IMPACTS OF EMOTIONAL INTELLIGENCE AND SPIRITUAL INTELLIGENCE ON LEADERSHIP EFFECTIVENESS MEDIATED BY PERSONAL VALUES: A CONCEPTUAL FRAMEWORK

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ABSTRACT

Research on emotional intelligence (EI) and spiritual intelligence (SI) in the workplace is still in the early stage of HRD and Management fields. Particularly, these constructs have not been studied enough from the perspectives of personal values and leadership effectiveness. Successful leaders manage and guide employees by using their own preferred approaches, value subordinates' feelings about their work, and intervene appropriately to enhance their self-esteem and motivation. But, these issues have not been properly addressed in Management and HRD literature. This paper proposes a conceptual framework by showing the potential relationships existing among emotional intelligence, spiritual intelligence and leadership effectiveness, mediated by personal values. After conducting a review and analysis of relevant literature, the authors developed five propositions which could be tested through future empirical research. Future research may be conducted to identify the relationship existing among emotional intelligence and spiritual intelligence and personal values in different national cultural contexts. Organizational top management should consider making appropriate decisions for nurturing and developing emotional and spiritual intelligences among leaders and identify their value system that would make significant contributions to their performance effectiveness. Implications for future research and for professional practice are also discussed at the end.

Keywords: Emotional intelligence, Spiritual intelligence, Leadership effectiveness

INTRODUCTION

For many years, researchers, practitioners and policy makers have been studying various aspects of leadership effectiveness, and have agreed that today's business leaders must be equipped with multiple intelligences along with a set of positive values for achieving organizational success and growth (Osman-Gani & Anwar, 2014; Hooijberg et al., 2010; Hooijberg & Choi, 2001; Collins, 2001). Previous researchers have attempted to measure leadership effectiveness through using the values of integrity, trust and reliability, dominance, status seeking, self-acceptance, independence, empathy, and sociability (Allen, 2016; Gardner, 1993; Hopkins & Scott, 2016; Morrison, 2001; Palanski & Yammarino, 2007, 2009). In recent times, Hopkins and Scott (2016) also identified that management of cultural diversity adds value to leadership effectiveness, as handling different value systems in a contemporary socio-culturally diversified workplace is an essential skill for today's global leaders. In addition, Sinnema et al. (2016) investigated the relationship of leadership effectiveness and organizational support by considering the mediating functions of job satisfaction. The findings revealed that leadership effectiveness and perceived organizational support significantly relates to work ability where job satisfaction mediated these relationships. Studies on leadership effectiveness as a dependent variable are being continuously conducted (Day et al., 2004; Judge & Bono, 2000; Popper et al., 2004), but it is observed that empirical investigations from the perspectives of multiple intelligences (e.g. emotional intelligence, spiritual intelligence, social intelligence) have been significantly lacking. Furthermore, the mediation and moderation effects of personal values and relevant demographic factors are also absent in the leadership effectiveness literature (Avolio, 1999, 2005; London, 2002; Popper & Mayseless, 2007; Zacharatos et al., 2000).

This paper proposes to undertake research to narrow the existing gaps by empirically investigating the phenomena among today's potential business leaders. The outcome of the empirical study will significantly contribute to the advancement of current knowledge and development of new models of Leadership Effectiveness. The multiple objectives of such studies could be: developing professional practice materials and leadership assessment tools, organizational policy recommendations, development of LEI (Leadership Effectiveness Index), and new knowledge development through theory building and model constructing.

REVIEWS OF LITERATURE AND CONCEPTUAL FRAMEWORK
Theory of Multiple Intelligences (MI)

The multiple intelligences theory was proposed by Gardner (1983, 1999) that explained eight different skills that a person inherits or may culturally derive. This advocates that individuals have various MI when born; while some of their intelligences are potentially determined by the cultural and work environment in which they comply with every day (Green et al., 2005; Weller, 1999). Both emotional and spiritual intelligence are stem from the Gardner's (1999) interpersonal and intrapersonal intelligence of multiple intelligences.

Researchers found the contribution of multiple intelligences in the workplace by applying Multiple Intelligence Model (MIM) (Gardner, 1983; 1999) within organizational structures through the use of workshops, training sessions, and problem-solving sessions that can boost person's leadership skill, managing capacity and self-efficacy (Green et al., 2005; Martin, 2001; Weller, 1999). These could improve individual skills and promote creativity, both personally and within the teams to manage the organization. Gardner (1983) mentioned that human capacities,

abilities, and preferences, and the use of these capacities, abilities, and preferences vary within any work environment. So, the involvement of these intelligences can provide employees more capability and capacity to recognize their own skill in both positive and negative ways.

Sternberg (1985) proposed the theory of human intelligence which consists of three different intellectual abilities: analytic, creative, and practical. He also mentioned that these abilities are mutually dependent constructs, and every student demonstrates a distinctive blend of strengths in one, two, or all three ability categories.

Among various types of intelligences, the following two types (EI and SI) seems to be more relevant and could create great impacts in today's organizational leadership context, but they are also found to be understudied.

Emotional Intelligence (EI)

The concept of emotional intelligence has been studied in academic fields since early 1990s (Shipley, Jackson & Segrest, 2010). Prominent scholars like Goleman (1995, 1998), Mayer and Salovey (1990) emphasized on the importance of leaders' emotional intelligence (EI) on organizational performance. Beside emotional intelligence, another contemporary concept of spiritual intelligence is gaining attention among scholars and practitioners alike (Amran, 2009; Emmons, 2000; Nasel, 2004; Osman-Gani, & Anwar, 2014a; Wolman, 2001; Zohar & Marshall, 2000).

Researchers proposed various models for emotional intelligence. Most commonly used model was proposed by Goleman (1995), which consists of five major dimensions of emotional intelligence such as: self-awareness, self-regulations, self-motivation, empathy, and social skills. Goleman (2001) mentioned that the domain of EI can be considered based on two different attributes: personal competency and social competency. He categorized self-awareness, self-regulations and self-motivation as the personal competency of a human being and remaining two, empathy and social skills, are the social competency. Mayer and Salovey (1997) found three different fundamental areas of EI, which are: "*cognition (or thought), affect (including emotion), and motivation (or conation)*" (p. 4). Wisinger (1998) had also proposed a model with four dimensions (i.e. Self-Awareness, Self-Management, Social Awareness, and Relationship Management).Wong and Law (2002) proposed four dimensions of emotional intelligence, namely, self-emotional awareness, use of emotion, regulation of emotion and other's emotion appraisal.

Relationship of Emotional Intelligence and Leadership Effectiveness

Previous researches have studied to recognize the determinants of effective leadership from multiple aspects (Avolio, 1999, 2005; Bass, 1990; London, 2002; Popper & Mayseless, 2007; Yukl, 1998; Zacharatos et al., 2000). Leadership effectiveness has been defined as the ability to control, inspire and enable others to contribute to the effectiveness and success of the organizations of which they are members. Successful leaders manage and guide their own approaches; value subordinates feelings about their work situation, and interferes effectively to enhance their self-esteem (Cherniss, 2001). Some research have already explored that leadership competencies depend on many factors such as emotional intelligence, integrity, drive, spirituality, self-confidence, intelligence, and knowledge management (Yukl, 2013). The importance and rationality of the emotional activity among the employees are also found in the literature of organizational development (Ashforth & Humphrey, 1995). An emotionally sound person can

have better interpersonal communication through the process of understanding one's own and others' emotions. Salovey and Mayer (1990) defined emotional intelligence as an "*ability to monitor one's own and others' feelings and emotions, to discriminate among them, and to use this information to guide one's thinking and actions*" (p.189). Hence, emotional intelligence is the process of understanding of the person himself and others, as well as perceive and adapt with people nicely by means of immediate surroundings in order to be more successful in dealing with environmental demands (Bar-On, 2006).

In addition, the relationship between the emotional intelligence and leadership effectiveness were explored by some researchers (Amram, 2005; Batool, 2013; Kerr et al., 2006). The roles of emotional intelligence on leadership practices over their subordinates were explored within the organization (Barbuto & Barbach, 2006; Coetzee & Schaap, 2004; Higgs & Aikkien, 2003; Sosik & Megerian, 1999). But, very limited research is found that examined the integrated influence of multiple intelligences such as the relationship between spiritual intelligence and emotional intelligence (King, Mara & DeCicco, 2012) and on leadership effectiveness.

Spiritual Intelligence (SI)

The term 'spiritual intelligence' differs from the word 'spirituality'. To be spiritually intelligent, one should be aware from his or her own 'soul' rather than material 'body'. It requires the capacity to understand 'realization' of existence on earth. Elkins, Hedstrom, Hughes, Leaf and Saunders (1988) characterized spirituality as "*a way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, others, nature, life, and whatever one considers to be the Ultimate*" (p.10). Spiritual Intelligence is the appearance of these natural intrinsic spiritual worth through individuals' thoughts, approaches and behaviors. Spiritual intelligence is not relatively different from the term 'spirituality' which is being viewed as one of form of 'consciousness' (Mayer, 2000). Mayer (2000) was trying to observe both spirituality and spiritual intelligence as '*abstract reasoning*' (p.49). The definition derived by the Vaughan (2002) is mostly associated with the being present in the real world life by inner mind and soul. It is the ability of bottomless understanding of presence in the real world and awareness. Wolman (2001) independently claimed that "*understanding the context and meaning of our actions frees us to make conscious choices rather than enslaving us to respond reflexively to life's demands*" (p.3). Finally, Wigglesworth (2002, 2006) came out with a definition of spiritual intelligence as "*the ability to behave with Compassion and Wisdom while maintaining inner and outer peace (equanimity) regardless of the circumstances*" (p.5).

However, King (2008) mentioned spiritual intelligence as the psychological ability which contributes to the awareness, assimilation, and adaptive application of the nonmaterial and transcendent aspects of person's existence that reflect their inner existential reflection, enrichment of meaning, recognition of a transcendent self, and mastery of spiritual states. He has developed the measurement scales to identify individual levels of SI and showed empirical support for this, as was done for EQ, CQ and IQ by other scholars.

King (2008) suggested four main components of spiritual intelligence:
(a) *Critical Existential Thinking* (CET): the capability to significantly contemplate meaning, purpose, and other existential/metaphysical issues (e.g., existence, reality, death, the universe); and to come to original existential conclusions or philosophies; also the capacity to reflect non-existential issues in relation to a person's existence to death.
(b) *Personal Meaning Production* (PMT): the capacity to draw from individual meaning and purpose from all material and mental experiences, as well as the capacity to create and master (i.e., live according to) a life purpose. This is the aptitude for realizing the practical and psychological experience as being a person's existence.
(c) *Transcendental Awareness* (TA): the capacity to recognize transcendent patterns of the self (i.e., a transpersonal or transcendent self), of others, and of the physical world (e.g., holism, non-materialism) during normal states of realization, along with the competence to identify their connection to one's self and to the physical.
(d) *Conscious State Expansion* (CSE): the capacity to enter and exit higher/spiritual states of consciousness at one's own discretion (as in deep consideration or indication, contemplation, prayer, etc.).

Relationship of Spiritual Intelligence and Leadership Effectiveness
Zohar (2005) stated that spiritual intelligence (SI) is the innate ability of the human brain and psyche to draw from its deepest resources and from the heart of the universe itself. Spiritual intelligence develops a person's ego, pain and suffering through the practice and vision for whatever a person does (Hosseini et al., 2010). It represents a person's personal attributes to his or her characteristics that would be revealed by their own attitudes toward spirituality. Spiritual devotion explains inner concerns towards a person's 'life' and 'soul' through their beliefs, values and practices.

Many researchers examined the relationship between spiritual intelligence with leadership skills (Reave, 2005; Lynton et al., 2009; Zandi et al., 2015) and also between spiritual intelligence and type of leadership (Yong, 2013). In addition, some researchers also looked on to the relationship between the roles of personal values with the leadership practices of managers and their success (Bruno & Lay, 2008; Dean, 2012). Spiritual experience generates a deep insight that enables a person to cope well at work and choose creative new solutions to issues of organizations and their own life (Doostar et al., 2012). George (2006) claimed that SI helps in identifying and aligning personal values of the employee with a clear sense of purpose. He also highlighted that with the help of spiritual experiences employees would be able to recognize a high level of integrity, understanding of "*true cause*" (p. 3). This was supported by Javadein, Neshan and Moradi-Moghaddam (2015) who mentioned that spiritual intelligence can help to reduce stress and keep staff more focused on their work, leading to customer satisfaction.

Personal Values (PV) and Leadership Effectiveness
Personal values are identified as direction where individuals are committed and loyal, which affects their behaviour (Theodorson & Achilles, 1969). Values were also defined by Rokeach (1973) as "*an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence*" (p.5). Later on Schwartz (1999), defined personal values as "*conceptions of the desirable that guide the*

way social actors (e.g., organizational leaders, policy-makers, individual persons) select actions, evaluate people and events, and explain their actions and evaluations" (p.24).

A number of values are for individuals, but a few of them extensively manipulate the behaviour. Personal value system is a permanent perceptual framework which figures out and affects the general nature of an individual's behaviour (Anbalagan, 1989). Therefore, the values refer to the way in which people evaluate their activities or outcomes and guide to a person's intentions and actions (Kaushal & Janjhua, 2011).

Overall, values are considered as comparatively established criteria that people exercise to assess their own and others' behaviour across situations. For this reason, this study will investigate empirically the mediating effects of personal values among the relationships of EI, SI and leadership effectiveness. Based on the above literature reviews, the following conceptual framework is proposed to guide future empirical investigations:
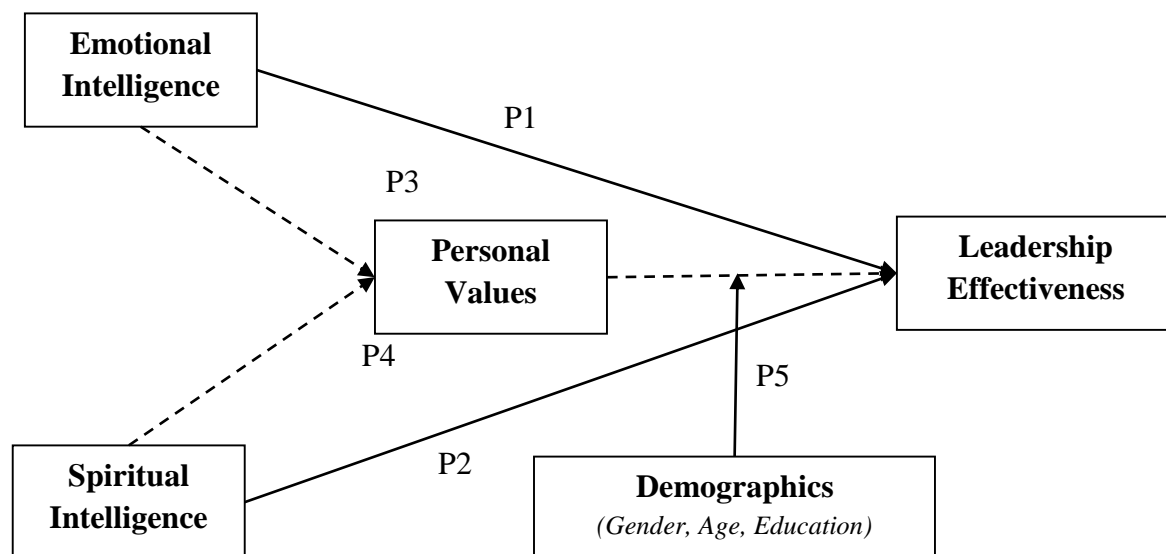

Figure 1. Conceptual Framework of Research

Research Propositions
After reviewing the literature, the paper presents five propositions:
Proposition 1: A significant relationship will be identified between Emotional intelligence and leadership effectiveness.
Proposition 2: A significant relationship will be identified between Spiritual Intelligence and leadership effectiveness.
Proposition 3: The relationship between Emotional intelligence and leadership effectiveness will be significantly mediated by leaders' personal values.
Proposition 4: The relationship between Spiritual intelligence and leadership effectiveness will be significantly mediated by leaders' personal values.
Proposition 5: The relationship between personal values and leadership effectiveness will be moderated by relevant demographic factors.

PROPOSED RESEARCH METHODS

The proposed empirical research will apply mixed methods approaches to achieve its objectives. In the first stage of the study, the researchers will conduct in-depth interviews with selected leaders/managers and their subordinates taken from both manufacturing and service industries. In the second phase of this project, a pilot study will be carried out to check the reliability and validity of the research instrument to be developed for conducting the empirical investigations. For selection of representative samples from the two major business sectors, proportionate stratified simple random sampling procedure will be followed for the selection of the respondents from few countries. A validated structured research instrument will be personally administered on the selected representative sample. The survey questionnaire (research instrument) will be used to measure the relevant constructs of the study: such as emotional intelligence, spirituality intelligence, and personal values and leadership effectiveness. These items will be measured by using five-point Likert type scale ranging from 1 (strongly disagree) to 5 (strongly agree). The last part of the questionnaire will be designed to collect respondents' demographic information. The exploratory factor analysis (EFA) and confirmatory factor analysis (CFA) will be performed to determine the validity of the research constructs. Reliability analyses will be conducted on the research instrument and Cronbach's alpha values will be computed to test for reliability. Beside these, structural equation modeling (SEM) technique will be applied to test the best fit of the proposed model. In addition, the mediation tests of personal values construct and the moderation role demographic factors will be conducted on leadership effectiveness of business leaders.

Implications for HRD Research and Professional Practice

Over the past 15 years, new technology has allowed breakthroughs in brain research that has increased our understanding about the mutual interaction between feelings (affect) and cognition (thought). The concepts of emotional intelligence and spiritual intelligence are factors of influencing leaders within the organization. Researchers of HRD should provide more focus on the development of these factors which has significant impacts on the increase of leaders' emotional and spiritual capabilities/intelligences. Thus, individuals working in an organization can identify and recognize themselves as a greater part of organizational development and growth. The development of leaders to possess the abilities, competencies and traits which would enable them to recognize, manage, and mobilize their emotions and spiritual domain, should be the responsibilities of HRD professionals.

Leadership effectiveness has significant influence over organizational overall performance. The literature shows the major links between the employee's emotional and spiritual capacity to their own performance. Thus organizational leaders should be more concerned in this regard. Research suggests that organization can get advantages from letting employees use their stronger interpersonal and intrapersonal intelligences (Gardner, 1999) in ways that support better learning, teamwork, cooperation, critical thinking, problem solving, and successful association building within an ever changing, diverse and global work environment (Green et al., 2005). This freedom will enable employees to have a greater opportunity to participate in the organizational development and profit maximization activities.

It would be vital for HRD professionals to develop relevant interventions for increasing the levels of EI and SI dimensions that are lacking, and thereby helping to enhance the leadership effectiveness. Propositions from this paper may create awareness and interests about the significance of conducting more research on EI, SI and leadership effectiveness by incorporating other variables/constructs of interests. Further studies can be developed to identify appropriate HRD policies and strategies that may cater to the development of employees' emotional and spiritual capabilities. It is also hoped that this research findings may create awareness and interests among HR professionals in terms of recruitment and selection of leaders with these capabilities. Organizational top management should conduct proper training and development, mentoring, coaching and use other psychological measures to increase the level of manager's EI and SI. Findings of such studies would provide guidance for using different strategies for the development of emotional and spiritual literacy by taking into account of the EI, SI and leadership style. Finally, this paper would add knowledge to the existing literature on the study of emotional intelligence, spiritual intelligence, personal values and leadership effectiveness particularly for the business and industries in Asia.

Moreover, future researchers can also study the mediation effects of knowledge sharing and ethical behaviour in the relationship between EI, SI and leadership effectiveness. Employee ethical behavior and knowledge sharing attitude may vary from the perspectives of individual culture and organization. Thus further studies could fill the research gaps in these aspects. Hopefully, this paper would raise the levels of interests among scholars to conduct more emotional and spirituality related studies that may contribute to the new dimensions organizational management, particularly in the contexts of recent episodes of corporate scandals and ethical violations. In this regard, this paper could be a stepping stone for conducting further studies in relevant fields of studies for advancing the knowledge.

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