



RELATIONSHIP BETWEEN EMOTIONAL INTELLIGENCE AND SPIRITUAL QUOTIENT OF EXECUTIVES

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Abstract

This study investigates the relationships of ten dimensions of Emotional Intelligence (EI), namely Self awareness, Empathy, Self motivation, Emotional stability, Managerial actions, Integrity, Self development, Value orientation, Commitment and Altruistic behavior with Spiritual Quotient (SQ) among Executives. Data for this study were collected using a questionnaire instrument from 550 employees in NLC working as executives. The frequency distribution and chi-square analysis were used to evaluate the status of EI. Most of the executives were found with low EI and the significant difference in the level of EI was found. The relationship between EI and SQ was analyzed using Canonical correlation analysis. From the results of the canonical correlation, it was found that there was a negative relationship between EI and SQ. Further, Transactional model along with Transformational mode, Transformational mode and development mode tend to negatively influence all of the EI dimensions. From the results of the correlation analysis, it was found that existed a there negative relationship between overall spiritual quotient and emotional intelligence among executives at workplace.

Keywords: Emotional intelligence, Spiritual quotient, Canonical Correlation.



Introduction

'Emotional intelligence' was first described as a form of social intelligence 'that involves the ability to monitor one's own and others' feelings and emotions, to distinguish among them and to use this information to guide one's thinking and actions'. Emotional intelligence is nothing but a connection between personality, cognition and emotion. Among various critiques on the comprehension of emotional intelligence, Offermann, Bailey, Vasilopoulos, Seal and Sass [1] quoted Aristotle as defining emotional intelligence as "the rare skill to be angry with the right person, to the right degree and at the right time, for the right purpose and the right way in any domain of life. The spirituality, on the other hand, among employees at top levels like executives is not a form of leadership but recognizes those who integrate personal meanings of spirituality into their preferred leadership practice in appropriate ways for their own well-being and the wellbeing of their organizations. In this scenario, an attempt is made in this paper to explore the relationship between Emotional Intelligence and Spiritual Quotient among employees at the executive cadre.

Review of Literature

The concept of emotional intelligence was primarily developed by Salovey and Mayer [2]. According to them, emotional intelligence, which is rooted to social intelligence, could be applied to emotional problems in social situations, to facilitate in involvement of the social intelligence. Jorden, Ashkanasy, Hartel and Hooper [3], differ from emotional intelligence approaches proposed by Mayer, Salovey and Caruso [4], focus on the emotional aspect of perception. That is, they focus on the relation of intelligence with both emotion and cognition.

Golemen [5], who has a popular approach to emotional intelligence, builds emotional intelligence upon the factors of motivation and empathy. For Jorden, Ashkanasy, Hartel and Hooper [6] these factors clearly go beyond, Salovey and Mayer's [7] definition of emotional intelligence. Bar-on [8] includes three factors considered as facilitators of emotional intelligence such as 'happiness', 'optimism' and 'self-actualization'. Palmer and Stough [9] develop another emotional intelligence model. This model consists of emotional "recognition and expression", "undertaking emotions", "emotions' direct cognition", "emotional management" and "emotional control dimensions." Another mixed model is developed by Cooper and Sawaf [10]. Their model is composed of four major factors, namely "emotional literacy", "emotional fitness", "emotional depth" and lastly "emotional alchemy".

Spirituality provides organisations and employees with an entirely different way of knowing and experiencing work [11]. Harmer and Fallon [12], in their article, explore and propose a hierarchical relationship between workplace emotional intelligence and employee spirituality. An explanation of how spirituality and an employee's spiritual practice can enhance the demonstration of emotional intelligence at work is provided. Aburdene [13] explored the relationship between the effective application of emotional intelligence at work and another emerging indicator of enhanced organizational performance: workplace spirituality. The article commences with a summary of how the current business trend of developing greater employee emotional awareness and intelligence provides employees with the



psychological grounding to explore the more complex aspects of individual and collective spiritual experience. The article then outlines how an employee's spiritual practice can further enhance their workplace emotional awareness and intelligence, and concludes with possible future directions of spirituality research in the areas of employee attraction, engagement and retention. According to Dy-Liacco, Kennedy, Parker and Piedmont [14], spirituality like emotional intelligence is an increasingly popular topic in both academic and mainstream literature.

Using the manifestation of workplace emotional intelligence as an example, the very definition of 'Emotional Intelligence' is often defined as thinking with emotion and effectively communicating the outcome of that thinking [15], [16]. Adopting this definition, therefore, the effective demonstration of emotional intelligence at work would require an individual to simultaneously possess a high capacity of each aforementioned developmental lines underpinning human potential. A similar logic applies when an individual considers the intentional development of his or her spiritual ("what is my ultimate concern?") experience. From spiritual perspective, the capabilities underpinning effective emotional intelligence form one – of many – aspects underpinning an individual's spiritual development [17].

The spiritual dimension of organizational life has been explored more formally through research. Duchon and Plowman [18] demonstrated that work unit performance is positively associated with work unit spirituality. Dent, Higgins, and Wharff [19] reviewed 85 scholarly articles and found that most of them hypothesized a correlation between productivity and spirituality. They have pointed out the need for "a comprehensive and integrated theory of leadership that acknowledges leaders as complex beings who mature and develop over time in relationship to spiritual, emotional, cognitive, social, and physical domains." Marty [20] believed "spirituality has become an advertised instrument for helping individuals cope with and interpret their place in the stressed world of business and commerce.

According to Fulton [21], spiritual quotient also leads to an enhanced ability to find joy in the small things in life and make it easier to remain focused. Mindfulness practices, in particular, encourage the examination of the small details of experience and lead to greater sensitivity to the fullness of life. Rather than requiring constant stimulation or excitement, the mindful person finds richness even in the mundane. In the counseling session, this means that the counselor is able to remain attentive to and interested in the client even under demanding circumstances. Being fully engaged with the client in this way lays the groundwork for a strong working relationship and energizes the counselor, which leads to greater overall passion for the work.

Vaughan [22] defined spiritual intelligence as a capacity for a deep understanding of existential questions and insight into multiple levels of consciousness. He also stated that the rational or goal behind the spirituality is to calm the mind and integrate our lower self (ego, personality, body) with the higher aspects of our being (higher self, Soul, Spirit) to gain greater spiritual awareness and, in turn, its practices though spirituality or spiritual quotient exist in all traditions and cultures in varying forms and degrees since times immemorial.

A discussion of spirituality within the workplace is a taboo topic [23] (Milliman, Czaplewski, & Ferguson, 2003). However, the integration of emotional



intelligence based principles and activities within organizations provide employees with additional skills to better understand and integrate their personal spiritual experience into their work. Spirituality provides organizations and employees with an entirely different way of knowing and experiencing work [11]. away of experiencing work that does result in measurable market advantage [13].

Spirituality is often defined as an awareness of a Being or Force that transcends the material aspects of life [24]. As such, a spiritual 'life' engenders self-development related to spirituality; encompassing aspects of self-awareness, existentialism, religiosity and life purpose, morality and ethics, peace with oneself, and self-actualization. Furthermore, the spiritual 'seeker' is an individual (and employee) who actively considers and pursues a spiritual life. Spirituality has been characterized as a core characteristic of healthy people [25] and, more recently of high performing employees and organizations [13], [26], [27] & [28].

Statement of the Problem

For decades, there have been many researches on the issues of emotional intelligence in the fields of management, leadership and organizational behavior. However notable relationship between intelligence and spiritual quotient is not seen in these researches. Further there is no extensive study focusing on exploring the relationship between the effective application of emotional intelligence at work. And another emerging indicator of enhanced organizational performance is workplace spirituality.

Although it has been noticed that spiritual practices like mindful meditation, non-attachment, and compassion can be used to improve the intelligence level of a person, particularly intelligence level connecting personality, cognition and emotion in workplace, relatively limited research has been conducted in this area. Hence the present research is undertaken to fathom the relationship between emotional intelligence and spiritual quotient among people in the workplace.

Objectives of the Study

The present research article is carried out with objective of finding out the status of emotional intelligence as well as identifying the influence of spiritual quotient on emotional intelligence among employees working as executives in the NLC.

Hypothesis

The following null hypotheses are framed for the present study:

- (a) Employees at the executive level tend to possess high emotional intelligence.
- (b) There is no significant relationship between emotional intelligence and spiritual quotient among the Executives.

Methodology Sample

A sample for the study is executives working in Neyveli Lignite Corporation (NLC), a public sector undertaking engaged in power generation. For selection of respondent for the survey, a random sampling technique was used to record the



responses about occupational stress and spiritual practices. A total 600 questionnaires were distributed to the NLC employees in executive level and , out of these 550 questionnaires were returned. All the returned questionnaires were found with required information and hence completely usable.

Measurement of Variables

The variables for the present work is emotional intelligence and spiritual quotient among executives. To measure the emotional intelligence among the executives, a scale of 34 items with values ranging from 1 (strongly disagree), 2 (disagree), 3 (neither disagree nor agree - Neutral), 4 (agree) to 5 (strongly agree) for each item were used. These 34 items relate to 10 factors of emotional intelligence: Self awareness, Empathy, Self motivation, Emotional stability, Managerial actions, Integrity, Self development, Value orientation, Commitment and Altruistic behavior.

The spiritual measurement scale developed by Rojas [29] is used to measure the spiritual practices of the executives. There are 39 items in the scale with value ranging from 1 (strongly disagree), 2 (disagree), 3 (agree) and 4 (strongly agree) relating to 13 aspects, namely Fulfillment of self, Self determination, Self control, Discovery of self, Enrichment of self, Partnership mode, Small group mode, Organizational mode, Development mode, Ideopraxis. The value for 'neither disagree nor agree' is 2.5 (97.5 for all 39 items are pooled together). The scores of each factor is the sum of the scores of items that belong to that factor.

Statistical Tool

The status of emotional intelligence among executives is evaluated using frequency distribution and one-sample chi-square analysis. The executives are first grouped into three groups, namely low, moderate and high EI groups. The relationship between EI and SQ is analyzed using Canonical correlation analysis. The canonical correlation analysis produces the canonical function. The canonical function is the relationship between linear composites (also called canonical variates). Each canonical function has two canonical variates, one for dependent and another for independent. The strength of relationship between two canonical variates is given by canonical correlation. The significant canonical function of canonical variates with high explained variances in the respective data set is considered for identifying the related variables between the sets. The canonical analysis further provides canonical loadings, which is nothing but simple correlation of dependent and independent variables of variables with their respective canonical variates. A variable is considered to be correlated with a canonical function if canonical loading of the variables with the function is 0.40.



Results and Discussion

Table I: Status of Emotional Intelligence among Executives (N = 550)

Dimensions of Emotional Intelligence	Level of Emotional Intelligence			Chi-Square [#] (DF = 2)
	Low	Moderate	High	
Self-awareness	324 (58.9)	71 (12.9)	155 (28.2)	181.14**
Empathy	311 (56.5)	90 (16.4)	149 (27.1)	142.85**
Self motivation	113 (20.5)	239 (43.5)	198 (36.0)	45.06**
Emotional stability	313 (56.9)	75 (13.6)	162 (29.5)	158.21**
Managing relations	279 (50.7)	115 (20.9)	156 (28.4)	79.47**
Integrity	324 (58.9)	67 (12.2)	159 (28.9)	184.98**
Self development	330 (60.0)	65 (11.8)	155 (28.2)	198.09**
Value orientation	296 (53.8)	75 (13.6)	179 (32.5)	133.36**
Commitment	312 (56.7)	86 (15.6)	152 (27.6)	147.33**
Altruistic behaviour	317 (57.6)	81 (14.7)	152 (27.6)	159.93**
Total Occupational Stress	346 (62.9)	43 (7.8)	161 (29.3)	254.47**

Source: Primary Data

[#]One Sample Chi-square test; **Significant at 1% level
Figures in brackets are percentages to total sample.

It can be seen from Table I that the level of EI in respect of Self awareness, Empathy, Emotional stability, Managerial actions, Integrity, Self development, Value orientation, Commitment and Altruistic behavior is low among 58.9%, 56.5%, 56.9%, 50.7%, 58.9%, 60.0%, 53.8%, 56.7% and 57.6% of the executives. However, EI in terms of Self motivation is moderate for 43.5% and high for 36.0% of the executives. However, overall EI is found to be low among 62.9% of the executives. From one sample test of chi-square values, which are significant for all dimensions of occupational stress as well as for total occupational stress, it is apparent that there is a significant difference in the level of Emotional Intelligence (low, moderate and high) among executives.



**Table II: Significance of the Overall Model fit for Canonical Correlation
between
Emotional Intelligence Dimensions and SQ Dimensions**

Canonical Function	Canonical R	Canonical R ² (Eigenvalue)	Chi-Square	df	p-Value	Wilks Lambda
1	0.5506	0.3031	646.58	130	0.0000	0.3000
2	0.4874	0.2376	452.63	108	0.0000	0.4305
3	0.4221	0.1782	306.96	88	0.0000	0.5646
4	0.3507	0.1230	201.60	70	0.0000	0.6870
5	0.2855	0.0815	131.13	54	0.0000	0.7833
6	0.2408	0.0580	85.48	40	0.0000	0.8528
7	0.2093	0.0438	53.39	28	0.0027	0.9054
8	0.1836	0.0337	29.32	18	0.0446	0.9469
9	0.1134	0.0129	10.91	10	0.3643	0.9799
10	0.0858	0.0074	3.96	4	0.4109	0.9926

Source: Primary Data

Table II presents the canonical functions for EI and SQ. An observation of the table shows that there are eight significant pairs of canonical relationships between EI and SQ. However, the first canonical function is found to be the most valid and appropriate one for interpretation as 70.6 per cent of the variance in EI and 38.9 per cent of the variance in SQ is explained by the respective first canonical variates.



Table III: Canonical Loadings of Emotional Intelligence Dimensions and Spiritual Quotient Dimensions with First Canonical Function

Variables	Canonical Loadings with First Function
Emotional Intelligence Dimensions	
Self-awareness	0.9264
Empathy	0.8991
Self motivation	0.8699
Emotional stability	0.8430
Managing relations	0.8977
Integrity	0.8821
Self development	0.8204
Value orientation	0.7098
Commitment	0.7452
Altruistic behaviour	0.7790
Explained Variance of First Canonical Variate	0.7057
Spiritual Quotient Dimensions	
Fulfilment of self	-0.5811
Self determination	-0.5918
Self control	-0.6982
Discovery of self	-0.6034
Enrichment of self	-0.7091
Partnership mode	-0.3885
Small group mode	-0.4625
Organizational mode	-0.3103
Development mode	-0.7241
Ideopraxis	-0.4674
Transactional mode	-0.7995
Transformational mode	-0.7600
Transfigurational mode	-0.7684
Explained Variance of First Canonical Variate	0.3887

Source: Primary Data

From the examination of the Table III, canonical loadings of all EI dimensions with first canonical function is very high. Among the SQ dimensions, the canonical loading of Transactional mode is high followed by Transfiguration mode, Transfiguration model, Development mode, Enrichment of self and Self control. Further, canonical loadings of all other remaining SQ dimensions except that of Organizational mode and Partnership mode are above 0.40. So, it is evident that Transactional mode along with Transfiguration mode, Transformational model, Development mode, Enrichment of self and Self control have a high negative influence on Emotional Intelligence.



Table IV: Correlation between Emotional Intelligence Dimensions and Overall Spiritual Quotient

Dimensions of Emotional Intelligence	Correlation	t-value
Self-awareness	-0.4145	-10.66**
Empathy	-0.4484	-11.74**
Self motivation	-0.4060	-10.40**
Emotional stability	-0.4149	-10.68**
Managing relations	-0.4755	-12.65**
Integrity	-0.3791	-9.59**
Self development	-0.3891	-9.89**
Value orientation	-0.3275	-8.11**
Commitment	-0.3627	-9.11**
Altruistic behaviour	-0.3969	-10.12**
Total Occupational Stress	-0.4417	-11.53**

Source: Primary Data; **Significant at 1% level.

The results of simple correlation of all EI dimensions with overall SQ, results of which are given in Table IV, have also revealed a significant negative relationship between EI and SQ..

Conclusion

In this research article, the status of EI and relationship between EI and SQ among the employees in executive cadre are examined. Frequency distribution analysis along with one-sample chi-square test is carried out to evaluate the status of EI. It is found that EI in respect of all except 'self motivation' is low among majority of the executives. To find out the relationship between EI dimensions and SQ dimensions, a multivariate technique, called canonical correlation is carried out. A strong negative relationship between all EI dimensions and all SQ dimensions except "Partnership mode" and "Organizational model" is found from the results of canonical correlation analysis. The relationship of EI with overall SQ is evaluated using simple correlation and the significant and negative causal relationship between EI and overall SQ is found from the results.



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