

The Relationship between Spiritual Leadership and Organizational Cynicism: The Moderating Effect of Emotional Intelligence

Ruhsal liderlik ile Örgütsel Sinizm Arasındaki İlişki: Duygusal Zekânın Aracı Etkisi

Şafak GÜNDÜZ⁽¹⁾

ABSTRACT: The dramatic effects of the discipline of Business Management on employees have brought leadership into sharp focus; the concept of Spiritual Leadership has recently begun to be included in the scope of the studies on positive leadership and emotional leadership, and probably because Organizational Cynicism, which results from the stresses and strains brought about by globalization, is regarded as an organizational pathological disorder, leadership has become a concept through which the discipline of Business Management is seeking a remedy. Based on these, the aim of this study is to support the tautology with an emic approach that spiritual leadership, which can be favoured by employees who are in search of some meaning in the workplace has inevitably a positive effect on organizational cynicism and emotional intelligence has a mediating effect on the relationship between spiritual leadership and cynicism within the Turkish culture. Stating the negative relationship between spiritual leadership and organizational cynicism and to some extent it may be overcome by emotional intelligence may contribute to leadership.

Keywords: Organizational Cynicism, Emotional Intelligence, Spiritual Leadership

JEL Classifications: M10, M14

Öz: Liderlik; İşletme disiplininin özellikle çalışanlar üzerindeki önemli etkisi nedeniyle büyük ilgi odağı olmuş, son dönemlerde pozitif liderlik ve de duygusal liderlik adı altında yapılan çalışmalarda Ruhsal Liderlik kavramına yer verilmeye başlanmış, küreselleşmenin getirdiği ağır yüklerin yol açtığı Örgütsel Sinizm belki de örgütsel patolojik bir rahatsızlık olarak görüldüğünden, İşletme disiplininin çare aradığı bir kavram olmuştur. Bundan hareketle, işyerinde anlam arayışında olan çalışanların tercihi olabilecek ruhsal liderliğin örgütsel sinizm üzerinde azaltıcı etkisini Türk kültüründe göstermek bu çalışmanın amacıdır. Ruhsal liderlik ile sinizm arasındaki negatif ilişkinin duygusal zekâ ile aşılabileceğinin ortaya konulması liderlik literatürüne katkı sağlar niteliktedir.

Anahtar kelimeler: Örgütsel Sinizm, Duygusal Zekâ, Ruhsal Liderlik

⁽¹⁾ Maltepe Üniversitesi, Uluslararası Ticaret ve Lojistik Bölümü; gunduzsafak@yahoo.com; Geliş/Received:06-06-2016, Kabul/Accepted: 16-10-2017

1. Introduction

Natural sciences are called “hard sciences” and social sciences are called “soft sciences” by some researcher (Frost, www.columbia.edu/cu/21stC/issue-1.1/soft.htm). Leadership studies are also viewed as “soft science” by some researchers (Campuzano, 2009: 119). Thus, it could be said that it is hard to bring three abstract constructs together such as Spiritual Leadership, Emotional Intelligence and Organizational Cynicism in a study. Besides, as spiritual leadership could be considered as a religious concept, this study could be subject to criticism. Just to use intuition to define abstract concepts means to go beyond object and be subjective and to use this as a scientific principle is nothing but to terminate science (Weber, 2009: 5-150). That is why in this study it has been aimed at giving a scientific identification to these three abstract constructs using an emic approach by applying a scale developed in the USA to Turkish culture.

In this study it is hypothesized that emotional intelligence could foster the spirit and spirituality, thus could have a diminishing effect on organizational cynicism. Although it seems a sort of “oxymoron” to use profitability which is the foundation aim or organizations, and spirituality together, for employees who are in fact right in the middle of materialistic world, spirituality is like a safe harbour they can have somehow a connection with the sacred, which is quite difficult in real and hectic business life. Employees try to find a balance between the real business life and their spiritual needs in order to smooth the tension and stress of work life.

2. Literature review

2.1. Spiritual Leadership

Spiritual leadership seen essential in organizations for ethical behaviour, job satisfaction, employee commitment, productivity and competitive advantage (Benefiel, 2005: 724) is a construct used for the leader’s integrity and his caring and concern for employees (Reave, 2005: 656) and implying a sort of “hidden wholeness” (Jablonski, 2005). The spiritual leadership theory was put forward by Louis W. Fry which has five factors such as Vision, Hope/faith, Altruistic Love, Call/meaning and Membership. Fairholm (1997, 1998, 2001) and Sanders et. al. (2002) are the two other authors who have worked on spiritual leadership at theory level (Benefiel: 726). Fry defines spiritual leadership as “comprising the values, attitudes, and behaviours that are necessary to intrinsically motivate one’s self and others so that they have a sense of spiritual survival through calling and membership” (Fry, 2003: 711; Fry, 2014: 1075; Fry, 2014a: 259). He bases the theory on the importance of the leader for spiritual survival at work. According to Fry, what counts for both the leader and the followers is spiritual survival and the leader exists to touch this spiritual part. The role of the spiritual leader is to ensure workplace spirituality (Fry, 2003: 694) and in literature spiritual leadership and workplace spirituality terms are used interchangeably.

Fry's model of spiritual leadership (Fig. 1) has three stages: In the first stage the spiritual leader has three characteristics: vision, hope/faith and altruistic love. When employees try to find a meaning in their work place, if the leader lacks those followers cannot look for spiritual survival comprised of meaning/call and membership. (Fry, 2003: 720) Thus, it is aimed at maximizing organizational outputs (organizational commitment, productivity) through spiritual well-being. (Fry et. al, 2007: 108)

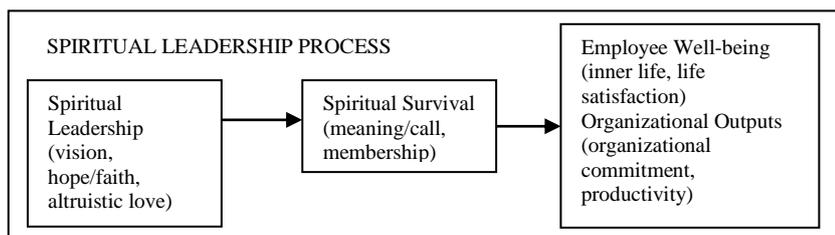


Fig 1. Fry's Spiritual Leadership Process

Source: Louis W. Fry, Melissa Nisiewicz, Steve Vitucci & Marie Cedillo, 2004: 108.

2.2. Organizational Cynicism

Cynicism originated in Ancient Greece as a school of thought and a way of life comes from the word *kyon*, the Greek word *knikos* for dog or doglike. It is said that the term came into use as cynics led a life like dogs living in public. The term designates their barking rhetoric and their caustic bite while they were expressing their opinions. It is worth noting that Cynics' choice of their name as "dog" spelled "god" backwards might not be a coincidence. As we understand from the name given to cynics, cynicism was not a favored doctrine. Diogenes is most often cited as the founder of Cynic School. (Dean et. al., 1998: 342; Brandes, 1997: 4-16; Shea, 2003: 4) In most languages, the word "cynic" has been used for those distrustful of human nature and motives (Milus, 2001: 19). Ancient cynics followed this doctrine as a sign of having virtue whereas today the term "cynic" has a pejorative meaning, "a person who believes that people are motivated purely by self-interest rather than acting for honorable or unselfish reasons". This term is often confused with sceptic, misanthropic, pessimistic and sarcastic.

Organizational cynicism is described as the negative attitude an employee has towards his organization in Dean, Brandes and Dharwadkar's article starting with the sentence "Cynicism is everywhere." It has three dimensions: 1-a belief that organization lacks integrity 2-negative affect towards the organization and 3- tendencies to exhibit disparaging and critical behaviors towards the organization (Dean, et. al., 1998: 345-347) Among the reasons for organizational cynicism are lack of social exchange, inequality, stressful events and conditions being exposed to in the workplace due to downsizing, mergers, organizational change, role ambiguity, role conflict and role overload (Luczywek, 2007: 11), fear of job loss because of economic fluctuations, loss of job satisfaction and loss of trust towards organization (Dean et. al. 341; Luczywek, 2007: 11; Abad, 2010: 34-40). Rapid changes, increasing work load, being high quality centered,

challenging objectives make employees have negative feelings towards the organization.

It seems quite possible to say that organizational cynicism is a crisis. Crisis is defined as “the tension that occurs when someone’s expectations are not met” (Saruhan & Yıldız, 2009: 281) which is quite similar to the definition of organizational cynicism which manifests itself if the individual expectations of a social exchange are not met (Luczywek, 2007: 10). Another reason for cynicism could be explained by equity theory. Inequity in organizations creates a sense of psychological tension and distress as employees question whether they are equally paid or compensated for the work they do not to feel either anger or guilt. (Luczywek, 2007: 11)

2.3. Emotional Intelligence

It is quite meaningful to explain what emotion and intelligence means before defining emotional intelligence. Emotion is “a strong feeling deriving from one’s circumstances, mood or relationships with others”. Intelligence is “the ability to acquire and apply knowledge and skills” (The Oxford Dictionary).

Emotional intelligence put forward by John D. Mayer from New Hampshire University and Peter Salovey from Yale University in 1990 is based on social intelligence described by Thorndike in 1920 (Planalp & Fitness, 1999: 731-750). Bar-On used the term emotional quotient (EQ) instead of emotional intelligence in 1988 (Noorlaila, 2012: 652). Mayer & Salovey define emotional intelligence as “the ability to monitor one’s own and other’s feelings, to discriminate among them (Mayer & Salovey, 2005: 10; Salovey & Mayer, 1989-90: 189).

The essential assumption of emotional intelligence is that “a person’s level of “emotional intelligence” contributes substantially to his or her intellectual and emotional well-being and growth” (Salovey et. al., 2000: 533). Emotional intelligence does not only represent a characteristic or skill. It is a combination of many skills that “contribute to the accurate appraisal and expression of emotion in oneself and in others, the effective regulation of emotion in self and others, and the use of feelings to motivate, plan and achieve in one’s life”. It is about to regulate emotions (Salovey & Mayer, 1989-90: 185). A concise definition of emotional intelligence is “to carry out accurate reasoning about emotions and the ability to use emotions and emotional knowledge to enhance thought” (Lindebaum, 2012: 1). As emotional intelligence has an important role in positive leadership (Yunus et. al; 652) being a part of “irrational human” rationalizing his/her behaviors with emotions (Öztopçu & Karaağaoğlu, 2016: 4618) it is a subject to research in this study.

Goleman is the one who made the term emotional intelligence more popular after Salovey and Mayer (1996) with his book “*Emotional Intelligence: Why It can Matter more than IQ*”. Goleman (2002) states that the characteristics of emotional intelligence are no more than what a leader needs (Gündüz, 2007: 15-16).

As there have been many different points of view on emotional intelligence, it is hard to make a definition of it. Mayer, Salovey and Caruso (2000) used emotional intelligence specifically to mean emotional skills. On the other hand, some researchers such as Bar-On (2000) and Goleman (1995, 1998) have used emotional intelligence as an umbrella term to designate a wide array of competencies. This broader view encompasses social and emotional skills and traits, together with personality and motivation. However, Mayer, Salovey and Caruso (2000) have argued that a narrow definition of emotional intelligence focused on skills rather than traits needs to be retained to ensure discriminant validity of their study. (Lopes et. al., 2013: 642-643) In this study, Bar-On's emotional intelligence model was chosen among many others which states that "*emotional-social intelligence is a cross-section of interrelated emotional and social competencies, skills and facilitators that determine how effectively we understand and express ourselves, understand others and relate with them, and cope with daily demands*" and has five dimensions such as; Intrapersonal, Interpersonal, Adaptability, General Mood and Stress management (Bar-On, 2006).

3. The objective and the significance of the study

The purpose of the study was two folds in fact. It is aimed at examining whether spiritual leadership has an effect on organizational cynicism and whether emotional intelligence has a moderating effect on this relationship or not. In this study organizational cynicism is the dependant variable, spiritual leadership is the independent variable and emotional intelligence is the instrumental variable.

In literature there have been many studies on the relationship between leadership and emotional intelligence, between leadership and organizational cynicism and between emotional intelligence and organizational cynicism as well. Ingram & Cangemi (2012: 771) saying "The meaning of life is to give life meaning" states that controlling other's feelings as well as his own's, which can be called as empathy, has an important role in leadership. As emotional intelligence has empathy dimension this study showing the relationship between leadership and emotional intelligence seems quite parallel to Ingram and Cangemi's (Cavazotte et. al, 2012: 445) who studied the effects of leader's intelligence, character and emotional intelligence on transformational leadership and organizational performance among 134 middle level managers from energy sector in Brazil and found that there was a positive relationship between the characteristics of transformational leadership and emotional intelligence. Hartsfield (2003: 15-25) also stated that spirituality and emotional intelligence are the dynamics of transformational leadership and empathy dimension of transformational leadership is similar to spiritual leadership. Waddell (2009: 85) also showed the relationship between servant leadership and emotional intelligence stating the relationship between especially the altruistic love dimension of servant leadership and emotional intelligence. Sivanathan & Fekken (2002: 199-203), Leban ve Zulauf (2004: 554-564) and Barling et. al (2000: 157-161) also found a relationship between transformational leadership and emotional intelligence and it could be said that these

studies are quite parallel to this study depending on the analogy between transformational leadership and spiritual leadership.

Another quite parallel study to this one is by Farahani et. al (2011: 211-217). They studied the moderating effect of emotional intelligence between transformational leadership and organizational commitment taking the analogy between transformational leadership and spiritual leadership into consideration.

Lee and Ok (2012: 1104) found data proving emotional intelligence has a direct positive effect on emotional effort and emotional dissonance, which has a negative effect on job satisfaction. As job satisfaction is related to organizational cynicism Lee and Ok's study is similar to this study. Wiegand (2007: 396) proved the relationship between emotional intelligence and cynicism stating that in case emotions are not managed well may turn out to be all negative and end up with cynicism.

This study makes a contribution to the literature as it gathers those three concepts and their relationships for the first time. Besides, in today's capitalist business life in which materialistic capital is in favour, this study had a special importance as it underlines the importance of human capital and social capital (Field, 2008: 18), which is no longer a metaphor but a construct due to increasing complex human relationships. Human relationships are not only the field of psychology and sociology but Business Management. To test the generalizability of these relations was beyond the aim of this study.

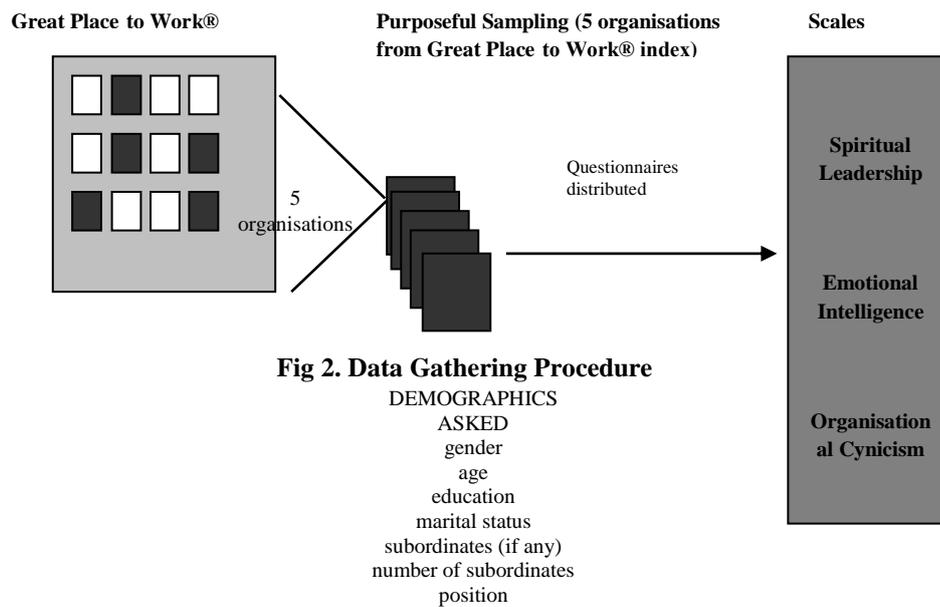
4. Participants, procedures and limitations

This study was conducted in an organization called Hilti serving to construction sector and in four other organizations which did not want their names to be mentioned and which serve to information, food and insurance sectors all of which belong to Great Place to Work® index. A specific sector was not aimed at. The reason behind this is that it is not possible to make a generalization for such abstract constructs as spirit and emotional intelligence. The only aim here was to observe the web of relationships which were thought similar to our model.

One of the limitations of the study was the possibility of participants' bias in terms of giving ideal or appropriate responses rather than the true ones.

It was also a difficulty faced with to make research on such a sensitive and personal subject. Approximately twenty organizations' leaders turned down the request to participate in this study. It was also time-consuming to try to convince organizations to give support to the study. The questionnaires were given to all 172 employees of Hilti and it ended up with 130 respondents. 250 questionnaires were sent via e-mail to the employees of the other four organizations which resulted in 215 responses 19 of which were considered invalid. In total there were 324 questionnaires.

The qualitative method used in data gathering was surveying using three different questionnaires given to participants: Fry's Spiritual Leadership Questionnaire (40-item), Luczywek Organizational Cynicism Scale (20-item) and Bar-On Emotional Intelligence Inventory (133-item). The purposeful sampling method was used by choosing 5 out of 12 organisations in Great Place to Work® index. The data gathering procedure is schematised in Figure 2.



It was also not aimed at making a generalization with the results of this study as it was difficult to find organizations in which spiritual leadership characteristics could be traced.

5. Measures, descriptive statistics and correlations

All measures were rated on a five-point Likert-type scale (1 = totally disagree 5 = totally agree). It should be taken into consideration that one of the limitations of this study is that asking participants to respond a multiple questionnaire measures in a single setting may lead to common method bias.

Fry's Spiritual Leadership Questionnaire. Items for the study were obtained from 40-item instrument developed by Fry, Nisiewicz, Vitucci & Cedillo (2007) consisting of nine dimensions (vision, hope/faith, altruistic love, call/meaning, membership, inner life, organizational commitment, productivity and life satisfaction). Although the Spiritual Leadership Questionnaire had been translated into Turkish by Kurtar first, in this study this version was not used as the researcher wanted to create an alternative value for the literature with her expertise in language. 21 items of the questionnaire were translated into Turkish first by three instructors specialized in English language, two of whom from the School of Foreign Languages and one from the Faculty of English Language and Literature.

Three different instructors translated it back into English (back-translation method). No significant difference was seen between the original and translated versions. Then with a pilot study conducted at the University the researcher worked for with the aim of an easy reach, the questionnaire was given to five participants in order to detect any item that was prone to be misunderstood due to semantic problems and necessary corrections were made. The measurement tool (scale) provided a Cronbach's alpha score of 0,962 using a pilot test with 33 participants from the same University within the researcher's reach. After 0,949 Cronbach Alpha value obtained Kaiser-Meyer-Olkin (KMO) and Bartlett Sphericity Test were carried out to check the propriety for factor analysis (Table 1).

Table 1. Fry's Spiritual Leadership Scale KMO and Bartlett Test (N=326)

Kaiser-Meyer-Olkin Sampling Adequacy		0,937
Bartlett Sphericity Test	Approximate <i>Chi-Square</i> (X^2)	4482,616
	Degree of Freedom(df)	210
	<i>P</i>	0,000

The factors found in this study after Correlation Analysis (between 0,595-0,778 loads) were similar to the literature.

Luczywek Organizational Cynicism Scale. Luczywek developed this scale to measure three different types of organizational cynicism; affective cynicism developed by himself with 0,91 Cronbach Alpha, cognitive cynicism adapted from Brandes (2004) with 0,85 Cronbach Alpha and global cynicism inspired from Vance, Brooks and Tesluk (1994) with 0,80 Cronbach Alpha. (Luczywek, 34-35) Five items of the scale are to measure job satisfaction. In this study organizational cynicism is assessed in four dimensions as affective, cognitive and global cynicism and job satisfaction using Luczywek's model. The same translation process as used spiritual leadership questionnaire was used ending up with the alpha score of 0,862. Cronbach Alpha was 0,941 and KMO=0,935 supporting the validity of factor analysis resulting in three independent factors (between 0,688-0,928 loads) explaining 70,574% of the total variance (Table 2).

Table 2. Luczywek Organisational Cynicism Scale KMO and Bartlett Test (N=326)

Kaiser-Meyer-Olkin Sampling Adequacy		0,935
Bartlett Sphericity Test	Approximate <i>Chi-Square</i> (X^2)	3901,461
	Degree of Freedom(df)	136
	<i>P</i>	0,000

Table 3. Regression Analysis Testing the Effect of Spiritual Leadership on Organisational Cynicism

	R	R²	Corrected R²	Estimated Standard Error
Organizational Cynicism	0,745	0,555	0,547	0,459

**meaningful $p < 0,001$

Predictors (defendants): Vision, Hope/Faith, Altruistic love, Call/Meaning and Membership.

Bar-On Emotional Intelligence Inventory. Bar-On's emotional intelligence inventory which was translated into more than forty languages has had a wide use (Thomas, 2007: 39). Füsün Tekin Acar's (2001: 116) translation was used in this study 133-item scale has 5 dimensions; 1- Intrapersonal, 2- Interpersonal, 3- Adaptability, 4- General Mood 5- Stress Management (Otacıoğlu, 337-338). Those dimensions have 15 subdimensions which Bar-On called as independence, self-actualization, self-regard, determination, emotional self-awareness, social responsibility, interpersonal relationships, empathy, flexibility, reality-testing, problem solving, optimism, happiness, impulse control and stress tolerance (Bar-On, 1997: 363). Cronbach Alpha was 0,956, however, there could be many reasons for KMO value under 0,70 one of which is that this study does not obey the rule in theory saying that for a smooth factor analysis there must be balance between the number of items and sampling size, which is number of items x (multiplied by) 20. Thus, for Emotional Intelligence Inventory this is $133 \times 20 = 2660$ respondents (Kaiser, 1974: 31-36). It is suggested that with anti-image correlation method the items with minimum correlation value eliminated one by one and then to make the second Varimax rotation. Following this rule, 25 items were excluded with anti-image correlation method and another KMO test was applied. Finally, with Principal Component Analysis, which is used to reduce the number of factors to make them more manageable by eliminating irrelevant items and maximise the amount of explained variance (Mayers, 2013: 40; Tabachnick and Fidell, 2013: 612) and Varimax Rotation Factor Analysis, five factors explained 63,41% of the total variance.

6. Testing of hypotheses

H1. Spiritual leadership is negatively related to organizational cynicism.

The results with a negative correlation (-0,737) at 0,01 significance level and a regression analysis (Table 3) was carried out to test the effects of subdimensions of spiritual leadership on organisational cynicism with R² as 0,555, which support the assumption of H.1, and therefore, H.1 was sustained.

H2. Emotional intelligence has a moderating effect on the relationship between spiritual leadership and organizational cynicism.

A partial correlation test (Table 4) was carried out to find out the association degree of emotional intelligence on the relationship between spiritual relationship and organizational cynicism by controlling emotional intelligence scores. Controlling for emotional intelligence variable lowered

the strength of the relationship between spiritual leadership and organizational cynicism to -0,471 from -0,737.

Table 4: Partial Correlation Analysis for the Relationship between Organizational Cynicism and Spiritual Leadership

Control Variable			Organizational Cynicism	Spiritual Leadership	Emotional Intelligence
None	Organizational Cynicism	R	1	-0,737	-0,320
		P		,000**	.000**
	Spiritual Leadership	R	-0,737	1	0,210
		P	,000**		,002**
	Emotional Intelligence	R	-0,320	0,210	1
		P	,000**	,002**	
Emotional Intelligence	Organizational Cynicism	R	1	-0,471	
		P		,000**	
	Spiritual Leadership	R	-0,471	1	
		P	,000**		

**meaningful $p < 0,001$

H2 predicted that EI would positively moderate the relationship between spiritual leadership and organizational cynicism and the results support this assumption.

The relationship between nine sociodemographics stated in the questionnaires and the constructs were evaluated By ANOVA and Sheffe's test providing many relationships. However, the details of the findings are not given here as the study's main objective is not based on sociodemographics.

7. Discussion

At the beginning of this study, the followings are used as known facts:

- Emotional intelligence is an important construct for leadership.
- Organizational Cynicism has a negative impact on the organization's efficiency and effectiveness.

Thus, in what way this study has contributed to the known facts within its limitations?

- Spiritual leadership, which is a positive leadership type, has a diminishing effect on organizational cynicism.
- There is a negative relationship between emotional intelligence and organizational cynicism.
- Emotional intelligence has a moderating effect between spiritual leadership and organizational cynicism.

This study has an importance of its being the first one in literature examining these three variations; spiritual leadership, organizational cynicism and emotional intelligence and the relationship between them in

terms of emotional intelligence's importance in spiritual leadership and the effects of spirituality on organizational cynicism which is a pathological problem in organizations. Thus, this study may help create a healthier and more productive work labour.

It is also recommended to remember that it could be disturbing to address individuals' spiritual values at an organizational level. They might have a negative approach to put spirit and spirituality in such a structural shape, which are so individual, private and intangible values indeed. Thus, research can be conducted to determine to what extent individuals are positive to welcome spirituality at work environment.

8. Directions for further research

Although it is not possible to make a generalization with this study as it was carried out in five organizations in Great Place to Work® Index, the findings of this study could imply that spiritual leadership has a diminishing effect on organizational cynicism; there is a negative relationship between emotional intelligence and organizational cynicism and emotional intelligence has a moderating effect between spiritual leadership and organizational cynicism within Turkish culture. For further studies, it could be a quite compelling contribution to develop a measuring scale considering the differences between national cultures.

It is not aimed at imposing individuals to love their work, to get committed to it, and what is more to be a "workaholic" which will satisfy employers. However, this study may set light to new trends such as conflict management and leadership training. Besides, this study draws attention to involve the heart and values in leadership as well as reason which is parallel to what Pruzane (2003: 132-133) said.

It is recommended for further studies to evaluate the factors of spiritual leadership, emotional intelligence and organizational cynicism considering socio-cultural dimensions in Turkish context with an emic approach. It will be also beneficial to make studies comparing the organizational cynicism levels of different cultures with Turkish culture. Similarly, it is also a good idea to make research to determine whether emotional intelligence level shows any significant difference in Turkish culture as Turkish people's way of living, showing and controlling feelings seem quite different. Finally, it can be also quite meaningful to check whether the relationship between the three constructs of this study prove any difference in different cultures. A wider sampling can also be used for further studies.

As there is little empirical study on spiritual leadership studies to determine in which organization types spiritual leadership is more effective are also invited. Besides, conducting research to determine spiritual leadership's effect on organizational climate seems important testing Fry's (the theoretician of spiritual leadership) studies focusing on the relationship between spiritual leadership and organizational cynicism in Turkish context.

9. References

- Abad, K. (2010). The influence of disposition, organizational cynicism, and equity sensitivity on workplace deviance (Unpublished PhD Dissertation). Walden University, College of Social and Behavioral Sciences, PQDT database (6 February 2013).
- Acar, F. T. (2001). Duygusal zekâ yeteneklerinin göreve yönelik ve insana yönelik liderlik davranışları ile ilişkisi: banka şube müdürleri üzerine bir alan araştırması (Unpublished PhD Dissertation). University, School of Social Sciences İstanbul, www.yok.gov.tr (3 July 2013).
- Barling, J., Slater, F. and Kelloway, E. K. (2000). Transformational leadership and emotional intelligence: An exploratory study. *Leadership and Organization Development Journal*, 21(3). Emerald database (8 February 2013).
- Bar-On, R. (1997). Development of the Bar-On EQ-i: A measure of emotional and social intelligence. 105th Annual Convention of the American Psychological Association. Chicago, USA.
- Bar-On, R. (2006). The Bar-On model of emotional-social intelligence (ESI). *Psicothema*, 18: 13-25. www.unioviado.es/reunido/index.php/8279 (28 June 2013).
- Benefiel, M. (2005). The second half of the journey: spiritual leadership for organizational transformation. *The Leadership Quarterly*, 16. Science- Direct database (3 August 2011).
- Brandes, P., Dharwadkar, R. and James, W. D. (2000). Organizational cynicism. *Academy of Management Review*, 23(2): 341-352.
- Campuzano, L. G. (2009). A new leadership model to support spiritual organizational cultures after September 11, 2001, (Unpublished PhD Dissertation). University of Phoenix. PQDT database (17 February 2013).
- Cavazotte, F., Moreno, V. and Hickmann, M. (2012). Effects of leader intelligence on transformational leadership and managerial performance. *The Leadership Quarterly*, 23. Science Direct database (24 December 2012).
- Dean, J. W., Brandes, P. and Dharwadkar, R. (1998). Organizational cynicism *Academy of Management*, 23(2). J-STOR database (14 December 2011).
- Fairholm, G. W. (1998). Perspectives in leadership: From the science of management to its spiritual heart. Westport: CT: Quorum Books, Chapter 5.
- Farahani, M., Taghadosi, M. and Behboudi, M. (2011). An exploration of the relationship between transformational leadership and organizational commitment: the moderating effect of emotional intelligence: case study in Iran. *International Business Research* 4(4). Ebscohost database (10 December 2012).
- Field, J. (2008), *Sosyal Sermaye*. Bahar Bilgen and Bayram Şen (trans.). 2. Edition İstanbul Bilgi University Publications, No. 141.
- Fry, L. W. (2003) Toward a theory of spiritual leadership. *The Leadership Quarterly*, 14. Science Direct database (10 June 2011).
- Fry, L. W. and Whittington, J. L. (2003). In search of authenticity: spiritual leadership theory as a source for future theory, research, and practice on authentic leadership. <http://iispiritualleadershipcom/wpcontent/uploads/docs/SLTAuthLearship.pdf> (20 October 2012).
- Fry, L. W., Nisiewicz M, Vitucci S and Cedillo M. (2004). "Transforming city government through spiritual leadership: Measurement and establishing a baseline, Paper presented at the National Meeting of the Academy of

- Management, Philadelphia, Pennsylvania, www.tarleton.edu (16 December 2013).
- Fry, L.W., Nisiewicz M and Vitucci, S. (2007). Transforming police organizations through spiritual leadership: measurement and establishing a baseline. Paper presented at the National Meeting of the Academy of Management, Philadelphia, Pennsylvania. <http://www.tarleton.edu/~fry/SLTKPD%20Final.pdf> (8 March, 2014).
- Fry, L. W., Hannah, S. T., Noel, M. and Walumbwa, F. O. (2014). Retraction notice to coregendum to impact of spiritual leadership on unit performance. *The Leadership Quarterly*. 20. Science Direct database (12 October 2016).
- Fry, L. W., Hannah, S. T., Noel, M. and Walumbwa, F. O. (2014). Retraction notice to “impact of spiritual leadership on unit performance. *The Leadership Quarterly*. 25. Science Direct database (12 October 2016).
- Gündüz, Ş. (2007). Dönüşümsel and Etkileşimsel Liderlik ile İş Tatmini Arasındaki İlişki. Master Dissertation. Maltepe University, School of Social Sciences.
- Great Place to Work, <http://www.greatplacetowork.com.tr/en-yi-verenler/tuerkiyenin-en-yi-verenleri>, (30 October 2013).
- Gunkel, M., Schlaegel, C. and Taras, V. (2016). Cultural values, emotional intelligence, and conflict handling styles: A global study. *Journal of World Business*. 51. Science Direct database (12 October 2016).
- Hartsfield, M. (2003). The Internal Dynamics of Transformational Leadership: Effects of Spirituality, Emotional Intelligence, and Self-Efficacy. PhD Dissertation. Regent University, *School of Leadership Studies*, PQDT database (18 January 2013).
- Hilti, http://www.hilti.com.tr/holtr/page/module/home/browse_main.jsf?lang=tr&nodeId=-307286 (19 November 2013).
- Ingram, J. and Cangemi, J. (2012). Emotions, emotional intelligence and leadership: A brief, pragmatic perspective. *Education*, 132 (4).
- Leban, W. and Zulauf, C. (2004).. Linking emotional intelligence abilities and transformational leadership styles. *Leadership and Organization development Journal*, 25(7) Emerald database (8 February 2013).
- Lee, J. and Ok, C. (2012). Reducing burnout and enhancing job satisfaction: critical role of hotel employees’ emotional intelligence and emotional labor. *International Journal of Hospitality Management*. 31.
- Lopes, P. N., Salovey, P, and Staus, R. (2007). Emotional intelligence, personality and perceived quality of social relationship. *Personality and Individual Differences*, 35. Science Direct database (24 December 2012).
- Luczywek, D. R. (2007). Can Personality Buffer Cynicism? Moderating Effects of Extraversion and Neuroticism in Response to Workplace Hassles, PhD Dissertation. Alliant International University, Marshall Goldsmith School of Management, PQDT database (16 January 2013).
- Mayer, J. D., Salovey, P. and Caruso, D. R. (2004). Emotional intelligence theory: Theory, findings and implications. *Psychological Inquiry*, 15(3).. J-STOR database (17 December 2012).
- Mayer, J. and Salovey, P. (2005). What is emotional intelligence?. *Emotional Development and Emotional Intelligence*. <http://www.unh.edu/personalitylab/Assets/reprintspublic/RP1997-MayerSalovey.pdf> (14 March 2013).
- Mayers, A. (2013). *Statistics and SPSS in Psychology*. Edinburgh: Pearson Education.

- Milus, T. M. (2001). A Systems Model of Cynicism Based on Social Theory, PhD Dissertation. Faculty of Saybrook Graduate School and Research Center, Harvard University, Department of Organizational Systems, PQDT database (29 January 2013).
- Otacıoğlu, G. (2009). Duygusal zekâ (EI) üzerine farklı eleştiri ve değerlendirmeler. *Sosyal Bilimler Enstitüsü Dergisi*, 26(1): 333-344.
- Öztopçu, A. ve Karaağaoğlu, N. (2016). The influence of promotional activities on the economic decision making”, *Journal of Human Sciences*, 13(3).
- Planalp, S, and Fitness, J. (1999). Thinking/feeling about social and personal relationship. *Journal of Social and Personal Relationships*. 16, 6.
- Pruzane, P. (2003). From optimisation to transformation –My path to the well-spring of rationality, morality and spirituality. *Society and Economy*, 25(2): 132-133. JSTOR database (15 March 2013).
- Reave, L. (2005). “Spiritual Values and Practices Related to Leadership Effectiveness”, *The Leadership Quarterly*. 2005, 16. Science Direct database (24 August 2011).
- Rezvani, A., Chang, A., Wiewiora, A., Ashkanasy, N. M., Jordan, P. J. ve Zolin, R. (2016). “Manager emotional intelligence and project success: The mediating role of job satisfaction and trust”. *International Journal of Project Management*. 34. Science Direct database (12 October 2016).
- Salovey, P. and Mayer, J. D. (1989-90). Emotional intelligence. *Imagination, Cognition and Personality*, 9(3).
- Salovey, P., Bedell, B. T., Detweiler, J. B. and Mayer, J. (2000). *Handbook of Emotions*. 2.b. New York: Guilford Press.
- Sanders, J. E., Hopkins, W. E. and Geroy, G. D. (2003). From transactional to transcendental: Toward an integrated theory of leadership. *Journal of Leadership & Organizational Studies*, 9(4).
- Saruhan, C. and Yıldız, M. L. (2009). *Çağdaş Yönetim Bilimi*. 1. Basım. İstanbul: Beta Basım A. Ş., Acar Matbaacılık.
- Shea, L. I. (2003). "Diogenes in the Salon: Cynicism and the Question of Enlightenment", PhD Dissertation. Harvard University, Graduate School of Arts and Sciences, PQDTdatabase (29 February 2013).
- Sivanathan, N. and Fekken, C. (2002). Emotional intelligence, moral reasoning and transformational leadership. *Leadership and Organizational Development Journal*, 23(4), Emerald database (8 February 2013).
- Tabachnick, B. G. and Fidell, L. S. (2013). *Using Multivariate Statistics*. Boston: Pearson.
- Thomas, R. M. (2007). The Emotional Intelligence of Chief Development Officers in Public Higher Education Institutions of the Mid-Atlantic Region and Organizational Climate. PhD Dissertation. West Virginia University.
- The Oxford English Dictionary. "Cynic", <http://www.oed.com/> (28 January 2013).
- Waddell, J. T. (2009). Exploratory study of the relationship between servant leadership attribution and the leader’s emotional intelligence”, (PhD Dissertation. Regent University, School of Global Leadership and Entrepreneurship, 2009), PQDT database, (26 March 2013).
- Weber, M. (2009) *Protestan Ahlakı ve Kapitalizmin Ruhunu*. Gülistan Solmaz (çev.), 1. Basım. Ankara: Alter Yayıncılık.
- Wiegand, D. M. (2007). Exploring the role of emotional intelligence in behavior-based safety coaching. *Journal of Safety Research*, 38.

- Williams, E. A., Pillai, R., Deptula, B. and Lowe, K. B. (2014). Coorigendum to the effects of crisis, cynicism about change, and value congruence on perceptions of authentic leadership and attributed charisma in the 2008 presidential election. *Leadership Quarterly*. 23. Science Direct database (12 October 2016).
- Yunus, N. H. J. and Anuar, S. R. Trust as moderating effect between emotional intelligence and transformational leadership styles. *Interdisciplinary Journal of Contemporary Research in Business*, 3(10): 650-663. 2012. ijrb.webs.com (24 August 2012).

Appendix 1. Correlation Matrix between Constructs

		Correlation Matrix between Constructs												
Dimensions		Spiritual Leadership Factor 1	Spiritual Leadership Factor	Spiritual Leadership Factor 3	Spiritual Leadership Factor 4	Spiritual Leadership Factor 5	Org. Cynicism Factor 1	Org. Cynicism Factor 2	Org. Cynicism Factor 3	Emotional Intelligence Factor 1	Emotional Intelligence Factor 2	Emotional Intelligence Factor 3	Emotional Intelligence Factor 4	Emotional Intelligence Factor 5
		Spiritual Leadership Factor 1 VISION	r p	1	0,730**	0,722**	0,602**	0,719**	-0,618**	-0,527**	-0,541**	0,136*	0,207**	0,141*
Spiritual Leadership Factor 2 HOPE/FAITH	r p		1	0,616**	0,697**	0,571**	-0,563**	-0,355**	-0,544**	0,195**	0,300**	0,213**	0,087	0,193**
Spiritual Leadership Factor 3 ALTRUISTIC LOVE	r p			1	0,460**	0,809**	-0,691**	-0,551**	-0,422**	0,076	0,221**	0,105	0,099	0,104
Spiritual Leadership Factor 4 CALL/MEANING	r p				1	,557**	-0,373**	-0,270**	-0,506**	0,133*	0,239**	0,183**	0,09	0,205**
Spiritual Leadership Factor 5 MEMBERSHIP	r p					1	-0,602**	-0,478**	-0,469**	0,093	0,246**	0,115	0,129*	0,180**
Organizational Cynicism Factor 1 AFFECTIVE ORG. CYNICISM/ COGNITIVE ORG. CYNICISM	r p						1	0,647**	0,516**	-0,198**	-0,194**	-0,234**	-0,166**	-0,265**
Organizational Cynicism Factor 2 ORG.CYNICISM	r p							1	0,523**	-0,087	-0,159**	-0,187**	-0,023	-0,157**
Organizational Cynicism Factor 3 JOB SATISFACTION	r p								1	0,000	0,150	0,008	0,002	0,689
Emotional Intelligence Factor 1 INTRAPERSONAL	r p									1	0,001	0,000	0,009	0,000
Emotional Intelligence Factor 2 STRESS MANAGEMENT	r p										1	0,000	0,000	0,000
Emotional Intelligence Factor 3 ADAPTABILITY/GENERAL MOOD	r p											1	0,270**	0,477**
Emotional Intelligence Factor 4 GENERAL MOOD/ADAPTABILITY	r p												1	0,467**
Emotional Intelligence Factor 1 INTERPERSONAL	r p													1

*Correlation meaningful <0,05 ** Correlation meaningful <0,01 Highlighted area shows the relationship that are not the subject of the model of this study.