

## INFLUENCE OF WORKER'S AGE IN AN ORGANIZATION IS MORAL REASONING

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### **Abstract: -**

Moral reasoning can be defined as the process in which an individual tries to determine the difference between what is right and what is wrong in a personal situation by using logic. Younger adults scored better when only immediate rewards needed to be considered. In other situations where successful decision-making was based upon the need to develop a theory of how rewards in the environment were structured, older adults were clearly superior. Older adults are better at evaluating the immediate and delayed benefits of each option they choose from. They are better at creating strategies in response to the environment. Younger adults take immediate decisions a region related to habitual, reflexive learning and immediate rewards.

More broadly, our findings suggest that older adults have high moral reasoning they can take more ethical decision in an organization which is beneficial for the society also .Here in this paper researcher focused on organization's employees that moral reasoning which is influenced by age of the employees .In other words we can say that older adults who has worked experience in an organization has high moral reasoning they can use their moral action and responsible of the outcomes.

**Key words:** *Moral Reasoning, Self-Awareness, Empathy, Decision Making, Ethics*

### **Introduction :**

Ethical decision-making takes two forms when age is a factor (Prezlaff, 2005). The first form takes into account age as a factor at the societal, or policy level. The second form takes into account the capacity of the individual to make decisions regarding their own care. Ethical decision-making may be reached at any age when those decisions involve the life or wellbeing of others or may impact the individual's life or wellbeing. While awareness of self is necessary, the capacity of a child is not sufficient enough and does not improve the child's ability to make an informed and "ethically sound" decision regarding self-care (Prezlaff, 2005).

The most unethical decisions have a tendency to be found in younger age groups (Jennings, Hunt, & Munn, 1996) because younger children are less capable than older children to embrace their parents' views in reasoning through ethical dilemmas (Leibig & Green, 1999). Age is a determining factor in making ethical decisions starting with the most ethical decisions being made by the older participants and decreasing ethical decisions being made as their age decreased (Ruegger & King, 1992). Another study which examined whether age cohort was the key to determining ethical values that influenced healthcare executive's values showed that age Effect of Age and Gender 6 cohort groups had practically identical value preferences when making ethical decisions

### **Ethical Decision Making in Terms of moral reasoning : The Four Component Model**

James Rest's (1994) theoretical model to explain the process of ethical decision making developed out of a desire to piece together theories and research on moral development and behavior from a variety of

perspectives. Not only were researchers looking at moral development from a cognitive-development perspective, arguably the most predominant approach in moral development, but from social, behavioral, and psychoanalytic approaches as well (Rest). According to Rest, a new model was necessary to account for the different findings from each approach. Until this point, significant attention had been given to the concept of moral judgment, the evaluation of a decision or action as good or bad, as the basis for ethical decision making. In contrast, Rest argued that moral judgment, while important, is not the only, nor the most significant, influence on ethical decision making. Rest proposed that ethical decision making involves four distinct psychological processes: moral sensitivity, moral judgment, moral motivation/intention, and moral character/action. Moral sensitivity (moral awareness), as described by Rest (1994), refers to an individual's ability to recognize that a situation contains a moral issue. Recognizing a moral issue requires the individual's awareness that his/her actions have the potential to harm and/or benefit other people. Later research broadens this definition, suggesting that moral sensitivity is the decision maker's recognition that a situation has moral content and, as a result, a moral perspective is valid (Reynolds, 2006).

Moral judgment refers to formulating and evaluating which possible solutions to the moral issue have moral justification. This step in the process requires reasoning through the possible choices and potential consequences to determine which are ethically sound.

Moral motivation (moral intention) refers to the intention to choose the moral decision over another solution representing a different value. This component of the ethical decision-making process involves committing to choose the moral value. For example, an individual may recognize two solutions to a dilemma, one that results in an increase of personal power and one that is morally right. In this instance, moral motivation is the individual's intention to choose the value of morality over the value of power.

Moral courage (moral action) refers to an individual's behavior. This component is the individual's action in the situation. This step involves courage, determination, and the ability to follow through with the moral decision.

Though these steps are arranged logically, they are not in a fixed order. Rest (1994) suggested that each component is distinct and can influence the others. Furthermore, failure at any step can result in a failure to make an ethical decision. An individual may have strong moral judgment skills but will not begin to use them if she or he lacks moral sensitivity and fails to recognize a moral issue.

### **Literature Review:**

A discussion of ethical decision making would be incomplete without first examining moral development and reasoning as its basis. Starting with the basics of morals, Johannessen (1997) provides a definition that is particularly applicable to this study: "the thought and action strategies developed on the basis of a person's value system, generating a set of action rules as to what is right and what is wrong behavior" (p. 983). Johannessen's description creates the context for the rest of this discussion.

The study of moral development began with Piaget's 1932 seminal research of the moral development in children. He theorized that morality was a combination of both cognitive and developmental elements (Trevino, 1992). Lawrence Kohlberg (1969), building on Piaget's early research, coined the phrase "cognitive moral development" (CMD) and endeavored to measure moral development (Fraedrich,

Thorne and Ferrell, 1994). He studied 58 American males over 20 years and developed a three-level moral development model.

Kohlberg (1969) defines these levels of cognitive moral development as follows: level one ( $L_1$ ) as pre-conventional, level two ( $L_2$ ) as conventional and level three ( $L_3$ ) as post-conventional. Each level consists of two stages, the second of which reflects increased maturity. The view of one's relationship to society, its mores and expectations defines moral maturity according to Kohlberg (Trevino, 1992). His explanations of moral development and principled moral reasoning were based on justifications of criteria previously set forth by moral philosophers such as Kant, Hare, Frankena, Brandt, Rawls, and Raphael (Trevino, 1992, p. 447).

During Level One (pre-conventional), stage one ( $L_1S_1$ ), a person's moral decision making is guided by the imposition of external rules. Obedience is based on a system of reward and punishment. Stage two ( $L_1S_2$ ) adds reciprocity to the definition of fairness. Trevino (1992) describes fairness as: "you scratch my back, I'll scratch yours" (p.446).

Level Two (conventional) occurs when the individual has internalized the external rules and shared societal norms. Stage three ( $L_2S_3$ ) defines right behavior as "what pleases or helps others and what is approved by them. Motives and intentions also become important at this stage" (Trevino, 1992, p. 446). Embedded in the individual's decision-making process is interpersonal trust and social approval. In stage four ( $L_2S_4$ ), the individual perspective is broadened to "consider the rules and laws of social, legal, or religious systems that are designed to promote the common good" (Trevino, p. 446).

In Level Three (post-conventional), the individual factors in his/her own values along with others' expectations, rules and laws. Specifically, during stage five ( $L_3S_5$ ), Trevino (1992) states that individuals begin considering changing the laws based on their relevance to societal purposes (p. 447).

Trevino notes that Kohlberg argued that stage five judgments are more differentiated and thus more cognitively complex. Further, he suggests these decisions are more inclusive because they include the lower level judgements as well (p. 447). According to Kohlberg, stage six ( $L_3S_6$ ) is the pinnacle of principled moral thinking and one that few individuals reach. When faced with a conflict between law and one's principles, one will act in accordance with one's principles. However, he later stated that stage six was not supported by longitudinal research. Carol Gilligan (1982), a leading researcher in gender studies, challenged Kohlberg's research due to his use of all-male subjects, suggesting the research was tainted by gender bias. She theorizes that there are two types of ethics associated with moral reasoning: the ethics of care and the ethics of justice. While Kohlberg's CMD theory emphasizes rights and justice principles, she argues that ethics of caring is an important part of moral reasoning. Gilligan (1982) states: "Moral problems are problems of human relations" (p. xix). Gilligan based her initial research on the findings of Haan (1975) and Holstein's (1976) longitudinal studies, both of which found that women's moral judgment is different from men's. Women's judgments tend to be more closely tied to feelings of empathy and compassion. They also seem to be more concerned with the resolution of real as opposed to hypothetical dilemmas to which men seem to give priority (p. 69). Gilligan summarizes the differences between the genders in the following statement:

The moral imperative that emerges repeatedly in interviews with women is an injunction of care, a responsibility to discern and alleviate the “real and recognizable trouble” of this world. For men, the moral imperative appears rather as an injunction to respect the rights of others and thus to protect from interference with the rights to life and self-fulfillment (p.100).

Lastly, there is a school of thought about the neurological basis of morality. According to Gazzaniga (2005), humans are the only species that form beliefs, deepens them, and will adhere to them even when these beliefs are challenged or proven wrong (p. 161). He posits there is an innate moral sense or instinct everyone possesses. He uses the research of James Wilson (1993) who refutes the notion that moral development is based solely on external constructs. Wilson poses the question regarding the source of the motivation or willingness to conform to rules and laws. Gazzaniga notes that neuroscientists have now proven the emotional part of the brain becomes active when a person decides to act on a moral problem. Conversely, this part of the brain remains inactive, if the person chooses not to act. Gazzaniga sums up the neuroscientific view when he states:

It is as if all the social data of the moment, the personal survival interests we each possess, the cultural experience we have undergone, and the basic temperament of our species all feed into the subconscious mechanism we all possess and out comes a response, an urging for either action or inaction (p. 171).

All these views are valid and have informed the direction of this discussion. They each offer another perspective that has been considered as part of this study. Now move on emotional intelligence, Emotional intelligence (EI) has gained prominence as a key element of success both professionally and personally. Like other scientific theories that have been operationalized and recognized as being credible, there are differing theories of EI being hotly debated and actively researched. This section compares and contrasts three views of EI. The theories examined were developed by: Peter Salovey and John Mayer; Reuven Bar-On; and Daniel Goleman. Salovey and Mayer were influenced by an interest in the relationship between cognitive abilities and emotion. Bar-On, was influenced by his interest in various aspects of performance. Goleman focused on competency models (p. 1). Regardless of the model, they all agree the general category of EI represents a combination of both cognitive and emotional (non-cognitive) abilities (Emmerling & Goleman, 2003, p. 6). Additionally, there is an underlying congruency in its general description: the ability to monitor one's own and others' emotions and feelings, the ability to make discernments about one's own and others' emotions and feelings, and the ability to use the information to influence one's own and others' thinking and actions. A brief overview of EI's evolution provides a context for the current differentiation. EI has its roots in the 1920s through the work of E. L. Thorndike who challenged the widely accepted belief that intelligence was based exclusively on cognitive ability. He theorized that intelligence was more than just cognition; that it had an emotional component which he identified as social intelligence. He defined social intelligence as “the ability to perceive one's own and others' internal states, emotives, and behaviors, and to act toward them optimally on the basis of that information” (Salovey & Mayer, 1990, p. 187). Various researchers continued to explore the non-cognitive abilities during the 1930s and 1940s. It was Wechsler who, in the 1950s, proposed that these non-cognitive abilities contributed to a person's success in life (Cherniss 2000; Salovey & Mayer 1990; Bar-On 2005). Howard Gardner (2004) defines the non-cognitive ability “as a biopsychological potential to process specific forms of information in certain kinds of ways” (p. 29). This led to his theory of multiple intelligences, one category of which is personal intelligences. He makes a distinction between interpersonal and intrapersonal intelligence, the former being the ability to “discriminate among persons”

(p. 39) and to understand their motives, how to effectively work with them, and in some instances manipulate them (p. 39). Gardner describes intrapersonally intelligent people as those with the ability to identify one's own feelings, goals, fears, along with strengths and weaknesses. It is interesting that he suggests this model of inward focus can be used to make judicious decisions in life (p. 39).

Salovey and Mayer (1990) were the first to operationalize the term emotional intelligence. They define it as: "...involved in the capacity to perceive emotions, assimilate emotion-related feelings, understand the information of those emotions, and manage them" (p. 267). While this definition is similar in nature to their predecessors such as E. L. Thorndike's social intelligence and Howard Gardner's inter- and intrapersonal intelligences, it differs in that they introduce the notion that EI influences one's perceptions and actions. Their model includes interpersonal and intrapersonal components, without explicitly addressing them as separate and unique as theorized by Gardner.

Salovey and Mayer (1990) initially hypothesized that EI has validity as an element of the traditional concept of intelligence. If, in fact, it was going to be called intelligence it had to correlate with the traditional intelligence measurements by being ability-based (Emmerling & Goleman, 2003, p. 10). They used, as the basis of their hypothesis, Wechsler's (1958) definition of intelligence: "the aggregate or global capacity of the individual to act purposefully, to think rationally, and to deal effectively with his environment" (p. 187). They also evoked the theories of Woodworth (1949) who suggested that IQ measurements should include a scale for demonstrating "not being afraid, angry, grieved, or inquisitive over things that arouse the emotions of younger children" (p.185). Additionally, Mayer and Salovey's early research cited Leeper's (1948) description of emotions as "processes which arouse, sustain, and direct activity" (p. 186) and coupled these hypotheses with modern theories that see emotions as adaptatively influencing or directing cognitive activities to further substantiate their hypothesis (p. 186). In my opinion, their definition reflects the characteristics of perception, thought, and action.

Mayer and Salovey (1997) revised their original four-branch model further refining the quantifiable dimensions. Each branch describes a unique ability: **Branch 1:** Appraisal and expression of emotion in oneself and in others; **Branch 2:** Utilization of emotion to facilitate thinking; **Branch 3:** Understanding emotional meaning; and **Branch 4:** Regulation of emotions. They suggest this four-branch model is representative of an ability model which, I believe, appears to be consistent with measurable capabilities. The ability to recognize emotions, Branch 1, is the building block for the other dimensions. Accurate perception and emotional expression are critical and fundamental to social communication. They extend this ability to recognizing emotion in objects, art, stories, music as well as other external stimuli (Chastukhina, 2003, p. 4). When discussing Branch 2, Mayer (2006) asserts that it is the emotions that guide the cognitive system and stimulates the thought process. Chastukhina (2003) describes this branch as "the ability to generate, use, and feel emotion as necessary to communicate feelings or employ them in other cognitive processes" (p. 4).

Mayer (2006) states that each emotion has specific patterns of messages and actions leading to the ability to reason, which is the essence of Branch 3 and the core of EI. Chastukhina (2003) distills Mayer's description down to "the ability to understand emotional information, to understand how emotions combine and progress through relationship transitions, and to appreciate such emotional meanings" (p. 4).

Branch 4, according to Mayer (2006), is the ability to block or remain open to emotional signals in one and others. One's level of receptivity is determined by the degree to which the signal evokes pleasure or pain.

Reuven Bar-On's (2005) definition of EI differs from that of Mayer and Salovey in that it is trait-based, and has a higher degree of overlap with traditional personality measurements (Emmerling & Goleman, 2003, p. 10). During his early research, Bar-On (2005) observed there was a recurring attempt to combine emotional and social components when trying to recognize, understand, and describe emotions (p. 2). He drew from Gardner's work with intra- and interpersonal intelligences and Carolyn Saarni's (1990) description of emotional competence consisting of interrelated emotional and social skills. His research demonstrated that effective human behavior consists of multiple intrapersonal and interpersonal "competencies, skills and facilitators" (p. 2). Thus, he derived his definition of emotional-social intelligence (ESI) in order to more accurately describe this phenomenon.

Bar-On (2005) posits that understanding and expressing oneself, understanding others and successfully relating to them, and effectively coping with the day-to-day challenges and stresses are indicators of emotional-social intelligence (p. 3). Further, he suggests that the intrapersonal level is primary and is the ability to understand one's own strengths and weaknesses, and to constructively express feelings and thoughts in addition to awareness of self (p. 3). I believe his description of the interpersonal component is closely aligned with that of Gardner with minor modifications: "the ability to be aware of others' emotions, feelings and needs, and to establish and maintain cooperative, constructive and mutually satisfying relationships" (p. 4). He hypothesizes that if a person has a high level of emotional-social intelligence, there is a greater sense of psychological well-being (p. 5).

Bar-On's (2005) model of emotional-social intelligence consists of five clusters: Intrapersonal, Interpersonal, Stress Management, Adaptability, and General Mood. Each cluster is sub-divided into specific behaviors.

Daniel Goleman popularized EI taking it from the realm of research into the practical setting of corporations. He differentiated his approach to EI by identifying the clusters as competencies (Emmerling & Goleman, 2003). Goleman (1995) initially described his model as focusing on performance at work and organizational leadership, combining EI theory with the extensive research that has identified the competencies defining exceptional performance from average. Goleman, working closely with Boyatzis in 1999, evolved a more comprehensive definition: "Emotional intelligence is observed when a person demonstrates the competencies that constitute self-awareness, self-management, social awareness, and social skills at appropriate times and ways in sufficient frequency to be effective in the situation" (Boyatzis, Goleman, & Rehee, 2000, p. 3).

Further, Boyatzis et al. (2000) suggest the implication of performance within a work setting combined with integrated personality theory are the underpinnings of the competency clusters required for predicting performance "and making links to all levels of the human psyche" (p. 2). Through extensive research, Goleman built a five-cluster model each consisting of desired competencies. These clusters or behavioral groups are segmented into Personal and Social Competencies. The former include the clusters of: self-awareness, self-regulation, and self-motivation; the latter include the clusters of: social awareness and social skills (EI Consortium, 2006).

Goleman (1995) considers self-awareness as the keystone to the other clusters. He defines it as a neutral or self-reflective state in which the mind is observing one's emotions as they occur (EI Consortium, 2006; Boyatzis, 2000).

Self-regulation is the ability to maintain an emotional balance (Goleman, 1995) and manage one's impulses (EI Consortium, 2006; Boyatzis, 2000). The sum total of this cluster, in my opinion, is the ability to manage oneself, personal congruity, adaptability to changing environmental influences, and the ability to receive and integrate new input.

Self-motivation, the last cluster under Personal Competency, I believe, addresses internal drives and worldview that lead to successful pursuit of goals.

Social Awareness, the first cluster of Social Competency, appears to focus on oneself in relationship to others and environmental influences. The final cluster, Social Skills, again in my opinion, address one's ability to effectively influence others as well as build and

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Maintain relationships. A description of each group and their associated clusters are included in Appendix E.

I propose that each of the models described provides a valid theoretical base. Mayer and Salovey define EI as ability-based. Their focus is on objective, performance-based assessments, keeping their model aligned with the traditional intelligence measurements and independent of personality traits (Emmerling & Goleman, 2003; Livingstone & Day, 2005). Bar-On and Goleman's models are considered mixed-models because they include personality traits within their definition of EI (Mayer, 2006, Livingstone & Day, 2005). Perhaps Emmerling and Goleman (2003) best summarize the differences:

Where Bar-On seeks to develop a general measure of social and emotional well-being and adaptation, and Mayer and Salovey seek to establish the validity and utility of a new form of intelligence, the model of Goleman seeks to develop a theory of work performance based on social and emotional competencies (p. 17).

**Research objectives :**

1. There is a significant difference between Moral reasoning and employee's ages in organization.
2. There is a significant difference between ethical decisions making of high and low moral reasoning.

**Methodology :**

In research, researcher has used the primary data as questionnaires from the organization of western U P, Two ways ANOVAs is used to examine; there are 60 employees in this study of corporate sectors in western U P. Here in this research paper employee's ages are divided in to two groups, Age group 1 (36-60) years. Age group 2 (18-35)

**Analysis of variiances :**

**MEASURING THE MORAL REASOING OF THE EMPLOYEES**

**Correction**

$$\begin{aligned}
 &= (x_1+x_2+x_3.....x_n)^2 / \text{no. of observation} \\
 &= (33+31+30.....30)^2/60 \\
 &= 417000.70
 \end{aligned}$$

**Total Ss**

$$\begin{aligned}
 &= \{(x_1)^2+(x_2)^2+(x_3.)^2.....(x_n)^2\}-\text{correction} \\
 &= 472392.00 - 417000.07 \\
 &= 55391.93
 \end{aligned}$$

$$\begin{aligned}
 \text{Among Ss} &= [(age\ group_1)^2/\text{no. of observation in group} + (age\ group_2)^2/\text{no. of observationin group}] \\
 &= (2175)^2/30 + (2827)^2/30 \\
 &= 7085.07
 \end{aligned}$$

**Error = Total Ss – Amang Ss**

$$=55391.9 - 7085.07$$

$$= 48306.87$$

**Degree of freedom treatment = (n-1) where n=no of groups**

$$= (2-1)$$

$$= 1$$

**Degree of freedom with in treatment = n (k-1)**

$$= 2(30-1)$$

$$=2(29)$$

$$=58$$

**TABLE NO.1**

**Analysis of variance**

<b>source of variance</b>	<b>sum of sq</b>	<b>d.f.</b>	<b>mean variance</b>	<b>f</b>	
Among Groups	7085.07	1	7085.07	8.51	**
With in Groups	48306.87	58	832.88		
<b>Total Ss</b>	<b>55391.93</b>	<b>59</b>			

**\*significance level at .05**

**\*\*significance level at .01**

**Analysis of variances :**

**MEASURING THE ETHICAL DECISION MAKING OF THE EMPLOYEES**

**Correction**

$$= (x_1+x_2+x_3.....x_n)^2 / \text{no. of observation}$$

$$= (60+70+45.....30)^2/60$$

$$= 241935.00$$

**Total Ss**

$$= \{(x_1)^2+(x_2)^2+(x_3)^2.....(x_n)^2\} - \text{correction}$$

$$= 261328.00 - 241935.00$$

$$= 19393.00$$

**Among Ss**

$$= [(age\ group_1)^2 / \text{no. of observation in group} + (age\ group_2)^2 / \text{no. of observation in group}]$$

$$= (1717)^2/30 + (2093)^2/30$$

$$= 2356.27$$

**Error = Total Ss – Amang Ss**

$$= 19393.00 - 2356.27$$

$$= 17036.73$$



Degree of freedom treatment = (n-1) where n=no of groups  
 = (2-1)  
 = 1

Degree of freedom with in treatment = n (k-1)  
 = 2(30-1)  
 =2(29)  
 =58

**Analysis of variance**

source of variance	sum of sq	d.f.	mean va	f	
Among Groups	2356.27	1	2356.27	8.02	**
With in Groups	17036.73	58	293.74		
Total Ss	<b>19393.00</b>	<b>59</b>			

\*significance level at .05

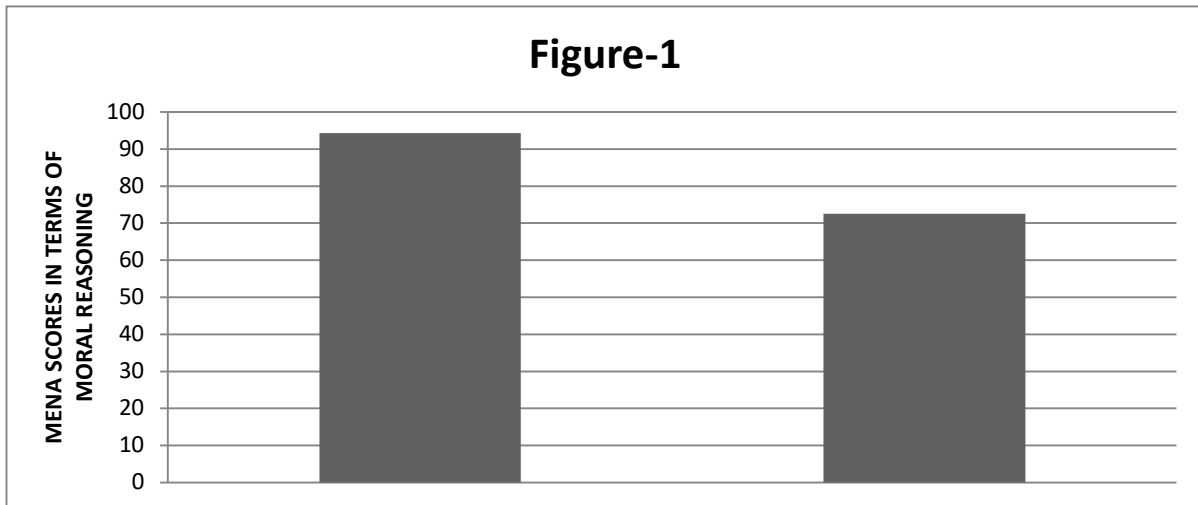
\*\*significance level at .01

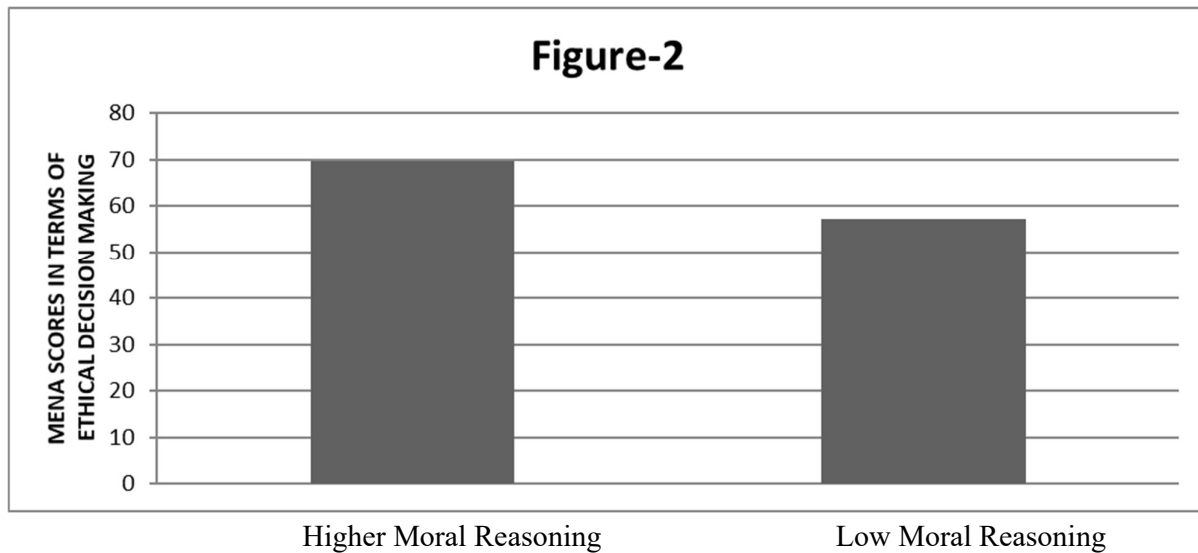
**Graphical Representation of the Findings**

Age Group-1 = (36-60) years

Age Group-2 = (18-35) years

**MEAN MORAL REASONING SCORE AS A FUNCTION OF EMPLOYEES AGE.**





**MEAN ETHICAL DECISION MAKING SCORE AS A FUNCTION OF EMPLOYEES MORAL REASONING.**

### **Discussion**

Our actions stem from our thoughts, and such actions influence the lives of others. Unfortunately, we are not born with a "code of conduct. "

The ability to make a choice, and to make a good choice, has powerful consequences. Our lives, and our effect on others, are governed by the decisions we make, and the consequences of our decisions are likely to be governed by the quality of the decisions we make. The ability to make good decisions - however we may end up defining "good" - will impact our lives, how we treat others, and how we are treated in return.

While we will often find ourselves lacking good information, and sometimes lacking in the ability to perceive pertinent facts, the ability to formulate good decisions with whatever information is available can enable us not to merely muddle through, but to intelligently choose the most effective road.

### **Moral Skill Set**

Moral expertise is not reducible to knowing what constitutes good conduct and doing your best to bring it about. Realizing good conduct, being an effective moral agent, bringing value into the work, all require skills in addition to "goodwill. " Studies have uncovered four skill sets that play a decisive role in the exercise of moral expertise.

**Moral imagination:** The ability to project into the standpoint of others and view the situation at hand through their lenses. Moral imagination achieves a balance between becoming lost in the perspectives of others and failing to leave one's own perspective. Adam Smith terms this balance "proportionality" which we can achieve in empathy.

**Moral creativity:** Moral creativity is closely related to moral imagination. But it centers in the ability to frame a situation in different ways.

**Reasonableness:** Reasonableness balances openness to the views of others with commitment to moral values and other important goals. One is open but not to the extent of believing anything and failing to keep fundamental commitments.

Perseverance: Perseverance is the "ability to plan moral action and continue on that course by responding to circumstances and obstacles while keeping ethical goals intact."

#### **According to our findings:-**

There is a significant difference between the ages of the employees and ethical decision making and here moral reasoning has an important role. Which are showed above in graphical presentation in figure 1, figure 2.

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