

Impact of Manager's Emotional Intelligence and Spirituality on Transformational Leadership in Retail Sector: An Empirical Study in Pune.

Prof. Rachana Dubey

*Research Guide, Research Centre- Dr. D. Y. Patil Institute of
Mgt Studies, Pune.*

Prof. Ramandeep Pabla

Research Scholar, Dr. D. Y. Patil Institute of Mgt Studies, Pune.

Prof. Lalit Prasad

Research Scholar, Dr. D. Y. Patil Institute of Mgt Studies, Pune.

Abstract

This study aims to investigate the impact of emotional intelligence and spirituality on transformational leadership in the retail sector. The study uses the descriptive analytical approach since such approach is suitable for studying the relationship among emotional intelligence, spirituality and transformational leadership. Transformational leadership theory is well documented and the subject of considerable research. Four components, known as the four I's, made up transformational leadership; (a) idealized influence, (b) inspirational motivation, (c) intellectual stimulation, and (d) individualized consideration. Most transformational leadership research has focused on leadership behaviour related to these four components, but little has been done to gain a deeper understanding of the spirit of transformational leadership that motivates this behaviour.

The researchers selected a convenient sample totalling 100 employees of Big Bazaar and other retail outlets in Pune. The questionnaire was distributed over the sample, 82 were collected that is 82% of the whole sample.

The results of stepwise regression show that emotional intelligence and spirituality are highly significant in their relationship

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to this leadership style and, therefore, have potential to be strong motivators of transformational leadership.

Keywords: Transformational Leadership, Emotional Intelligence, Spirituality, Retail Sector

1. Introduction

Retail is crucial to the economies of most countries, mainly because of its large scale at all levels; local, national and even international. The retailing sector in India has undergone continuous and significant change over the last few decades. New facilities ranging from superstores to retail warehouses have widened the retail landscape. It is often being hailed as one of the sunrise sectors in the economy. AT Kearney, the well-known international management consultancy, recently identified India as the 'second most attractive retail destination' globally from among thirty emergent markets. It has made India the cause of a good deal of excitement and the cynosure of many foreign eyes.

With a contribution of 14% to the national GDP and employing 7% of the total workforce (only agriculture employs more) in the country, the retail industry is definitely one of the pillars of the Indian economy. Trade or retailing is the single largest component of the services sector in terms of contribution to GDP. Its massive share of 14% is double the figure of the next largest broad economic activity in the sector.

This industry is subject to various problems and challenges. First, intense competition has resulted in price wars between foreign and local retailers. The domestic retailers in order to meet the challenges of globalization and changes in customer demands and shopping patterns need to maintain infrastructural facilities like spacious shopping areas, attractive and trendy products, and ample parking space. Indian customers in addition to being price- and quality-conscious, also care about the service they receive in stores. According to a study, 75% of customer purchase decisions are influenced by the service the customer receives.

In order to provide better services to customers with the expansion of the retail industry, the issue of how retailers strive to capture and retain their best staff becomes relevant. The effort and contribution of employees is a key competitive advantage and is crucial to the success of the firm (Bent & Freathy, 1997). In any institution, be it in the retail industry or any other industry, it is important for management to increase workers' productivity by allowing workers to achieve their maximum potential. Keeping sales people inspired is one of the most difficult tasks faced by retail organizations.

In the retail sector, employees have a direct impact on the customer, and the employee-customer relationship is an important consideration in a company's success. Salespeople deal directly with customers, so salespeople's attitudes, behaviour, and how they treat customers will determine whether customers will be loyal to a particular retailer. Companies spend huge sum of money every year recruiting, training and compensating their sales personnel in an effort to inspire them to perform well and thus increase company profits. An unmotivated workforce could lead to high sales force supervision costs, high absenteeism, and high turnover rates. In India sales jobs are far from exciting, and the majority of retailers employ a large number of poorly paid part-time staff, which may contribute to low morale and high turnover. Organizations, regardless of their size, are facing retention challenges (Ramlall, 2004). Sempene (2002) mentioned that voluntary turnover is a major problem for companies in India and that job-hopping has become a part of the country's culture.

Therefore, this industry requires such corporate leaders who understand that leaders must do more than just manage as they equip followers to deal with uncertainty and take on more responsibility. To be successful in this role, leaders must become change agents who inspire, motivate, and energize followers to attain higher levels of performance and responsibility, as has been modeled at Big Bazaar. This kind of leadership is what Bass (1985) called transformational leadership.

Transformational leadership theory has emerged as one of the dominant leadership paradigms. It is well documented and the subject of considerable research (Avolio & Bass, 1988; Bass, 1990; Bass & Avolio, 1993). Four components, known as the four I's, made up transformational leadership; (a) charisma or idealized influence, (b) inspirational motivation, (c) intellectual stimulation, and (d) individualized consideration. Most transformational leadership research has focused on these four components and how they impact what transformational leaders do.

This paper goes beyond the "doing" of leadership to better understand the "being" of leadership. The research outlined in this paper was carried out with 82 employees of Big Bazaar and other retail outlets in Pune. The purpose of the study was to measure the impact of spirituality (Beazley, 1997; Briskin, 1998; Fairholm, 2001; Handy, 1998; Moxley, 2000), emotional intelligence (Goleman, 1995, 1998; Mayer, Caruso, & Salovey, 1999; Sosik & Megerian, 1999) on

transformational leadership. This empirical research was, in essence, looking at two constructs that can be associated with the very spirit of leadership and not simply the behaviour of those in leadership.

2. Research Problem : Managerial work within any organization requires the existence of effective leadership that can guide employees at work and can also lead individuals to achieve their common goals, which forces organizations to pay more attention to human element and behavior. Due to many conflicts between individuals within organizations and the increased conflicts and disputes which affect the organizations progress, the focus on concept of emotional intelligence and spirituality is essential due to its positive impact on organizations lives, which requires that further efforts should be exerted in this framework for revealing the role of emotional intelligence and spirituality in leadership (transformational leadership) and organizations' environment.

The study attempts to identify the impact of managers' emotional intelligence and spirituality on transformational leadership of retail sector in Pune and hence the research problem can be determined in the following questions.

³⁵₁₇ Is there any impact of managers' emotional intelligence and spirituality on the transformational leadership in the retail outlets of Pune from employee's perspective?

³⁵₁₇ Is there any significant differences towards the impact of managers' emotional intelligence and spirituality on transformational leadership in retail outlets of Pune due to their demographic variables.(Education, Age, Sex, Marital Status and experiences)?

2.1 Significance of Research: The research results may be helpful in understanding the practical work environment which helps to modify, develop the behaviors at work which will improve the work output and as well as understanding the human behavior.

2.2 Research Objectives: The research aims to find the following objectives:

³⁵₁₇ To verify the relationship among emotional intelligence, spirituality and transformational leadership in the retail outlets of Pune , through the components of emotional intelligence (self awareness, emotions control, motivation, social skills, empathy) and spirituality (religious spirituality & secular spirituality) on the transformational leadership (idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration)

³⁵₁₇ To understand the employees' demographic variables, sex, age, education, marital status and experience have an impact on the relationship among spirituality, emotional intelligence and transformational leadership.

³⁵₁₇ To give suggestions for those who are concerned in improving managerial behaviour that helps to improve the leadership quality.

3. Research Hypothesis:

Hypothesis 01: There is a significant impact of managers' emotional intelligence on transformational leadership in retail outlets of Pune.

Hypothesis 02: There is a significant impact of spirituality on transformational leadership in retail outlets of Pune.

Hypothesis 03: There are no statistical significant differences of impact of managers' emotional intelligence and spirituality on transformational leadership due to the demographic variables, sex, age, educational qualification, marital status and years of experiences.

4. Literature Review

This literature review looks first at previous research on transformational leadership to understand its impact on followers and entire organizations. Special attention is given to research that examines the deeper connection transformational leaders seem to have with followers. This naturally leads to a review of literature dealing with the two internal dynamics of transformational leadership—spirituality and emotional intelligence to see if previous research supports a theoretical or conceptual relationship between these internal dynamics and transformational leadership.

Transformational Leadership

Transformational leadership theory emerged from the work of Bass (1985), who built on Burns' (1978) original concept of transforming leaders. This theory sought to explain the unique connection between leaders and followers that results in extraordinary performance and accomplishments in both individual followers and entire organizations (Yammarino & Dubinsky, 1994). Transformational leadership goes beyond follower's immediate needs, which can be met through transactional rewards, to deeper issues of follower development that move followers from concerns for mere existence to concerns associated with achievement and growth (Avolio et al., 1991). Transformational leadership theory is now well documented and has

been the subject of considerable research (Avolio & Bass, 1988; Bass, 1990; Bass & Avolio, 1993).

One of the most prominent developments in the investigation of transformational leadership is the confirmation of its utility for increasing organizational satisfaction, commitment, and effectiveness (Bass, 2000). Empirical research by Masi and Cooke (2000) compared the impact of transformational leadership and transactional leadership on follower motivation, empowerment, and commitment to quality. They found transformational leadership tends to empower and motivate followers while transactional leadership, which focuses on rewards or the threat of withholding rewards (Bass & Avolio, 1990), tends to suppress follower commitment to both quality and productivity.

The inspirational nature of transformational leadership was confirmed in a study by Berson, Shamir, Avolio, and Popper (2001), who measured the inspirational strength of the vision statements of 141 leaders. Their factor analysis showed that optimism and confidence were the dominant themes defining the inspirational strength of a vision statement. Leaders perceived by followers and/or peers as transformational produced vision statements that were rated to be more inspirational in terms of optimism and confidence. Transactional leadership, however, was only marginally related to optimistic and confident vision casting for followers by the leader.

Rather than focus on managing day-to-day operations, transformational leaders work to maintain and communicate a group, department, or organizational vision. Transformational leaders are interested in developing followers and they move people from basic security concerns to deeper concerns associated with personal and corporate growth and development (Avolio et al., 1991). Followers of transformational leaders often exert extra effort, form higher performing work groups, and receive higher ratings of effectiveness and performance (Bass, 1985; Yammarino & Bass, 1990; Yammarino et al., 1993). Transformational leadership's ability to increase individual and group performance is not limited to military, production, or service organizations. As Bass (2000) suggests, transformational leadership has similar effects in learning institutions and is considered necessary to deal with the myriad of problems facing schools in the 21st century. Bass' conclusion is confirmed in research showing teachers were more highly motivated if they perceived their school's principal to be a transformational leader (Ingram, 1997).

As the literature has shown, the operation of transformational leadership factors in a leader can have a profound impact on followers, but this literature has not addressed the source or motivations of this transformational leadership behavior. Is transformational leadership the result of leader traits or the result of leader behavior learned and developed over time? Avolio et al. (1991) suggest transformational leadership does not just happen by chance but is the result of certain antecedent conditions that contribute to transformational leadership development. These conditions include a combination of experiences including the leader's early experiences with role models and the leader's current life experiences, both at work and away from work. This is consistent with Haas' (1992) observations about historical political leaders. Haas says Gandhi, Lenin, and Eleanor Roosevelt all had personalities as diverse as their backgrounds. "Yet, they encountered experiences in their early lives that seem to have molded them for their future leadership roles" (p. 43). McCall (1998) relates this concept of leadership development to executive level leaders. He says "...executive leaders are both born and made but mostly made, based on a significant amount of research showing that executives do learn, grow, and change over time" (p. 4). It can, therefore, be concluded that leadership, including transformational leadership, is the product of developmental experiences in the leader's life, from childhood up to the present.

The transformational leader's ability to connect with followers on a deeper level suggests a need to better understand the internal motivations of the transforming leader. Unlike the external rewards of transactional leadership, the transformational leader must connect with the deeper needs of the follower to successfully inspire, encourage, and motivate.

Spirituality

An understanding that people come to work with more than just their bodies and minds are growing in organizations. People also bring their unique innate talents and abilities. This growing interest in these often difficult-to-define intangibles has created a search for the meaning of spirituality and the role it plays in the workplace (Leigh, 1997). While it is widely accepted that a spiritual dimension exists beyond the realm of mind and body, a clear definition of this spirituality is not as widely accepted. Definitions of spirituality fall into two categories: (a) those with religious or faith-based connotations and (b) those with secular connotations.

Religious Spirituality. Religious spirituality is often experienced in the context of structured beliefs and organized practices determined by "religious professionals (theologians, philosophers, denominational officials, clergy) and the institutions they perpetuate (churches, synagogues, temples, synods, councils, and the like)" (Lippy, 1994, p. 7). Over the last half century, traditional religious affiliation, understood as membership in an organized religious group and active participation in that organized group, has become less important to Americans (Lippy). This does not mean, however, that interest in spirituality has diminished in the last 50 years. Many of these experiences are taking place outside organized religion as people exercise their spirituality in relationship to a transcendent reality. An example of this is Alcoholics Anonymous (AA), which does not explicitly speak of God, but encourages people to call on a "Higher Power" for an inner strength to break free from addictions (B., 1997, p.57).

Secular Spirituality. Spirituality has been defined as "the essence that separates human beings from all other creatures" (Fairholm, 2001, p.41). According to the Fairholm, this definition refers to an inner awareness that allows us to integrate ourselves into the world, which makes understanding spirituality critical to understanding organizational life and leadership. In this context, it could be called psychological spirituality. "Spirituality is the awareness that there is something more to life than just our narrow, ego-oriented view of it" (Ritscher, 1998, p. 68). This understanding is empowering because it takes life beyond superficiality. If only physical, mental, and emotional energies are encouraged in the workplace, opportunities for vitality and new energy may be totally lost by individuals and organizations. Ignoring the spiritual is denying the very personality of the organization.

It would be easy to make spirituality and religion synonymous, but much literature on spirituality makes a clear distinction between the two (Leigh, 1997; Ritscher, 1998; Vaill, 1998). Religion is an organization that provides spiritual experiences to groups of people. Spirituality is individualistic and operates in a person privately without reliance on an organization (Ritscher).

Hicks (2002) offer a different point of view on this proposed opposition between spirituality and religion. He suggests separating the two actually creates a challenge for the leadership scholar who acknowledges the whole person in the workplace. While many consultants are now emphasizing spirituality in the workplace, much

of this proposed spirituality has been severed from its religious foundations (Cavanagh, 1999).

This thinking makes spiritual language and symbols permissible in the workplace, while religious talk and action is deemed unacceptable based on the well established doctrine of separation of church and state to which most organizations adhere. It is this dichotomy between spirituality and religion that creates a challenge for leaders and leadership scholars.

Little research has specifically addressed spirituality and transformational leadership (Jacobsen, 1994; Zwart, 2000). The Jacobsen study, using a Delphi Study model of research, found a strong inference that spirituality and transformational leadership are related aspects of human experience. However, this relationship was not confirmed in the Zwart study. Empirical research by Zwart in private, public, and nonprofit organizations found no link between spirituality and transformational leadership. These contradictory results emphasize the need for more research on the proposed link between spirituality and transformational leadership.

All organizations have spirit, but in many cases, it has been suppressed by leaders more intent on “doing” than on “being” (Ritscher, 1998). Leaders faced with the challenge of stirring the spirit of an organization often struggle with the question, “How do I do it?” when the question should be “How to be it” (Ritscher, p. 69). Transformational leadership is “leadership that draws on a spiritual force and hence cuts through to a deeper level and is more effective in creating a vital and effective business” (p. 69).

Although spirituality is defined in many ways, it is clear that spirituality, whether attributed to a divine work or the thoughts and beliefs springing from the human soul, is not about knowledge and skills, but identity, purpose, and heart. A leader who understands these distinctly personal components of an organization can encourage the development of trust and vision to “cultivate optimal change, creativity, common cause, and optimal actualization of opportunity” (Spitzer, 2000, p.13). These same attributes are also associated with transformational leadership.

Emotional Intelligence

Emotional intelligence involves the ability to manage one's emotions, to empathize with other people, and to cope with emotional relationships (Harrison, 1997). High performing organizations tend to

have high levels of emotional intelligence among their constituents and strong links between their emotional capabilities and skills (Goleman, 1995). “An emotionally intelligent organization's culture emphasizes relationship building, empathy and social responsibility, attributes that enhance trust, commitment and connection between a new hire and the organization” (Book, 2000). Emotional incompetence can prevent individuals from reaching their full potential. “The more complex a job is the more emotional intelligence matters” (Smigla & Pastoria, 2000).

Goleman (1995) popularized the concept of emotional intelligence in his book *Emotional Intelligence* in which he discussed four components of emotional intelligence: self-awareness, self-regulation, motivation, and empathy. “Self-awareness means having a deep understanding of one's emotions, strengths, weaknesses, needs, and drives” (Goleman, 1998, p. 95). People with a high degree of self-awareness not only recognize their feelings but also understand how their feelings affect other people. Self-awareness extends to a person's understanding of his or her values and goals, which mean a leader who is self-aware, may possess a greater sense of purpose and meaning (Sosik & Megerian, 1999).

The second component of emotional intelligence is self-regulation, which Goleman (1995) also referred to as “managing emotions.” Handling feelings so they are appropriate is an ability that actually builds on self-awareness. A self-regulating individual can shake off anxiety, gloom, or irritability and effectively deal with negative consequences or failures. Self-regulation allows a leader to be sensitive and understanding of subordinates without succumbing to the vulnerability of criticism and the need to defend self-esteem (Riggio, Murphy, & Pirozzolo, 2002). In an organizational setting, self-regulation “prevents the individual from holding the organization responsible for every frustration and conflict on the job and, thus, prevents the erosion of commitment that results from indiscriminate faultfinding” (Abraham, 1999, p. 213).

Goleman's (1995) third component of emotional intelligence is motivation, which brings achievement by harnessing feelings of enthusiasm, zeal, and confidence. “If there is one trait that virtually all effective leaders have, it is motivation” (Goleman, 1998, p. 101). An individual who exhibits the emotional traits of enthusiasm and persistence can, in the face of setbacks, perform above expectations and inspire others to do the same. Achievement motivation combined

with self-regulation allows an individual to remain optimistic even in the face of setback or failure (Goleman).

The fourth component of emotional intelligence discussed by Goleman (1995) is empathy. "People who are empathic are more attuned to the subtle social signals that indicate what others need or want" (Goleman, p. 43). Empathy allows an individual to recognize and respond to the changing emotional state of other people resulting in sensitivity and social self-confidence (Sosik & Megerian, 1999). The first three components of emotional intelligence—self-awareness, self-regulation, and motivation—determine how well people manage themselves. Empathy, however, is the emotional intelligence component that determines how individuals relate to other people (Smigla & Pastoria, 2000). This empathic ability to read the emotions of others is the foundation for truly individualized consideration, one of the characteristics of the transformational leader (Riggio et al., 2002).

Research linking emotional intelligence to transformational leadership (Sosik & Megerian, 1999) found that leader self-awareness was the emotional intelligence component most strongly related to transformational leadership. This research also found the ability to manage one's emotions was related to an individual's ability to function as a transformational leadership.

In summary, the literature suggests a relationship between emotional intelligence and transformational leadership. For example, self-regulation allows a leader to be sensitive and understanding of subordinates without succumbing to the vulnerability of criticism and the need to defend self-esteem (Riggio et al., 2002). This is important when considering the deeper connection between leader and follower required by a transformational approach to leading. A conceptual correlation can easily be made between the four I's of transformational leadership and the components of emotional intelligence as defined by Goleman (1995). Therefore, the literature supports a theoretical relationship between emotional intelligence and transformational leadership.

5. Methodology: The study used for this research work is empirical and descriptive analytical approach since it is suitable to find the relationship among the two independent variable emotional intelligence and spirituality on the dependent variable transformational leadership.

5.1 Population Study: The study population consists of the employees of the retail outlets in Pune.

5.2 Sampling: The study population is large, so the researchers selected a convenient sample of 100 employees. The questionnaire was distributed over a sample, 82 questionnaires were collected that is 82% of the total sample.

6. Data Collection Methods

There are namely two types of data used in this research work ie secondary data and primary data. Various references were used to cover the theoretical part of the research such as books, periodicals, researches, published articles, and theses that are related to the research topic in addition to many articles and studies published on the websites.

7. Research Instrument

To achieve the research objectives, the questionnaires were designed and distributed among the samples. The questionnaire consists of four parts.

- a) Demographic Information: The personal and functional information.(Gender, age, marital status, educational qualification, Work experience)
- b) Emotional Intelligence
 - ³⁵/₁₇ Measurement of Self Awareness
 - ³⁵/₁₇ Measurement of Emotional Control
 - ³⁵/₁₇ Measurement of Motivation Level
 - ³⁵/₁₇ Measurement of Social Skills
 - ³⁵/₁₇ Measurement of Sympathy
- c) Spirituality
 - ³⁵/₁₇ Religious Spirituality
 - ³⁵/₁₇ Secular Spirituality
- d) Transformational Leadership
 - ³⁵/₁₇ Idealized influence,
 - ³⁵/₁₇ Inspirational motivation,
 - ³⁵/₁₇ Intellectual stimulation,
 - ³⁵/₁₇ Individualized consideration.

Sample's responses were divided according to the Likert five from 1(Strongly disagree) to 5 (strongly agree).

Table- 1.

Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
1	2	3	4	5

8. Reliability: Crombach Alfa was calculated to test the reliability for the scale of emotional intelligence, spirituality, and transformational leadership. The α had an index of 0.842, 0.701 and 0.904 for the emotional intelligence, spirituality and transformational leadership respectively.

9. Data Analysis: The collected data was analyzed by descriptive statistics, ANOVA, intercorrelational analysis of all variables followed by a stepwise regression to determine the amount of variance in the dependent variable that can be attributed to each independent variable.

9.1 Sample Characteristics: Table 2 shows the sample distribution according to the demographic variables. The table shows that majority ie 74.39% of the sample are male and 25.61% are females. However the maximum no of the employees ie 58.54% have the age group of 25-35 years and the maximum work experience is 3-6 years ie 71.95% of the total sample.

Table 2- Distribution of Sample

Variable	Frequency	Percentage (%)
Gender		
Male	61	74.39%
Female	21	25.61%
Age		
Less than 25	15	18.29%
25-35 Years	48	58.54%
35-45 Years	12	14.63%
More than 45 Years	7	8.54%
Marital Status		
Unmarried	65	79.27%
Married	13	15.85%
Others	4	4.88%
Education Level		
10th and Less	3	3.66%

10+2/Diploma	22	26.83%
Bachelor	51	62.19%
Master (Higher Studies)	6	7.32%

Experience

3 Years or less	13	15.85%
3-6 Years	59	71.95%
6-10	7	8.54%
10+ Years	3	3.66%

Correlation Analysis: Table 3 shows that the relationship between the transformational leadership and the independent variables emotional intelligence and spirituality are positively associated.

Table 3. Inter –variable correlation between the different variables for the sample size: 82.

Variables	Transformational Leadership	Emotional intelligence	Spirituality
Transformational Leadership	----		
Emotional intelligence	0.56**	-----	
Spirituality	0.32**	0.36**	-----

p =0.05

Regression Analysis

Table 4 shows that the independent variable emotional intelligence entered in the stepwise regression and explained a variance of 51.92% in the transformational leadership.

Table 4. Emotional Intelligence as a predictor Leadership (Transformational).

Model	Variables	Adjusted R square	Beta Values Standardized	t-value	F-value.
1.	Emotional intelligence	0.51	0.69	15.92**	84.55

p=0.05

Table 5 shows that the independent variable spirituality entered in the stepwise regression and explained a variance of 32.31% in the transformational leadership.

Table 5. Spirituality as a predictor Leadership (Transformational).

Model	Variables	Adjusted R square	Beta Values Standardized	t-value	F-value.
1.	Spirituality	0.32	0.57	7.31 **	54.55

p=0.05

The correlation coefficients showed a correlation between the independent variables emotional intelligence and spirituality and the dependent variable transformational leadership. And the stepwise regression analysis also shows that emotional intelligence and spirituality is the predictor of transformational leadership. As a result Hypothesis 01 and Hypothesis 02 are well supported.

Table 6 Test of hypothesis 3

Variables		F-Value	Mean Square	Sig.	Result
Gender	Between Groups Within Group	0.683	0.164 0.239	0.610	No difference
Age	Between Groups Within Group	0.674	0.356 0.529	0.618	No difference
Marital Status	Between Groups Within Group	1.512	0.664 0.439	0.236	No difference
Educational Qualification	Between Groups Within Group	1.931	1.270 0.658	0.145	No difference
Experience	Between Groups Within Group	0.081	0.063 0.775	0.987	No difference

The one way ANOVA was used to test hypothesis 03, as it is shown in table 6. It was found that calculated values of F are not significant at 0.05, which means that there are no statistical significant differences of the impact of emotional intelligence and spirituality on transformational leadership in the retail outlets of Pune. So the hypothesis 03 is well accepted.

Discussion

The weaknesses of transformational leadership theory are the ambiguity of the underlying influence processes for transformational leadership (Yukl, 1999). This present research takes a step forward in understanding how transformational leaders influence followers by going beyond observable leadership behaviour to examine the very essence, or spirit of transformational leadership.

Practically, this study has implications for organizations that employ, or plan to employ, a transformational style of leadership. Results

of this study show that the independent variables emotional intelligence and spirituality has a powerful impact on transformational leadership.

Conclusion

The earlier research has, to at least some degree, related spirituality, emotional intelligence, and to leadership. These two independent variables have been shown to be important in carrying out the responsibilities inherent in leadership. While these leadership characteristics may be evident in many forms of leadership, they are nowhere more evident than in transformational leadership, which focuses on the internal motivation of the follower. For this reason, it is important to empirically test this proposed relationship between transformational leadership and these two constructs.

The present study was conducted in the retail outlets of Pune only. It is one of the limitations of this research .However the research can be extended in the other type of organizations like (FMCG, Insurance, etc.) and manufacturing organizations. With the reference of this study we can conclude that the emotional intelligence and spirituality has the impact on transformational leadership. So the managers have to consider all the components of emotional intelligence (self awareness, emotional control, motivation level, social skills and sympathy) and the spirituality (religious and secular spirituality) for the effective leadership (transformational).

Direction of Future Research

The results of this empirical study are offered as a first investigation in the retail outlets of Pune. As such, this research invites a multidisciplinary dialogue from fields as diverse as psychology, religion, political science, history, and sociology, as well as the application of equally diverse research methods and designs from both the quantitative and qualitative traditions.

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