

IMPACT OF SPIRITUAL BELIEFS ON SERVANT LEADERSHIP BEHAVIOR, MEDIATED BY EMOTIONAL INTELLIGENCE, A QUANTITATIVE STUDY ON PAKISTAN BANKING INDUSTRY

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Abstract

Progression or the failure of organization always depends upon the leadership it has. There has always been a need for a better leadership, especially after the recent collapse of global financial system. Scholars and practitioners are in consensus to have people-centric leadership who possesses the innate feeling to serve others. Literature offers servant leadership (SL) as an answer to avoid future organizational mayhems. What factors help in creating servant leadership behavior are still in exploratory stage. This study is an effort to explore the relationship between spiritual beliefs and servant leadership behavior and the mediating effect of emotional intelligence. A combination of statistical techniques, apparatuses, and procedural activities are considered as research method. Data were collected by using multiple questionnaires, 363 valid responses have obtained. The results support the proposed model significantly.

Keywords: Spiritual Beliefs, Servant Leadership, Emotional Intelligence

1. Introduction

Over the centuries humanity have witnessed a handsome range of leadership approaches, but study of leadership on scientific basis started attracting philosophers and historians in the first part of twentieth century (Daft, 2014). From classic conjectures of *Great Man* and *Trait* to transactional and transformational theories of leadership, the fundamental functions like; providing vision, resolving conflicts, and possessing communication skills, at large, are still the same (Clark & Clark, 1990). But, at the same time, human progression and ever-changing environment requires a suitable leadership style and *fit* to cope with given situations through a set of common and some exceptional characteristics. Past practices in the corporate sector has shown a strange mix of great successes and disappointingly gloomy pictures, which divides leadership in two major terrains; considering leadership as privilege and a source of power (Block & Rosenberg, 2002) and the other is to believe in it as a responsibility to serve others (Greenleaf, 1977).

Greenleaf (1977) introduced the concept of servant leadership, which premises on natural feelings and an innate desire to serve others, love, and humility (Greenleaf & Spears, 2002). Although oxymoron nature of the term “Servant Leadership” makes it difficult to comprehend, but Greenleaf observations throughout his professional life finds leaders with serving qualities more successful. In Greenleaf’s own words:

“The servant-leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. The best test is: do those served grow as persons: do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived?” (Greenleaf, 1977, 2002).

Usmani, F., & Hassan, S. M. (2022) emphasized that spiritual intelligence is one of the various forms of intelligence which could be developed relatively independently. Spiritual intelligence is a method for understanding and linking the internal life of the mind and soul with the

external life. Job satisfaction is a way out towards accomplishment that a person gets from his work.

In an effort to elaborate the concept of servant leadership Spears, who served in the capacity of president & CEO of The Robert K. Greenleaf Center for Servant Leadership, sums up the concept of servant leadership in ten characteristics (Spears, 2010). The five characteristics: listening, awareness, persuasion, foresight, and stewardship are quite common among all the leadership styles, theories or concepts, but empathy, healing, commitment to the growth of people, building community, and conceptualization are happens to be more grounded in servant leadership theory. It assumes that to deal with and avoid situations like recent international financial meltdown, massive layoffs and avoidable corporate failures we need more ethical and people-centered management practices (Liden, Wayne, Zhao, & Henderson, 2008), the leadership that is inspired by the ideas from servant leadership theory. Although, quite a number of empirical studies has proved the importance of servant leadership in organizational development and employee motivation (Macik-Frey, Quick, & Cooper, 2009), but what drives such a behavior still needs substantial investigation.

1.1. Problem Statement

In historical context, servant leadership was deeply rooted in divine prophetic philosophies. Over the centuries times has witnessed multiple paradigm shifts in leadership viewpoint. In leadership literature servant leadership got its due attention in 1977 only after the publication of a seminal work by Greenleaf (1977). Until mid-1980s there was not much conceptual or empirical work in the field of servant leadership. Over the last two decades a renewed interest in SL theory development can be observed through a handsome numbers of publications.

Default of centuries old financial institutions and commercial banks has shaken people's trust in contemporary leadership practices (Falk & Blaylock, 2012) as there is an increasing interest in servant leadership theory, which promotes people's welfare and betterment over their own. While there is an increasing interest in development of conceptual models and questionnaires, there is little known about the conditions that facilitate servant leadership behavior (Yukl, 2010).

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According to Sipe and Frick (2015) there are seven pillars of servant leadership: character, putting people first, compassion, communication, foresight, system thinking, and morality, but it still does not answer the condition that aid servant leadership behavior. There are scholars who talk about the effects of servant leadership (Zhao, Liu, Gao, & Tetrick, 2016), while others discuss it in changing environment (van Dierendonck & Sousa, 2016). van Dierendonck and Patterson (2015) confer compassionate love is another factor that triggers the need to serve others, which a step forward to answer the basic question, but misses the innate driving force behind desire to serve others. The current body of knowledge discusses the impact of servant leadership in different settings, but fails to answer the causal factors under which it thrives.

1.2. Objectives of the Study

The purpose of this empirical study is to examine whether a convenience sample of leaders within the Pakistan banking industry demonstrating strong servant leadership attributes, also exhibit high level of spiritual beliefs and emotional intelligence. A leader is defined as individuals with supervisory responsibility within consumer banking since small business and individuals rely on debt capital (Robb, Marin Consulting, & San Rafael, 2013).

A scrupulous study of current literature on spirituality, emotional intelligence, and servant leadership show quite a number of scholarly works in their respective singular state or in conjunction with some other factors, but no study has been conducted to study their relationship with each other. In order to answer the question of what facilitate servant leadership behavior, this empirical study has proven a positively strong relationship between spiritual beliefs and servant leadership, emotional intelligence relation with servant leadership, and the relationship between spiritual beliefs and servant leadership and mediating role of emotional intelligence.

The proposed spirituality-servant leadership construct contains three measurable variables: (1) spiritual beliefs, an independent variable measured by a subset of Fetzer (1999) *Brief Multidimensional Measure of Religiousness / Spirituality* (BMMRS); (2) servant leadership behavior, an outcome variable measure by Liden et al. (2008) *Servant Leadership*

scale; (3) emotional intelligence, a mediating variable measure by Andrew & Patrides *Short Form TEIQue* and Siddiqui, R. S., & Hassan, A. (2013).

As the world is turning towards servant leadership philosophy (Zentner, 2016a), this study aimed and developed a model that can help better organizational and leadership development. As the results show that this study does have a significant impact on how organizations are being run and how organizations in future can design their people-centered systems.

1.3. Significance of the Study

Considering the current state of organizations, national and multi-national, it seems obvious to find the solutions for a very long list of small and large problems. Unfortunately, financial corruption (Burke & Tomlinson, 2016) and moral corruption (Schwartz, 2016) is undermining integrity and ethical values of many. Since the leadership is responsible for success and failures of organizations (Alvesson & Kärreman, 2016), it is very important to grow a kind of leadership that bring about change in ideology and practices. In the context of Pakistan, there are some valuable studies that proven the prevalence of servant leadership behavior (Choudhary, Akhtar, & Zaheer, 2013) and a positive impact of servant leadership in workplace (Khan, Khan, & Chaudhry, 2015).

This study tends to answer very many questions, the answers not only justify this study but also help banking industry particular and other organizations in general to grow more ethical, responsible, and people-centered leadership in order to be more productive and to avoid organizational collapses.

In the context of leadership studies, discussion about spirituality and theology was always discouraged, but now it is believed that these factors can contribute a great deal in organizational development. Since the current body of knowledge is unable to answer the questions of relationships between given factors, this study has proven that it can enhance the understanding of the topic and add to the body of knowledge. For the failing organizations, this study can provide solutions for their leadership crisis.

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As it was hypothesized, the findings of this study proven that there is significant positive relationship between spiritual beliefs, emotional intelligence, and servant leadership behavior in what is considered a conservative society of Pakistan (Habib, Riaz, & Akram, 2012). Being a country found on the basis of religion the results were expected, but there was a handsome amount of respondents who distant themselves from being recognized as religious or they wanted to be acknowledged as atheist. But the impact of servant leadership in Pakistani organizations prove the majority view of the population (Khan et al., 2015).

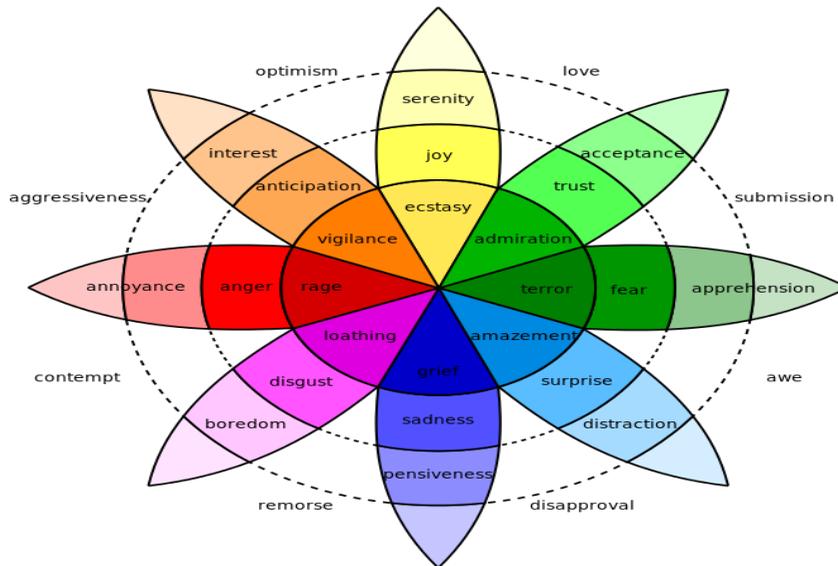
2. Literature Review

2.1. Theoretical Framework and Hypothesis Development

2.1.1. Stakeholder Theory in Banking

In capitalistic economy social transformation is only possible by setting inclusive growth parameters, where human needs are met and the inequality gap between capitalist and workers starts to shrink (Wright, 2010). In this context stakeholder theory assumes to understand the importance of the relationships between a business organization and its stakeholders; financiers, customers, suppliers and employees, then assigning an economic unit of measure to these relationships (Freeman, Harrison, Wicks, Parmar, & De Colle, 2010). This leadership approach seems to create a model that favors everybody, but it requires inclusive decision making process and an ethical commitment of all the parties (Minoja, 2012).

A coach-like leadership possesses various types of leadership styles with a core attention to emotional intelligence to form a *manager/leader* hybrid (Karaçivi & Demirel, 2014). The soft skills like emotional intelligence can be very much helpful to manage change effectively (Jinadasa, 2015), as (Forde, McMahon, Gronn, & Martin, 2013) also of opinion that coach like leadership is very important component for effective leadership development as many other scholars support this argument (Jinadasa, 2015; Karaçivi & Demirel; 2014).



2.1.2. Robert Plutchik's Theory of Emotions

Robert Plutchik's theory of emotions (1980) discusses emotions in detail. According to Plutchik there are eight fundamental emotions: joy, anger, trust, fear, anticipation, sadness, surprise, and disgust. To take the matter further for in-depth discussion Plutchik's wheel of emotions demonstrates the leverage between the primary emotions and other related emotions.

The Plutchik's theory of emotions revolves around ten basic assumptions:

1. All animals and humans are born with emotions.
2. Emotions have evolved numerous forms of manifestation in different species.
3. Role of emotions to deal with numerous environmental challenges
4. Common emotional expressions can be identified in different species.
5. There exist a small number of primary emotions.
6. Emotions can occur as combined force.

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7. Primary emotions are hypothetical constructs or idealized states whose properties and characteristics can only be inferred from various kinds of evidence.
8. Primary emotions can be conceptualized in terms of pairs of polar opposites.
9. All emotions vary in their degree of similarity to one another.
10. Each emotion can exist in varying degrees of intensity or levels of arousal.

Although, Plutchik's theory talks about the basic emotions and over the years a number of scholars have written extensively on the subject matter, specifically in the context of business organizations, but the recent financial crisis, especially in banking industry, left a scar of anger not only by the customers but also other stakeholders (Kottasz & Bennett, 2016). Such a situation left so much to think for the bankers, how to redefine their organizations and regain trust of people and society as whole.

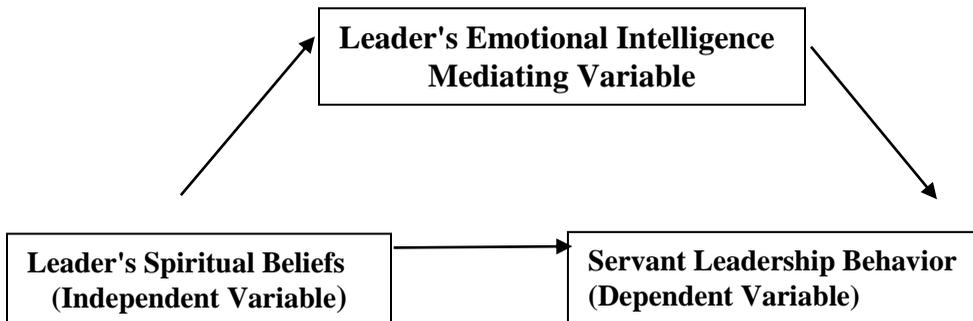
In the context of organizations, Daniel Goleman's theory of emotional intelligence plays a very important role to understand human emotions and their implications.

According to Solomon (1993) *philosophy is nothing but life*, taking the argument further Stocker (2017) believe that *life is nothing without emotions*. In simple words, dead people do not have emotions. For a very long time emotions were never even considered worth talking about at work place. How could it impact workability of employees and what impact can it have on production lines. According to Mapril, Blanes, Giumbelli, and Wilson (2017) *people are either materialists or idealists and materialists ask for facts and evidence while idealists live more spiritually fulfilled life, attuned to imagination and intuition*. Viewing this statement in servant leadership framework, it seems clear idealists are more close to servant leadership ideology since (SL) is outcome of humane emotions.

2.3. Theoretical Framework

Since this study discusses the nature of servant leadership, emotional intelligence, spirituality, and spiritual beliefs in general. I used the following questions for my research in Pakistan banking industry (Lahore Vicinity) to guide my study:

Does any relationship exist between spiritual values and emotional intelligence, spiritual values and servant leadership, and emotional intelligence and servant leadership? Further, what is the relationship between spiritual values and servant leadership mediated by emotional intelligence?



2.4. Hypothesis Development

It is believed that there is an ever-growing number of people who avoid being associated with any kind of religiosity and spirituality (Zuckerman, 2015) — at the same time the current financial upheaval demands more humane and people centered leadership that based upon a more ethical ideology. Spirituality, religious or non-religious, is considered the main source of ethics and moral guidance. In the current scenarios there are studies that support the notion of spirituality playing a positive role in formation of serving behavior and help people in their efforts in identity formation (Stoppa, 2017).

In the wake of current global financial meltdown, Pakistani banking industry survived which is very much due to the Islamic Banking practices accredited by Taqi Usmani — a prominent Islamic scholar

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(Zaman, 2017). Although there are studies that shows a positive relation between spiritual beliefs and servant leadership behavior (Eva, Sendjaya, Prajogo, Cavanagh, & Robin, 2017) — but this study is an effort to observe what does Pakistani banking industry suggest about the said relationship.

Emotions play a central role in human life (Bartneck, Lyons, & Saerbeck, 2017) and spiritual beliefs provide a humble behavioral outline to keep them within ethical codes. Human passion to achieve innate peace is the biggest source of motivation—a desire to know feelings and understand sensitivities to comprehend situations and substance. Irrespective of the domain —Religious specific or non-religious — spirituality inoculate a sense of understanding how others feel and why they behave the way they do. It seems obvious to suggest a strong relationship between spirituality and emotions—but to substantiate this relation this study is going to test if there exist a relationship between spiritual beliefs and emotional intelligence in Pakistan banking industry.

This interconnected web of spirituality, emotions, and serving behavior generates a quick snap of an ideological sphere. This empirical enquiry into a simple looking but complex network of inter-relation of given constructs have proven the following hypotheses:

H1: There is a significant relationship between spiritual beliefs and servant leadership behavior among leaders in Pakistani banking industry.

H2: There is a significant relationship between spiritual beliefs and emotional intelligence among leaders in Pakistani banking industry.

H3: There is a significant relationship between emotional intelligence and servant leadership behavior among leaders in Pakistani banking industry.

H4: There is a significant relationship between spiritual beliefs and servant leadership behavior mediated by emotional intelligence among leaders in Pakistani banking industry.

3. RESEARCH METHODOLOGY

3.1. Research Method

A combination of statistical techniques, apparatuses, and procedural activities are considered as research method (Sarantakos, 2005). It is selected on the basis of research strategy and research design. In this quantitative study cross sectional research design and survey method was used as the empirical data was collected using questionnaires among commercial bank branches of five different banks in Lahore region.

The aim of this quantitative, correlation study is to examine if there exist a relationship and its strength between spiritual beliefs and servant-leadership behavior by using a convenience sample of leaders in Pakistan (Lahore) banking industry. What effects does emotional-intelligence has on these two constructs? The independent variable of spiritual-beliefs is going to be tested against emotional-intelligence and servant-leadership separately. In the next phase emotional-intelligence is going to be tested against servant-leadership. Finally, the independent variable of spiritual beliefs shall be tested against the outcome variable of servant-leadership with mediating effects of emotional-intelligence.

3.2. Questionnaires Used

In order to measure Spiritual beliefs, an independent variable, a subset of Fetzer's (1999) *Brief Multidimensional Measure of Religiousness / Spirituality* (BMMRS) was used and to measure the outcome variable servant-leadership, Liden et al.'s (2008) *Servant Leadership scale* was used.

Cooper & Patrides *TEIQue* (2010) is designed to measure emotional-intelligence of leaders, but the proposed study requires subordinate's input as to how they perceive their leaders. This is an indirect way to measure a leader's emotional-intelligence, from the follower's perspective. After a detailed discussion, I was advised by my supervisor to seek approval from other intellects in the field of

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management. I wrote to three different PhDs in field of management who allowed me to work with altered form of Cooper & Patrides *TEIQue Short Form (2010)*, which was used to measure emotional-intelligence of leaders through the perceived lenses of the followers.

3.3. Research Administration

Three different self-administered questionnaires were used to collect data from multiple branches of five different banks in the Lahore city. A prior consent was taken from the branch managers of targeted banks for a smooth data collection process. As compare to the employees of other organizations, bank employees are considered better educated who could understand the importance of such studies. Before the questionnaires were filled, they were briefed about the concept and goals of this study and general knowledge about the items in respective questionnaires. Although a great number of emails containing Google document (questionnaires) were sent to bank employees, unfortunately, only a few responses came back. Almost all the data were collected in-person. Instructions were given that no to take too much time to think about neither the question nor ignoring them altogether. Participants were given time to fill those questionnaires at their free time, because in working / busy hours it is hard to pay attention to such activities and bank managers along with operation managers disapprove such activities in working hours.

3.4. Compact View

This quantitative study plans to use correlational and regression statistical methods to examine if there is a relationship among described variables. Branch level leaders of commercial banks in Lahore and their followers are the target of this study to find-out if there is a correlation between spiritual belief and servant-leadership behavior of a leader, with and without mediation of emotional-intelligence. To find-out “possible associations among two or more phenomenon” descriptive statistical analysis is going to be used (Leedy & Ormrod, 2013).

Convenient sampling through survey instruments became a very popular data collection technique. Due to its cost and time effectiveness this method became very popular lately. The objective behind survey

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research is collect a sample of a larger population within the targeted population (Leedy & Ormrod, 2013). Besides distribution of hard copies of multiple surveys, data collection through Google docs is also under consideration.

3.5.Target Population

The intended target population for this study is the branch level leaders and their followers in commercial banks in Lahore city. Before starting data collection, an informed consent form that gives a comprehensive definition of spiritual beliefs, servant-leadership, and emotional-intelligence were sent to the concerned authorities. The survey will take maximum 20 minutes to complete. The demographic parts of the instruments are being used to identify the role of the participants along with their ethnicity, age, and gender. The SLQ has been chosen as self-reporting instrument that has been checked for validity and reliability (Barbuto Jr & Wheeler, 2006). The TEIQue Short Form developed by Andrew & Patrides (2010) is selected and altered to take input from the followers, which is also vetted for reliability and validity. A subset of Fetzer's (1999) Brief Multidimensional Measure of Religiousness / Spirituality (BMMRS) is selected for self-reporting of leaders which has been tested for their reliability and validity.

3.6.Surveyed Population

This research generalized the population, leaders and their followers, in the commercial banks of Pakistan within the geographical boundaries of Lahore city. Commercial banking activities at branch level reflect interaction between branch managers and their subordinates at a frequent rate, which is a good indicator of their behavior patterns. Although banking industry did face serious recession over the last decade, but Pakistan banking industry showed stability as oppose to global trends. It might be the people within the Pakistan banking industry, which represent the theoretical and study population. Ultimately the sampling frame will be derived from the said population (Trochim, 2006). Representative sampling strategy through random selection procedure is believed to be providing a foundation for data collection. Furthermore, this study undertakes probability sampling type.

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3.7.Data Collection and Instrumentation

After getting participants consent, they will be asked to fill the surveys that shall be determining their level of servant-leadership behavior, spiritual beliefs, and emotional-intelligence. A summary of the terms and a brief description of surveys shall be provided to the participants also.

Servant-Leadership Questionnaire (SLQ): The servant-leadership instrument was designed to measure 23 items rated on 5-point Likert scale (Barbuto Jr, Gottfredson, & Searle, 2014). To check the validity, 11 specialist judges reviewed the rationality of servant-leadership qualities through priori analysis (Barbuto Jr & Wheeler, 2006). The basic characteristics of servant-leadership, foresight, listening, healing, calling, persuasion, community building, awareness, stewardship, conceptualization, growth, and empathy were funneled down to five factors model, which has shown reliability from .68 to .87 for self-version of the survey.

3.8.Analytical Procedures

The analysis plan was included inferential statistical tools. Descriptive analysis will be used to explain the fundamental features like the mean, min, max, median, or standard deviation (Trochim, 2006). To examine the stated hypothesis and research questions regression and correlation statistical techniques were used to come to a conclusion as how did the population behaved (Trochim, 2006). Since the presented questions aims to determine if correlation exists between different levels of spiritual beliefs, emotional-intelligence (EI), and servant-leadership (SL) in Pakistan banking industry. Correlation discusses the relationship between two or more than two variables and this is also considered an appropriate way to deal with research questions (Leedy & Ormrod, 2013). Mediation analysis has been carried out between spirituality and servant leadership, using *PROCESS* MACRO, (Hayes, A. F, 2012). SPSS 21 statistical software application was used to conduct the statistical tests.

4. Results And Discussion

4.1.Descriptive Statistics

Data were collected by using multiple questionnaires. A total of 1300 questionnaires were distributed among employees and managers of four multi-national banks (MCB, Standard Chartered Bank, UBL, and Bank Alfalah) and a national level bank (HBL), 363 valid responses have

Table 4.1: Gender

	Gender	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	M	242	65.4	65.4	65.4
	F	128	34.6	34.6	34.6
	Total	370	100.0	100.0	

obtained. Besides the hard copies of the questionnaires, 100 emails containing the questionnaires were sent and only 7 valid responses could be obtained. The cumulative response rate was 26.43%. There were four demographic groups; 1- Gender, 2- Banks, 3- Geography, 4- Experience. The said variables are described in shape of tables and in graphical interface for easy understanding.

Gender was categorized as male and female. As the Table 4.1 indicates that out of 370 respondents 242 were males (n=242; 65.4%) and 128 were females (n=128; 34.6%)

The data collected from five different banks. The selection criterion of banks was location and personal and business relations. As the Table 4.2 shows that out of 370 respondents 98 were from MCB Bank (n=98; 26.5%), 78 were from Standard Chartered Bank (n=78; 21.1%), 95 were from UBL (n=95; 25.7%), 66 were from Bank Alfalah (n=66; 17.8%), and 33 respondents were from HBL (n=33; 8.9%).

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Table 4.2: Banks

	Banks Cumulative %	Frequency	Percent	Valid	Percent
26.5	MCB	98	26.5	26.5	
47.6	SCB	78	21.1	21.1	
Valid 73.2	UBL	95	25.7	25.7	
91.1	BANK ALFALAH	66	17.8		17.8
100.0	HBL	33	8.9	8.9	
	Total	370	100.0		100.0

Considering the importance of demographical variables, this study was intended to take the geographical boundaries in view as well for the future experiments. Two categories of banks were defined on the basis of their geographical operational boundaries i.e. National and Multi-National. As the Table 4.3 indicates that a large percentage of data were collected from Multi-National, 337 responses out 370 (n=337; 91.1%) and 33 out of 370 from National based bank (n=33; 8.9%).

Table 4.3: Geography

Geography	Frequency	Percent	Valid	Percent	Cumulative
National	33	8.9	8.9	8.9	
Valid Multinational	337	91.1	91.1	100.0	
Total	370	100.0	100.0		

Table: 4.4. Descriptive Statistics

Experience

Experience	N	Minimum	Maximum	Sum	Mean
Std. Deviation	Statistic	Statistic	Statistic	Statistic	Statistic
Std. Error	Statistic				
Experience	370	2	16	365	9.88
2.339					0.122

Valid N (listwise) 370

4.2. Reliability Statistical Analysis

Reliability is a scale that produces dependable and consistent results, which are free of errors. In order to measure the validity of scales used in this study, it is needed to assess the reliability through Cronbach's Alpha value. It is normal practice, while conducting quantitative study, to confirm the internal consistency of the constructs. Hair, Black, Babin, Anderson, and Tatham (2009) sets .60 as a minimum value of *Cronbach's Alpha* while some scholars believe that the *Alpha* value should be positive and greater than .70 (Oberg et al., 2008).

4.2.1: Reliability Test of BMMRS

Fetzer's (1999) Brief Multidimensional Measure of Religiousness / Spirituality (BMMRS)

Table 4.5: Case Processing Summary

Description	N	%
Cases Valid	370	99.7
Excluded ^a	1	0.3
Total	371	100.0

- a. Listwise deletion based on all variables in the procedure. The reason behind one excluded value are that a participant must have or missing value.

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Table 4.6: Reliability Statistics (BMMRS)

Cronbach's Alpha of Items	Cronbach's Alpha Based on Standardized Items	N
0.792	0.796	22

According to Creswell (2013) the reliability of the instrument is utmost important while conducting quantitative studies. Table above reflects the Cronbach's alpha value at 0.792 which is technically (>0.70) and shows that all the items includes in BMMRS are internally consistent and statistically reliable.

Table 4.7 : Summary Item Statistics (BMMRS)

Minimum	Mean	Variance	Minimum	Maximum	Rang	Maximum /
Item Means	3.957	3.457	4.159	0.703		1.203
0.028						
Item Variances		1.178	0.942	1.621	0.679	1.72 1
0.036						

Table 4.9 shows the independent variable mean and standard deviation of total 370 items.

Table 4.8: Scale Statistics (BMMRS)

Mean	Variance	Std. Deviation	N of Items
87.049	105.992	10.2953	22

Reliability Test of Andrew & Patrides TEIQue (2010) Andrew & Patrides TEIQue (2010)

Table 4.9: Case Processing Summary

Description	N	%
Cases		
Valid	370	99.7
Excluded ^a	1	0.3
Total	371	
	100.0	

a. Listwise deletion based on all variables in the procedure. The reasons behind one excluded value are that a participant must have one missing value

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Table 4.10: Reliability Statistics TEIQue

Cronbach's Alpha N of Items	Cronbach's Alpha Based on Standardized Items
0.881 29	0.882

Table 4.11: Summary Item Statistics

Items Desc.	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance
Item Means	5.176	4.511	5.914	1.403	1.311	.105
Item Variances	2.308	1.425	3.421	1.996	2.401	.243

According to Creswell (2013) the reliability of the instrument is utmost important while conducting quantitative studies. Table above reflects the Cronbach's alpha value at 0.881 which is technically (>0.70) and shows that all the items includes in *TEIQue* are internally consistent and statistically reliable.

Table 4.12: Scale Statistics

Mean	Variance	Std. Deviation	N of Items
150.097	447.541	21.1552	29

a. Listwise deletion based on all variables in the procedure. The reasons behind one excluded value are that a participant must have one missing value

According to Creswell (2013) the reliability of the instrument is utmost important while conducting quantitative studies. Table above reflects the Cronbach's alpha value at 0.957 which is technically (>0.70) and shows that all the items includes in Liden et al.'s (2008) *Servant Leadership scale* are internally consistent and statistically reliable.

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Table 4.13: Summary Item Statistics *Servant Leadership scale*

Item Description	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance
Item Means	3.431	2.973	4.033	1.060	1.357	.065
Item Variances	1.304	.906	1.654	.748	1.826	.057

4.3. Pearson Product Moment Correlation

As the term shows, correlation analysis is used to observe if there exists any relationship among the variables in a given study. It narrates the relationship among independent variable (IV) and dependent variable (DV). In the context of study in hand, Pearson Product Moment Correlation test has been employed to assess relationship between servant leadership (SL), spirituality, and emotional intelligence (EI).

Table 4.14 : Coorelation

	Mean	SD	Servant Leadership	Spirituality	Emotional Intelligence
Servant Leadership	4.2443	.64624	1	.694**	.367**
Spirituality	4.1353	.72426		1	.382**
Emotional Intelligence	4.8277	1.15068			1

** . Correlation is significant at the 0.01 level (2-tailed).

Table 4.22 shows that all three pairs of variables are significantly correlated. Correlation between servant leadership and spirituality is $r(370) = .694^{**}$, $p < 0.01$. This positive correlation indicates that as spirituality increases servant leadership increases as well, or with the increase in servant leadership increase in spirituality can be observed.

Correlation between servant leadership and emotional intelligence is $r(370) = .367^{**}$, $p < 0.01$. This positive correlation indicates that as

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servant leadership increases emotional intelligence also increases or with the increase in emotional intelligence causes an increase in emotional intelligence. Correlation between emotional intelligence and spirituality is $r(370) = .382^{**}$, $p < 0.01$. This positive correlation indicates that as spirituality increases emotional intelligence also increases or with the increase in emotional intelligence one could observe an increase in spirituality also.

4.4 Regression / Mediation Analysis

Regression analysis, in statistical molding, is a set of procedures to predict the relationship among variables under study. In other words regression analysis estimate the relationship between dependent variable by one or more than one independent variables through data analysis (Field, 2009) and it also help to explore and understand the types of the relationships.

New challenges bring about new remedial tools as Preacher and Hayes (2009, 2012) who have crafted macros (online) to get them use in SPSS. Bootstrapping analyses is considered very powerful because it conceives thousands of observations from our actual N sample size. It translates into as marginal effects observed with normal mediation analyses generally will be significant with bootstrapping. Since it seems to boost power, Bootstrapping is highly popular with researchers and has become standard in many journals.

It was hypothesized that emotional intelligence (EI) will act as a mediator between spirituality and servant leadership (SL). Mediation analysis was carried out between spirituality and servant leadership, using *PROCESS* macro MACRO, (Hayes, A. F, 2012). See Table 4.26

Mediation Analysis between spirituality and servant leadership through Emotional Intelligence (N=370)

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Table 4.15: Outcome: Emotional Intelligence

Model Summary

	R	R-sq	MSE	F	df1	df2
p	.3825	.1463	1.1335	63.0532	1.0000	368.0000
	.000					

Model

	coeff	se	t	p	LLCI
ULCI					
constant	2.3148	.3213	7.2056	.0000	1.6831
2.9466					
Spirituality	.6076	.0765	7.9406	.0000	.4572
.7581					

Table 4.16: Outcome: Servant Leadership

Model Summary

	R	R-sq	MSE	F	df1	df2
p	.7027	.4938	.2126	178.9868	2.0000	367.0000
	.0000					

Model

	coeff	se	t	p
LLCI				
ULCI				
constant	1.5288	.1486	10.2870	.0000
1.2365				
1.8210				
Emotional Intelligence	0.0668	.0226	2.9587	.0033
0.0224				
.1112				
Spirituality	0.5787	.0359	16.1351	.0000
0.5082				
.6492				

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Table 4.17: Total Effect Model

Outcome: Servant Leadership

Model Summary

	R	R-sq	MSE	F	df1	df2
p	.6940	.4817	.2170	342.0136	1.0000	368.0000
	.0000					
Model						
	coeff	se	t	p	LLCI	
ULCI						
constant	1.6834	.1406	11.9746	.0000	1.4069	
	1.9598					
Spirituality	.6193	.0335	18.4936	.0000	.5534	
	.6851					

Table 4.18: Total, Direct, and Indirect Effects

Total effect of X on Y

	Effect	SE	t	p	LLCI
ULCI					
	.6193	.0335	18.4936	.0000	.5534
	.6851				

Direct effect of X on Y

	Effect	SE	t	p	LLCI
ULCI					
	.5787	.0359	16.1351	.0000	.5082
	.6492				

Indirect effect of X on Y

	Effect	Boot SE	BootLLCI		
BootULCI					
Emotional Intelligence	.0406	.0171	.0114		
	.0803				

Normal theory tests for indirect effect

	Effect	se	Z	p
	.0406	.0147	2.7534	.0039

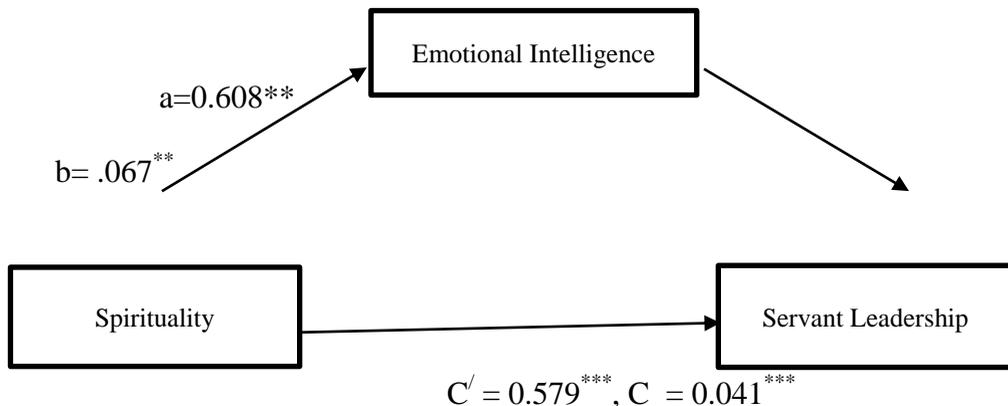
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Table 4.19: Regression Results

Antecedent	Emotional Intelligence			Consequent		
	Emotional Intelligence			Servant Leadership		
	Coeff	Se	p	Coeff	Se	p
Constant	2.315	0.321	0.000	1.529	0.148	0.000
Spirituality	0.608	0.076	0.000	0.579	0.036	0.000
Emotional Int.	-	-	-	0.067	0.023	0.003
	$R^2 = 0.146$			$R^2 = 0.494$		
	F(1,368) = 60.053, p<.001			F(2,367) = 178.986, p<.001		

Table 4.19 indicate mediation results indicated that spirituality was found to be positive significant predictor of emotional intelligence and servant leadership. Whereas emotional intelligence was found to be significant predictor of servant leadership. So, mediation was found to be significant. Indirect effect (effect= .0406 BootLLCI= .0114 BootULCI= .0803) of spirituality on servant leadership through emotional intelligence found to be positively significant.

The proposed statistical model is



4.5 Discussion on Results

Success of organizations is always beholden to the perseverance of leadership and, by the same; history has substantiated the misery of great failures as well. Over the years we have witnessed a handsome number of successful organizations excel even further like; Apple, Alibaba and many more, but at the same time there is no shortage of dismal upheavals like; Enron, Sogo and many others. Now, why do organizations fail is the classic predicament for social researchers, who, from time to time, came up with multiple leadership theories. Unfortunately, established leadership theories could not answer all the questions adequately, which left the door wide open for new ideas to float in and better interpretations of old ideas also. In the context of this study, Robert Greenleaf's servant-leadership (SL) theory needs a revisit with renewed efforts to meet the contemporary challenges.

Although, Greenleaf introduced the servant-leadership idea into literature in 1977, but the roots of it can be traced back into prophetic ideologies. The notion of servant-leadership (SL) seems self-contradictory to some, but some scholars like (Mackey & Sisodia, 2013) tried to incorporate this great idea into capitalism in their book *Conscious capitalism: Liberating the heroic spirit of business*. A large number of people (leading their respective organizations), who do believe in the idea of servant-leadership but earmark it to religious institutions. But, now is the time when outcry of corporate world around the globe strives for more people centric, humane, and serving behavior in their leadership. This study is an effort to empirically find and test some ways to develop servant leadership behavior.

Since this study was conducted in Pakistan, where, people are considered very emotional about their religious affiliation (De Clercq, Haq, & Azeem, 2017).

According to Solomon, (1993) *philosophy is nothing but life*, taking the argument further Stocker, (2017) believe that *life is nothing without emotions*. In simple words, dead people do not have emotions. For a very long time emotions were never even considered worth talking about at work place. How could it impact workability of employees and what impact can it have on production lines.

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The latest research shows that spiritual values and emotional intelligence has a positively significant relationship (Wills, 2018). Although people try to keep a distance from being recognized as religious, but their affection to rely on a superior being is embedded within them. In the context of this research, It is found that people working in Pakistani banking industry (Lahore Region) do believe that there is a strong relationship between spiritual values and emotional intelligence, as the results of this and many others study show (Chin, Anantharaman, & Tong, 2011).

This study assumed that there is a strong and significant relation between emotional intelligence (EI) and servant leadership behavior (SL). In relation to the discussion above, the second hypothesis, (H2) was that *there is a significant relationship between emotional intelligence and servant leadership behavior among leaders in Pakistani banking industry*, was tested and results showed that there is a positive significant relationship between emotional intelligence and servant leadership behavior. ($b = 0.000000000$). That could be translated into as more emotional intelligence stronger the relation with servant leadership.

Irrespective of the size and kind of organization, (EI) has a positive relationship with the (SL), in sports related organizations (Lee & Chelladurai, 2018), in social responsibility (Shipley & Casarez, 2017), and in Pakistan banking industry (Mahsud, Yukl, & Prussia, 2010).

The third hypothesis (H3) of this research is that *there is a significant relationship between spiritual beliefs and servant leadership behavior among leaders in Pakistani banking industry*. This study tested the relationship between spiritual beliefs and servant-leadership behavior among leaders in Pakistani banking industry. Regression analysis shows that spiritual beliefs have a significant positive relation with servant leadership behavior. It suggests that followers who believe in spirituality tend to have a strong relationship with servant leadership behavior. Least spiritual beliefs could lead to less serving behavior. A study done by (Eva et al., 2017) suggests that follower development in transcendental spirituality has a positive relation with leader's servant behavior. Conceptually spiritual beliefs could be framed into any given model, theistic or ritualistic; in either case spiritual values have contributed in development of servant leadership behavior (Yukl, 2010).

The most important aspect of this study was to analyze the mediated relation spiritual values and servant leadership behavior. The fourth hypothesis (H4): *There is a significant relationship between spiritual beliefs and servant leadership behavior mediated by emotional intelligence among leaders in Pakistani banking industry.* As predicted, the results show a significant relationship among all three variables. Mediation results indicate that spirituality was found to be positive significant predictor of emotional intelligence and servant leadership. Whereas, emotional intelligence was found to be significant predictor of servant leadership. So, mediation was found to be significant. Indirect effect (effect= .0406 BootLLCI= .0114 BootULCI= .0803) of spirituality on servant leadership through emotional intelligence found to be positively significant.

5. Conclusions, Research implication and Limitations

After the great depression of 1930s, many thought that mistakes of such a disaster won't be repeated, but the precautionary measures taken then could not prevent the global financial crisis of 2008. What happens in one corner of the world does impact rest of the world since we are living in a global village. Almost all the developing countries are dependent upon one or multiple G8 countries for their financial needs. To understand the dilemma thoroughly and acknowledging its global importance is necessary to design remedial measures. Many believe that the current financial crisis was nothing but leadership failure (Knights & McCabe, 2015) and in the context of this study banking industry suffered a great deal due to the same reason (De Haan & Vlahu, 2016).

This study premise on the belief that servant-leadership (SL) can provide an answer in order to prevent organizational failure from happening again, also if spiritual beliefs and emotional intelligence has a relationship with servant-leadership behavior. This study hypothesized and proved through research that servant leadership behavior can be reinforced by spiritual beliefs and emotional intelligence, which can contribute to strengthen this relationship. In the support of the findings of this study, contemporary literature suggests that spirituality has a positive relationship with servant leadership behavior (Chekwa, Quast, & Adams).

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The positively significant relationship between emotional intelligence (EI) and servant-leadership (SL) proves the point this study makes that inter-relation of these two constructs provides a better chance to develop servant-leadership behavior (McDonald, 2011).

5.1. Research Implications

This study concludes that, in the context of Pakistan banking industry, spirituality and emotional intelligence can play an important role in development of servant leadership behavior, which can play equally important role for others to grow with serving attitude. Following are the vital and significant implications for the banking industry of Pakistan:

- The emphasis of this study was on Pakistan banking industry, which provides a framework to people working in leadership position in branch level commercial banking to take advantage from the findings of this study to develop serving behavior.
- This study provides a mechanism for the leaders in Pakistan banking industry to develop spirituality in their employees for better serving attitudes since commercial banking is all about serving.
- As the developed economies pays a lot of attention on workplace spirituality now a days, this study provides a framework for the branch level managers to make spirituality a part of regular training.
- Since emotions play the fundamental role in human behavior, this study suggest to the bank branch managers to understand emotions of their followers and develop better serving behavior to become a role model.
- In the capitalistic economies there are many opportunities for good, qualified, and intelligent workforce. This study provides the managers a framework to adopt serving behavior to reduce the rate of employees turning over rate.

5.2. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

This section enlists some of the limitations of this empirical study and suggests the future research directions.

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Research Limitations

Although, there are a number of implications of this study, but there are many limitations tailing this research as well? Following is a list of some of the limitations:

- One of the main limitation of this study is the self-report instruments, which carries a risk of construct validity, in case, if respondents do not understand questionnaire accurately or they do not answer the questions fairly (Myers et al., 2016).
- There is always a chance for being bias in self-reporting instruments, because people tend to avoid negativity about their personalities and beliefs.
- This study is limited in a sense that it deals with the Pakistani banking industry only.
- Due to the limited timeframe and financial constraints only commercial bank branches were selected.
- This study has drawn geographical boundaries (Lahore Region) to stay within to investigate the dilemma.
- This study has excluded investment and mortgage banking altogether.

Research Recommendations

Keeping the findings of this study, following are some recommendations for the future scholars and researchers:

- It is suggested to test some other independent variables which can boost the servant leadership behavior.
- It is also recommended to test moderating role of emotional intelligence among spiritual beliefs and servant leadership behavior.
- The proposed model can be tested in organizations other than commercial banking branches.
- The current proposed model can also be tested with theistic and non-theistic spirituality separately.

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