

Relationship between spiritual intelligence and transformational leadership

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Abstract: Nowadays, organizations are active in dynamic environments filled with changes and transformation. The requirement for surviving in such a situation is to create continuous organizational changes and upheavals, whether in behavioral dimension or structural one. In these organizational changes and upheavals, leadership and management have a determining role. Therefore, the existence of Knowledgeable and strategic leaders, or in other words, transformational leaders, is considered an inevitable necessity. The objective of the present study is to investigate the relationship between the transformational leadership style and spiritual intelligence in managers of Iran Power Network Management Company. Therefore, 30 individuals of the managers of the company were selected from deputies and departments of the organization using the census sampling method from. The subjects answered the Leadership Style Questionnaire of Bass and Avolio and King's Spiritual Intelligence Questionnaire. The findings of the research indicated that there is a significant and positive correlation between transformational leadership style and critical existential thinking (CET), personal meaning production (PMP), and transcendental awareness (TA). Further, Pearson correlation coefficient indicate that there is no significant correlation between transformational leadership style and the variable of conscious state expansion (CSE). In addition, the results of multiple regression analysis indicate that about 65% of the variance of variations in transformational leadership style are predictable by variables of personal meaning production (PMP) and critical existential thinking (CET).

Key words: Transformational leadership style; Spiritual intelligence; Managers

1. Introduction

An expansive movement of changes and transformation has stated since the late 20th century which has undermined the bases of traditional paradigms in all domains. In new paradigms, instead of emphasizing on the traditional model of command and control, emphasizes participatory working teams, continuous learning, self-control, transformation, integrity of working and spiritual lives, and etc. The primary task of leadership in the new era is to build trust and guide the movement of changes and transformation. Leaders adopt leadership in organizations with a clear and transparent statement. Releasing meanings in organizations is done via symbolic management (metaphors, fables, and etc.) and by creating links among a set of beliefs and values, and causes that the followers get motivated tremendously and can become as the factors of changes in organizations. These leaders who are called transformational leaders, go beyond the interactional leadership style which is only based on motivation via rewards and punishment, and by attracting trust and loyalty of others, draw an existing vision from potential opportunities and by inspiring followers, create commitment to transformation and self-control in them. Transformational leaders, accordingly, helps

each employee in an organization each of which can become a factor of transforming and move the organization toward the drawn future (Motamenfar, 2012).

Research on the characteristics of leaders indicates that leaders should be intelligent and enjoy sufficient knowledge from their own professional field, but IQ and technical skills as primary abilities are presented for leaders and their existence is not the sufficient condition for leadership. In addition, each person who want have better performance, requires the ability of making relationship with surrounding world, other people and the environment. In recent decades, interpersonal skills have been as an integral part of effective leadership and leaders whose tasks have been to control, plan, and supervise the whole activities of organization, nowadays, in addition to it, should motivate and agitate others, promote positive beliefs in workplace and create sense of cooperation among the staff (Palmer et al. 2000). Such requirements have caused that new characteristics be presented for leaders in order that necessary skills can be developed in these leaders. One of the variables which in addition to IQ, is considered as the potential characteristics of effective leaders is spiritual intelligence.

In their study, Bagherpour and Abdollahzadeh (2012) investigated the relationship between spiritual intelligence and leadership style of principals in high schools of Gorgan Township in

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2010. The research method is descriptive-correlational one. For collecting data, King's questionnaire of spiritual intelligence and the Leadership Style Questionnaire of Badrens - Metzecas Standard Leadership Style Questionnaire were used. To analyze the questions, correlational coefficient and student t-test were used. The results of the research indicated that there is no significant correlation between spiritual intelligence and relationship-oriented leadership style; there is no correlation between spiritual intelligence and rule-based leadership style. There is a positive correlation between spiritual intelligence and the blended leadership style (high spirit and high productivity). The blended leadership style is more in male principals than in female ones. There is no difference between male and female principals in variables of relationship-oriented leadership style, rule-oriented leadership style, and spiritual intelligence (Bagherpour and Abdollah, 2012).

Salicru (2010) presented four main concerns of organizations of the present century: economic life, understanding the voice of organizations in the environment, social responsibility and spiritual intelligence of organizational human resources. He stated that organizations desiring to access these four concerns require leaders who enjoy high levels of spiritual intelligence and characteristics such as personal transformation and self-actualization, self-awareness, enjoyment of natural forces and eloquence and inspiring statement which can induce a holistic and advancing vision, creation of integrity and sense of coordination, kindness and modesty, bravery and no fear of facing problems.

Wiglesworth believes that the logical intelligence lonely cannot guarantee the success of a leader. This statement is true of emotional intelligence and this intelligence, in spite of having positive effects on the success of individuals, cannot lonely guarantee their success. But, according to Wiglesworth, by enjoying spiritual intelligence, one can attain an ultimate success. Accordingly, the arrangement of spiritual intelligence and emotional intelligence can realize a transparent and successful future or organizations. Spiritual intelligence is directly related to a series of

key issues which nowadays organizations are faced with. It is related to those organizations which are in a situation filled with social and global problems and environmental crises. In such a situation, leaders enjoying spiritual intelligence are required. Here, those leaders are considered who are brave and can cope with challenges (Salicru, 2010).

Kaven (2010), in his study indicated that spirituality is one of the ways of improving leaders' abilities and spirituality should be considered among traditional factors which have physical, emotional, and mental origins. For him, an organization should be aware of the advantages of awakening spiritual intelligence among leaders. In addition, regarding the vision and reason expected of a leader, spiritual intelligence will be presented as one of the vital elements in the characteristics of leadership competences (Kaven, 2010).

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However, in the model presented by Caspio regarding spirituality and spiritual intelligence in which individuals' beliefs and mental exercises are among effective factors on it, is not mentioned in this model. Abedin and Moshabbaki (2012), regarding the conducted researches on this regard and the results of their own research, added the factor of spiritual intelligence to the mentioned model (fig. 1). They state that spiritual intelligence can enter this model as one of the factors affecting leadership reasons and leaders' transformational behaviors.

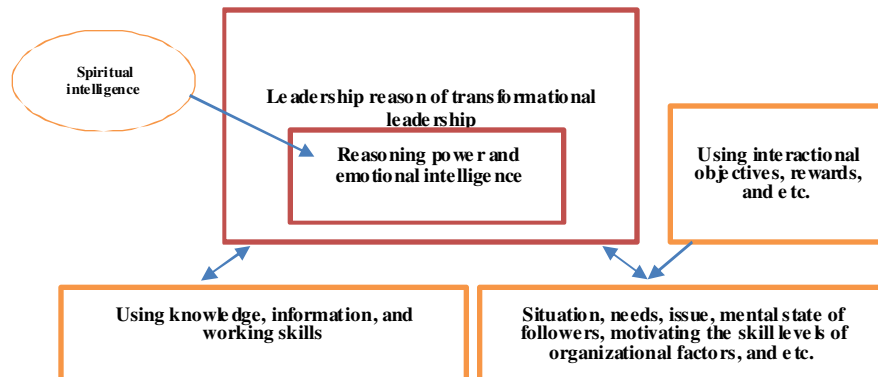


Fig. 1: factors affecting leadership reason adapted from Caspio (Abdedin and Moshabbaki, 2012)

Bekis (2006) in his research concluded that leadership can be a practical practice in spiritual

intelligence. Regarding the fact that there is a relationship between spirituality, workplace,

spiritual intelligence and professional performance, indicates a significant relationship between spiritual intelligence and team leadership (Bikis, 2006).

Howard and White (2009) in their research concluded that spiritual intelligence and religious aspects can be effective on leadership style, high spirit and productivity of the management of educational systems (Howard and White, 2009).

Locuky (2010), in a research titled as "spiritual intelligence in leadership development" investigated the creation of a leadership style in which the positive effect of spiritual intelligence on leadership style is considered (Locuky, 2010).

1.1. Different parts of transformational leadership

What will be different in the companies of the third millennium compared to those of the past is that how managers do responsibilities of transformational leadership. Senior managers should influence the behavior of organizational shareholders particularly those who are in organizations, i.e. act as a coach. An effective transformational leadership should know that attaining success via cooperation of members of a team is possible (Charbonneau, 2004).

1.2. Determining objectives or responsibilities of a company

Determining the orientation of an organization is burdened on senior managers. The results of an investigation conducted on 450 participants consisting of executive managers of 12 international companies indicated that the ability of developing a tangible (understandable) responsibility, values and strategies for companies is the most important characteristics of sensitive or vital skills for global managers who can grasp the future. A transparent objective allows an organization to exert efforts for increasing a competitive advantage.

1.3. Utilizing and retaining basic competences

In the third millennium, utilizing and developing basic competences have a close relationship with the success of organizations. Basic competences of an organization are valuable, rare, expensive and inimitable resources. Intellectual or knowledge capital of each organization is unique and are effective on the selection of organizational transformational leaders when they use basic competence in their competitions. Mutually sharing knowledge and learning resulting from it, develops the basic competences of an organization effectively.

1.4. Human capital development

Human capital consists of knowledge and skills of the whole forces working in an organization. Transformational leaders are those who consider the

individuals of an organization as vital resources which construct a lot of competences of an organization and in case of successful utilization of them, it is considered as a very important competitive advantage. In global economy, a lot of investment should be conducted on human resources because all competitive advantages results from them. The importance of investment on individuals of an organization for training is supported by many organizations. Recent investigations indicate that companies which have invested 10 percent more on education have observed an 8.5 percent increase in their productivity. Therefore, a big challenge for transformational leaders in the third millennium is to find ways for motivating each of the staff for realizing their potentials. Another challenge facing transformational leaders is the high diversity of human forces. Organizational communities include individuals from different countries and cultures which may have particular structure or value. Therefore, transformational leaders should learn to identify beliefs, values, behaviors, and competitive-commercial activities of companies in different regions and cultures and evaluate them. Then they take step to develop them (ibid).

1.5. Supporting and retaining an effective organizational culture

Organizational culture is a complicated set of ideologies, customs, and key common values all over a company. Some researchers of business believe that the challenges of companies in the third millennium is not the issue that they have more technical culture or definitive culture, but the issue is that how an organization should be led to be the producers and developers of knowledge, and how they should rely on judgment and intuition and how live in a world with an increasing number of companies. Organizational culture is related to decisions, activities, models of communication and communicative networks. Culture is the reflection what an organization learns over time by responding continuous challenges of survival and development. Effective cultures are those which consider individuals of organizations as competitive advantages. When the individuals of an organization accept the realities continuous changes, they require unending innovations, models and procedures by which they can cope with global competitions (Garcia et al. 2008).

1.6. Emphasis on ethical practices

Ethical practices are considered as ethical filters by which potential practical policies are evaluated. In the third millennium, decisions of transformational leaders should be based on honesty, trust, and integrity. Transformational leaders should have the capability of motivating staff and developing organizational culture in which ethical practices is considered a behavioral norm. Therefore, the

challenge facing a transformational leader is that how to induce value-laden norms for guiding activities of organizations and individuals. A committed transformational leader follows legal, ethical, and social affairs in order to consider both dimensions of ethics and economic efficiency. Doing ethical activities is very difficult for transformational leaders in the third millennium due to the discrepancies among cultures and economic structures in which companies compete. A committed transformational leader adopts the legitimate wants of shareholders in creating and continuing an organizational ethical culture. This is while traditional management reacts to environmental changes. Transformational leadership tries to predict environmental changes (Hatala, 2005).

1.7. Theoretical views on transformational leadership

1.7.1. Burns' theory of transformational leadership (1978)

According to Burns, transformational leadership is a process in which leaders and followers always try to promote their own psychological ability and motivational capability to higher levels. In this process, the mutual and growing relationship between leaders and their followers is current (Krishnan, 2003). In addition, according to him, transformational leadership can be operationalized by each person in each situation of organizations. In this kind of leadership, individuals can influence their own peers and bosses as their subordinates. This kind of leadership can take place in everyday activities, but this issue is a common and prevalent issue (Yukel, 2003).

1.7.2. The transformational leadership theory of Bennis & Nanus (1985)

These two scholars could identify five approaches or strategies as the common aspects of the quality of practice of these leaders, which indicted their key to success in an extensive field study:

1. All leaders studied in this study put transparent and promising outlook before their organization and were to guide the collective energy of the members of the organization in attaining the desired outlook.
2. The studied leaders succeeded to dominate new norms and values on the majority of members of the organization by adopting a certain orientation in the process of movement of the organization, and accordingly, unite human resources of the organization for attaining a new organizational identity.
3. Transformational leaders always were to increase the hierarchy of commitment and sympathy of organizational members regarding the

advancement of desired plans and attract their sincere trust towards the success of these plans.

4. The mentioned researchers mentioned the characteristics of trust building among the codes of the success of transformational leaders and emphasized this issue that the studied leaders could access to organizational integrity by establishing a state of public state in the organization.
5. The studied leaders always have tried to illustrate a positive and favorable image of their own capabilities and abilities and show themselves devoting to do tasks and advance organizational objectives. This leaders, at the same time, exert a lot of efforts to learn new knowledge and develop capacities of the organization.

Bennis & Nanus, in a general conclusion, emphasized their own findings which the main factor in leadership is enjoying the capacity which can influence and organize senses presented in relations dominant over members of organizations (Gandz et al. 2010).

1.7.3. The transformational leadership theory of Tichy & Devanna (1990)

These two scholars, by concentrating on their own research efforts on the quiddity of changes and transformation in the major frameworks of organizations, presented a particular process including three separate stage and tried to identify the function of transformational leadership in each stage as follows:

1. Showing the hierarchy of the need of an organization to transformation: here, transformational leaders are as main founders and agents of changes and transformation, will be to indicate the continuance of the status quo as damaging and intolerable and at the same time, illustrate the real hierarchy of the needs of the organization to changes and transformation by disturbing the convenience of organizational members.
2. Creating outlooks: the function of a favorable outlook can be considered as a conceptual map which guides the movement of an organization towards ideal objectives. Therefore, these two scholars believe that creating a favorable outlook cannot be considered lonely as the product of an individual's activity, but it should be taken as the outcome of different ideas of experts inside the organization.
3. Institutionalizing changes: in this stage, transformational leaders will try to complete all hidden chains and in the ultimate revolution and make dominant a new human context over the domain of organizational activities by hiring and employing new forces and experts from outside the organization (Biransave and Rankar, 2011: 15).

1.7.4. The transformational leadership theory of Shermerhorn (2002)

Transformational leadership is an inspired leadership which influences others to access an extraordinary performance, mostly in the domain of organizational changes in an extensive scale. Transformational leaders help their followers to do tasks in a different way and beyond what they firstly imagined that they could do it. The characteristics of transformational leaders for Shermerhorn (2002) are as follows:

1. Determining outlooks: having transparent thoughts and intuition of positioning and transferring these thoughts to others and creating motivation of hardworking for research on a common "outlook".
2. Charisma: creating motivation in others, faith, loyalty, honor, trust to themselves via the power of paying attention to himself, and resorting emotions.
3. Using symbols: identifying heroes, providing specific rewards and holding planned ceremonies for praising high achievements.
4. Empowering: helping others for growing and doing tasks, eliminating barriers to performance, sharing responsibilities and submitting really challenging responsibilities
5. Mental agitation: engendering mental and emotional involvement by creating awareness of issues and agitating others' imagination for providing favorable solutions.
6. Commitment to principles: being honest and trustful, practicing homogenously and based on one's own beliefs and more importantly, fulfilling obligations by completely pursuing (Shermerhorn, 2002).

2. Research methodology

2.1. Population and sample size

All managers of Iran Power Network Management Company constructed the research population. To find the behaviors related to transformational leadership, a sample consisting staff working in each management section was randomly selected. From among employees working under the supervision of each manager, two of them were selected. The sample consisted 30 managers and 60 employees.

The questionnaires related to spiritual intelligence in this research, were distributed among all managers (senior, middle, and supervisory) with cooperation of Administrative Affairs and Public Relations Department. Completing questionnaires by managers and collecting them completely were conducted for three weeks. Concurrent to distributing the questionnaires of spiritual intelligence, questionnaires related to transformational leadership (the followers-related form) were distributed among the employees working under the managers.

2.2. Data collection instruments

In the present study, to investigate the relationship between transformational leadership and spiritual intelligence, the two following questionnaires were used:

1. The Transformational Leadership Questionnaire
2. The Spiritual Intelligence Questionnaire

3. Validity and reliability of questionnaires

3.1. The validity of questionnaires

The validity of the questionnaires were attested by distributing them among the elites and experts. The experts, to investigate the research, enjoyed scientific records and experiences on the issue of spiritual intelligence and transformational leadership. In this regard, they have scientific books and articles. At last, after conducting the required changes in questionnaires, their validity was confirmed.

3.2. Reliability of questionnaires

To determine the reliability of questionnaires, Cronbach's alpha coefficient was used. Its results are as follows:

The Cronbach's alpha for critical existential thinking (CET) is 93.5, personal meaning production (PMP) as 93.1, for transcendental awareness (TA) as 93.6, and for conscious state expansion (CSE) it is 94.7. It is 98.3 for the whole scale.

3.3. Data analysis method

Data analysis was conducted using SPSS software program in both descriptive and inferential statistical methods. For descriptive analysis, the mean and SD were presented and for inferential analysis of the data, Pearson correlation coefficient and multiple regression were used. In addition, to investigate the normality of the data, the Kolmogorov-Smirnov test was used.

In table 1, measures of central tendency and dispersion for variables of transformational leadership are presented.

Table 1: measures of central tendency and dispersion for variables of transformational leadership

	N	Mean	SD
Ideal characteristics	30	2.6157	0.75521
Ideal behaviors	30	2.4800	0.70128
Inspiring motivations	30	2.3343	0.74251
Sophistication	30	2.4600	0.68634
agitation			
Personal considerations	30	2.4677	0.78255

Regarding table 2, it is identified that all variables, due to being smaller than the significance level 0.05, and at 95% of confidence level, as well as the positive difference of mean scores, are at moderate to high levels.

Table 2: t-test of the variables of transformational leadership

	Test Value = 3		
	t-value	df	Sig.
Ideal characteristics			
Ideal behaviors	3.749	29	0.001
Inspiring motivations	2.466	29	0.020
Sophistication agitation	3.671	29	0.001
Personal considerations	8.201	29	0.000

In Table 3, measures of central tendency and dispersion for variables of spiritual intelligence are presented.

Regarding Table 4, it was identified that the three variables of critical existential thinking (CET), personal meaning production (PMP), and conscious state expansion (CSE) due to being smaller than the sig. =0.05, and the positive differences of mean scores, are at moderate to high levels. The variable transcendental awareness (TA), due to being bigger than the sig. =0.05 and at 95% of confidence level, is at a moderate level.

Table 3: measures of central tendency and dispersion for variables of spiritual intelligence

	N	Mean	SD
critical existential thinking (CET)	30	2.6527	0.63754
personal meaning production (PMP)	30	2.7333	0.57854
transcendental awareness (TA)	30	2.2867	0.80461
conscious state expansion (CSE)	30	2.6476	0.66238

Table 4: t-test for variables of spiritual intelligence

	Test Value = 3		
	t-value	df	Sig.
critical existential thinking (CET)	5.607	29	0.00
personal meaning production (PMP)	6.943	29	0.00
transcendental awareness (TA)	1.951	29	0.61
conscious state expansion (CSE)	5.355	29	0.00

To investigate the normality of data distribution, the Kolmogorov-Smirnov test was used.

3.4. Normality test of data distribution

Table 5: the Kolmogorov-Smirnov test

	Ideal characteristics	Ideal behaviors	Inspiring motivations	Sophistication agitation	Personal considerations	critical existential thinking (CET)	personal meaning production (PMP)	transcendental awareness (TA)	conscious state expansion (CSE)
Test static		0.736	0.613	0.655	0.719	0.791	0.790	0.854	0.480
Sig.		0.650	0.847	0.784	0.679	0.559	0.560	0.459	0.976

Regarding the bigger significance levels reported in table 5 than the sig. =0.05, it is identified that all variables are normally distributed. Therefore, to investigate the research hypotheses, parametric tests were used.

3.5. Investigating research hypothesis

To investigate research hypotheses, Pearson correlation coefficient was used.

Hypothesis 1: there is a correlation between critical existential thinking (CET) and transformational leadership in the employees working in Iran Power Network Management Company.

Regarding the significance level reported in table 6, and the due to smaller value of the variable than 0.05, there is a significant correlation between the variable CET and five sub-scales of the variable transformational leadership. This correlation coefficients are equal as 0.827, 0.803, 0.737, 0.777, and 0.826 with variables of ideal characteristics, ideal behaviors, inspiring motivations, sophistication agitation, and personal considerations.

Regarding the smaller significance level between the variables of CET and transformational leadership than 0.05, this correlation is significant. This correlation coefficient is 0.772; therefore, the hypothesis is confirmed and there is a correlation between critical existential thinking (CET) and transformational leadership in the employees

working in Iran Power Network Management Company.

Table 6: the results of Pearson correlation coefficient between critical existential thinking (CET) and transformational leadership

critical existential thinking (CET)	Correlation coefficient	Ideal characteristics	Ideal behaviors,	Inspiring motivations	Sophistication agitation	Personal considerations	Transformational leadership
		**0.827	**0.803	**0.738	**0.777	**0.826	**0.772
	Sig.	0.00	0.00	0.00	0.00	0.00	0.00

Hypothesis 2: there is a correlation between personal meaning production (PMP) and transformational leadership in the employees

working in Iran Power Network Management Company.

Table 7: the results of Pearson correlation coefficient between personal meaning production (PMP) and transformational leadership

personal meaning production (PMP)	Correlation coefficient	Ideal characteristics	Ideal behaviors,	Inspiring motivations	Sophistication agitation	Personal considerations	Transformational leadership
		**0.805	**0.812	**0.739	**0.760	**0.812	**0.790
	Sig.	0.00	0.00	0.00	0.00	0.00	0.00

Regarding the significance level reported in table 7, and the due to smaller value of the variable than 0.05, there is a significant correlation between the variable personal meaning production (PMP) and five sub-scales of the variable transformational leadership. This correlation coefficients are equal as 0.805, 0.812, 0.739, 0.760, and 0.812 with variables of ideal characteristics, ideal behaviors, inspiring motivations, sophistication agitation, and personal considerations. Regarding the smaller significance level between the variables of personal meaning production (PMP) and transformational leadership

than 0.05, this correlation is significant. This correlation coefficient is 0.790; therefore, the hypothesis is confirmed and there is a correlation between personal meaning production (PMP) and transformational leadership in the employees working in Iran Power Network Management Company.

Hypothesis 3: there is a correlation between transcendental awareness (TA) and transformational leadership in the employees working in Iran Power Network Management Company.

Table 8: the results of Pearson correlation coefficient between transcendental awareness (TA) and transformational leadership

transcendental awareness (TA)	Correlation coefficient	Ideal characteristics	Ideal behaviors,	Inspiring motivations	Sophistication agitation	Personal considerations	Transformational leadership
		**0.384	**0.494	**0.383	**0.388	**0.484	**0.429
	Sig.	0.00	0.00	0.00	0.00	0.00	0.00

Regarding the significance level reported in table 8, and the due to smaller value of the variable than 0.05, there is a significant correlation between the variable transcendental awareness (TA) and five sub-scales of the variable transformational leadership. This correlation coefficients are equal as

0.384, 0.494, 0.383, 0.388, and 0.484 with variables of ideal characteristics, ideal behaviors, inspiring motivations, sophistication agitation, and personal considerations. Regarding the smaller significance level between the variables of transcendental awareness (TA) and transformational leadership

than 0.05, this correlation is significant. This correlation coefficient is 0.429; therefore, the hypothesis is confirmed and there is a correlation between transcendental awareness (TA) and transformational leadership in the employees working in Iran Power Network Management Company.

Hypothesis 4: there is a correlation between conscious state expansion (CSE) and transformational leadership in the employees working in Iran Power Network Management Company.

Table 9: the results of Pearson correlation coefficient between conscious state expansion (CSE) and transformational leadership

		Ideal characteristics	Ideal behaviors,	Inspiring motivations	Sophistication agitation	Personal considerations	Transformational leadership
conscious state expansion (CSE)	Correlation coefficient	**0.029	**0.040	**0.033	** 0.146	** -0.030	** -0.053
	Sig.	0.00	0.00	0.00	0.00	0.00	0.00

Regarding the significance level reported in table 9, and the due to bigger value of the variable than 0.05, there is no significant correlation between the variable conscious state expansion (CSE) and five sub-scales of the variable transformational leadership. Regarding the bigger significance level between the variables of conscious state expansion (CSE) and transformational leadership than 0.05, this correlation is not significant. Therefore, the hypothesis is rejected and there is no correlation between conscious state expansion (CSE) and transformational leadership in the employees working in Iran Power Network Management Company.

4. Conclusion

The objective the present study was to investigate the relationship between spiritual intelligence and transformational leadership among managers. Regarding the research hypotheses, they are investigated as follows:

Hypothesis 1: there is a correlation between critical existential thinking (CET) and transformational leadership in the employees working in Iran Power Network Management Company.

This hypothesis was confirmed. CET indicates individuals who have the ability of thinking critically about the existence, world, time and other existential issues (Zohar and Marshall, 2000). These individuals are able to think and infer innovatively or have personal philosophies about the existence and truth. They can fuse scientific knowledge and personal experiences with each other and indicate a high level of abstract reasoning and mental calculations (Mayer, 2000). Further, transformational leaders are those who by presenting new and creative approaches for doing tasks, move them towards re-investigating traditional methods of solving problems and by questioning the status quo, state new methods for developing organizations. These leaders conducted sophistication agitation, i.e. they

motivate their followers to explore new solutions and rethinking regarding solving organizational problems and in fact, create challenges for their followers to think about issues again (Krishnan, 2004). They are origins of changes and are in search of drawing new routes for organizations. As observed, the overlap between the individuals' characteristics with CET and transformational leaders explains the relationship between these two variables theoretically.

Hypothesis 2: there is a correlation between personal meaning production (PMP) and transformational leadership in the employees working in Iran Power Network Management Company.

This hypothesis was confirmed. PMP refers to the ability of producing intention and objectives in all mental and bodily experiences, and includes thinking in symbolic intentions of personal events for finding objectives and senses in all life experiences (Nasel, 2004). Further, it refers to having a sense of guidance and sense of discipline (Reker, 1997). In addition, Kriger and Senico (2005) consider values desired by spiritual leaders as generosity, kindness, unity creators, solidarity and compassion, honesty, tolerance, loving kindness, the desire for peace, gratefulness, serving others, guiding others, help the server and joy, equanimity and serenity, inner peace, and etc.

Leaders' spiritual intelligence gives them the ability of transferring meanings based on understating their own existential questions and those of their followers. Using this ability, they challenge the status quo, and act as inspirers and motivators of personal outlooks and cause that their followers feel a sense of responsibility in their lives and organizational affairs. As observed, individuals' characteristics with PMP can explain the indicators of their transformational leadership.

Hypothesis 3: there is a correlation between transcendental awareness (TA) and transformational leadership in the employees

working in Iran Power Network Management Company.

This hypothesis was confirmed. TA refers to the ability of entering and existing higher states of spiritual intelligence and personal awareness of issues. It causes increasing compatibility, gradual sense of transcendent and dependency to the future, and describes the awareness of the unitary world discipline along with a sense of immortality. In fact, higher levels of awareness are deeply rooted religious and spiritual aspects (James, 2002). Gardner (2000) proposes that the ability of entering high levels of awareness simply reflect high control over material things and consequently bodily intelligence. In addition, as stated previously, the process of transformational leadership is rooted in personal values and beliefs, but in this process, no goods is exchanged between superiors and subordinates. Such leaders inspire their own personal values (such as justice, equity, honesty, integrity) which Burns refers to as institutional values. Salicru (2010) states that organizations which want to access their objectives require leaders who enjoy high levels of spiritual intelligence and have characteristics such as personal creativity and Self-actualization, self-awareness, and enjoying natural forces, eloquence, and inspiration which induces a holistic and advancing outlook, creating integrity and sense of cooperation, kindness and modesty, bravery and lack of fear in facing challenges. The main root of the ability of identifying, understand and answering the feelings of others who require emotional understanding is in spiritual intelligence. When individuals' awareness increases and is used, their understandings create the sense of security and therefore, their performance in workplaces improves (Bagherpour and Abdollahzadeh, 2012).

Hypothesis 4: there is a correlation between conscious state expansion (CSE) and transformational leadership in the employees working in Iran Power Network Management Company.

This hypothesis was not confirmed. This results are not consistent with the researchers conducted by Farhangi et al. (2009) and Bagherpour and Abdollahzadeh (2012). This inconsistency can be due to the difference in the sample or the different questionnaires used in these studies. In addition, the results of this hypothesis are not consistent with the studies of Bozorgzadeh (2012), and Salicru (2010). This issue can be due to the different populations and samples studied in these studies.

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