Missing	0

S7

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	4	6.1	6.1	6.1
	2	9	13.6	13.6	19.7
	3	14	21.2	21.2	40.9
	4	17	25.8	25.8	66.7
	5	22	33.3	33.3	100.0
	Total	66	100.0	100.0	

Interpretation:

The data in the above table reveal that:

6.1% Strongly disagreed

13.6% Disagreed

21.2% Neutral

25.8% Agreed

33.3% Strongly agreed

S8

N	Valid	66
	Missing	0

S8

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	4	6.1	6.1	6.1
	2	13	19.7	19.7	25.8
	3	14	21.2	21.2	47.0
	4	22	33.3	33.3	80.3
	5	13	19.7	19.7	100.0
	Total	66	100.0	100.0	

Interpretation:

The data in the above table reveal that:

6.1% Strongly disagreed

19.7% Disagreed

21.2% Neutral

33.3% Agreed

19.7% Strongly agreed

S9

N	Valid	66
	Missing	0

S9

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0	1	1.5	1.5	1.5
	1	2	3.0	3.0	4.5
	2	6	9.1	9.1	13.6
	3	14	21.2	21.2	34.8
	4	24	36.4	36.4	71.2
	5	19	28.8	28.8	100.0
	Total	66	100.0	100.0	

Interpretation:

The data in the above table reveal that:

1.5% Strongly disagreed

3.0% Disagreed

9.1% Neutral

21.2% Agreed

36.4% Strongly agreed

S10

N	Valid	66
	Missing	0

S10

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	2	3.0	3.0	3.0
	2	5	7.6	7.6	10.6
	3	12	18.2	18.2	28.8
	4	19	28.8	28.8	57.6
	5	28	42.4	42.4	100.0
	Total	66	100.0	100.0	

Interpretation:

The data in the above table reveal that:

3.0% Strongly disagreed

7.6% Disagreed

18.2% Neutral

28.8% Agreed

42.4% Strongly agreed

S11

N	Valid	66
	Missing	0

S11

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	4	6.1	6.1	6.1
	2	6	9.1	9.1	15.2
	3	18	27.3	27.3	42.4
	4	24	36.4	36.4	78.8
	5	14	21.2	21.2	100.0
	Total	66	100.0	100.0	

Interpretation:

The data in the above table reveal that:

6.1% Strongly disagreed

9.1% Disagreed

27.3% Neutral

36.4% Agreed

21.2% Strongly agreed

S12

N	Valid	66
	Missing	0

S12

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	1	1.5	1.5	1.5
	2	4	6.1	6.1	7.6
	3	12	18.2	18.2	25.8
	4	8	12.1	12.1	37.9
	5	41	62.1	62.1	100.0
	Total	66	100.0	100.0	

Interpretation:

The data in the above table reveal that:

1.5% Strongly disagreed

6.1% Disagreed

18.2% Neutral

12.1% Agreed

62.1 % Strongly agreed

FINDINGS

The Emotionally Intelligent Manager

The emotionally intelligent manager is one who has an inner rudder, defers gratification, and is empathic towards his or her co-workers. An emotionally intelligent manager creates a working environment that is as much driven by performance as it is by greater cooperation and greater sensitiveness towards each other. In other words, an emotionally intelligent manager creates a working environment is free from rancor and prejudice and at the same time is characterized by high performance that emanates from the ability to focus on results and at the same time not swayed by petty conflicts. The point here is that the emotionally intelligent manager manages his or her employees according to their needs for intrinsic and extrinsic motivation apart from making them realize their true potential by targeting their need for self-actualization. This means that an emotionally intelligent manager ensures performance through empathy, awareness, and emotional connect between the employees rather than mere performance driven by cold calculations of profits and bottom lines.

The Spiritually Aware Manager

We have discussed the characteristics of emotionally intelligent managers. Continuing along the same lines, the spiritually intelligent manager derives performance through understanding, support, and targeting the innate strengths of the employees. Whereas an emotionally intelligent manager is able to derive high performance through empathy and awareness of the employees' needs, the spiritually intelligent manager is able to derive performance through the premise that each individual has talents that can manifest themselves through nurturing and mentoring. The point here is that in many organizations, it is the case that the working environment is characterized by intense competition and driven solely by profits. However, emotional and spiritual intelligence can also result in higher profits because by targeting the latent potential of employees, it is possible to make them perform at their best. In other words, contemporary management thought is finally recognizing the fact that emotionally and spiritually intelligent managers are a boon and an asset to the organizations as they have the ability to get the best out of people in a manner that leads to a workplace that is fulfilling for the employees. Further, emotional, and spiritual intelligence are very much needed in these turbulent times when the obsession about profits alone has us into a situation where humanistic values have been abandoned in the pursuit of money and greed.

Linking emotional intelligence and spiritual behavior in banking sector

Despite reluctance on the part of organizational researchers to deal with the subjects of emotions or spirituality, recent researchers have begun to argue for the importance of exploring their relationship to workplace performance. Recent research, for example, has shown a positive relationship between emotional intelligence and workplace success. Similarly, it appears that spirituality is related to workplace performance or effectiveness. This paper explores the impacts of emotional intelligence and spirituality on workplace effectiveness, presents several theoretical models examining possible linkages among these variables, and, finally, presents several ideas for future research deriving from the models.

Limitations

This integrative literature review provides an overview and critique of the field of knowledge in banking industry related to emotional intelligence. This review is limited by the key phrases used for searching, the databases accessed, the frame and method of searching literature, availability of literature online and time constraints.

The limitations of the research should be noted that our sample belongs to financial sector of the economy, if more sectors were involved in the study the results could be more generalizable. Also, the generalizability of the study could be achieved if multi sampling technique is used and if the data is collected on the time series basis.

Conclusion and recommendations

As role models for their subordinates, managers and leaders in organizations should acquire the ability to manage, handle and control their own emotions as well as those of their staff so as to maintain a good working climate. Similarly, I suggest that employers can easily sense through their emotional intelligence to ascertain what emotional display is appropriate for the given situation. Due to the benefits offered by emotional intelligence, private organizations like banks have been able to identify that emotional intelligence and high job satisfaction can increase work productivity. In that regard, employees should be recognized and appreciated for their emotional intelligence. In conclusion, it can be said that emotional intelligence is an essential aspect for most organizations. Emotional intelligence and spiritual behaviors have a great impact on leadership effectiveness. Good leadership style may contribute to effective relationship between leaders and members.

Leaders are the key assets to any organization and if they are not given the right space and time to make a perfect blend of work and fun at workplace, then the sense of dis-engagement sets in the employees. Therefore, organizations today should actively look forward to emotional intelligence and spiritual behavior of employee`s and thus, create an impact on the performance of leaders and ultimately organizations, which directly affects the organization`s performance. Any leaders need to recognize their emotional intelligence and spiritual behaviors as its human capital. Leaders remain the most powerful contributors to any business and the drivers to its competitive position.

Here are the implication for the banking industry.

- The banking industry need to consider the issue of emotional intelligence and spiritual behaviors as key factor that engages their at work and hence, they should have it in mind when designing/developing the policy framework of their organization.
- Based on the research findings, it is imperative for the authorities of leaders of

banking sector to develop cultures that are well appreciated and consistent with the interest of the employees in order to gain their commitment, retain and engage them for the maximum periods.

Implication for future researcher:

Future research should make efforts to provide the responder with clear and proper instructions so that response errors are minimized.

Future research should consider letting a long-tenured individual rate the JOCS to ensure that the response reflects the cultural profile of the organization.

Future research might also consider using a different culture framework, or in line with the discussion, consider introducing organizational climate as a higher-level precursor of employee engagement.

Future research should ensure to adopt multilevel approaches for the different variables like climate, leadership style, HRM practices.

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SURVEY QUESTIONS TO MEASURE THE RELATIONSHIP BETWEEN EMOTIONAL INTELLIGENCE AND SPIRITUAL BEHAVIOR OF LEADERS(Appendix 1)

Spiritual behavior

- I have the ability to love and forgive others, regardless of gender, race or nationality.
- I find happiness and perfection in the light of attention to perfections and spirituality
- I consider work as a tool for creativity and self-confidence (not just for money)
- I feel I am connected to the source of the universe
- I enjoy religious and spiritual foundations as a source of power and guidance
- I control my thoughts and actions and try to improve my development
- My life is meaningful with a sense of value and purpose

I enjoy helping others

- I have the ability to stand up against public in the event of opposition to the fundamental principles of life
- I feel responsible and committed to my duties
- I pray and make efforts while facing problem
- I can express my mistakes with regard to my position
- In the face of difficulties and suffering, I believe that God helps me
- I have a sense of gratitude and thanksgiving in life
- I always feel that God is watching over my actions

Emotional Intelligence

- Emotions are one of the things that make my life worth living.
- Some of the major events of my life have led me to re-evaluate what is important and not important
- I find it hard to understand the non-verbal messages of other people.
- Other people find it easy to confide in me.
- I expect that I will do well on most things I try.
- I am aware of my emotions as I experience them

- I like to share my emotions with others
- When I experience a positive emotion, I know how to make it last
- I use good moods to help myself keep trying in the face of obstacles
- When I am faced with a challenge, I give up because I believe I will fail
- When I feel a change in emotions, I tend to come up with new ideas.
- When I feel a change in emotions, I tend to come up with new ideas.
- I am aware of the non-verbal messages other people send
- By looking at their facial expressions, I recognize the emotions people are experiencing
- I know what other people are feeling just by looking at them
- I help other people feel better when they are down