

**EXPLORING THE CONTRIBUTION OF SPIRITUAL INTELLIGENCE TO
LEADERSHIP IN THE PUBLIC SECTOR**

By

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Declaration

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I declare that “Exploring the Contribution of Spiritual Intelligence to Leadership in the Public Sector” is my own work and that all the sources I have used or quoted on are indicated and acknowledged by means of complete references. It is hereby submitted for the degree D Litt et Phil to the University of South Africa.

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Abstract

The aim of this research was to explore the contribution spiritual intelligence has made to leadership in the public sector; in an effort to encourage further debates about the legitimacy of spiritual intelligence in the workplace. The research design followed in this study is qualitative. The target population of this study were the leaders of the Free State Department of Education who have had self-acknowledged spiritual intelligence experience in their leadership context. The construct `spiritual intelligence` is a relatively complex phenomenon; hence the participants were recruited through a snowball sampling technique.

The findings of this study revealed that spiritual intelligence contributes to leadership in the public sector. This study revealed that there is an association between leadership and spirituality and spiritual intelligence according to the subjective views of the participants. This suggests that researchers need to recognise the core component of internal development of leaders. The research attempted to bring about this type of awareness into the corporate world, and hopefully a valuable contribution will be made to future leadership attitudes, leadership styles, and working environment.

Key words: religion, spirituality, spiritual intelligence, leadership, and public service

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Chapter 1

Background and Context of the Study

1.1 Introduction

There is an increasing interest in the integration of spirituality and leadership. The reason for this is to articulate and mobilise meaning and provide inspirational motivation to employees (Fry, 2005). The other reason is attributed to changing the purpose of work and nature of relationships in the organisational context (Van der Walt, Du Plessis & Barker, 2006). Furthermore, the growth of interest in this phenomenon is also due to the relevance of subjective factors in organisational settings, such as individual quests for higher purpose, personal meaning and transcendent value (Klenke, 2005). The overall aim of this research is therefore to explore the contribution spiritual intelligence has on leadership in the public sector in an effort to encourage further debates about the legitimacy of spiritual intelligence in the workplace discourse. It is anticipated that the concept of spiritual intelligence will have an essential contribution to a deeper and more meaningful understanding of human work and corporate reality.

The aim of the section of this chapter is therefore to discuss the background and context of this study. The following operational constructs were conceptualised: spirituality, spiritual intelligence, leadership and public sector. Spirituality is used by different people to mean different things. It is derived from the word spirit, which has its origin in the Hebrew Scriptures (Crichton, 2008) and also from the Latin word '*spiritus*', meaning breath. The Hebrews understood from the Torah that the Spirit of

God was the active agent in creation. The Hebrew word '*ruwach*' for spirit literally means a movement of air; breath; wind and the immaterial consciousness of man (Harris, Archer, & Waltke, 1980 cited in Crichton, 2008). According to Anderson (2000), spirit is defined as "the vital principle or animating force traditionally believed to be within living beings" (p. 16).

The adjectival form of spirit, spiritual, is viewed by Crichton (2008) as descriptive of the characteristics that originate within the Spirit of God. According to him, the Spirit of God is summarised in the book of Isaiah 11: 1 as: "... and there shall come forth a rod out of Jesse, and a branch shall grow out of his roots. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the LORD".

According to Emmons (2000), spirituality is understood as that aspect of life which is concerned with ultimate purpose and meaning in life, which translates into a commitment to God or a higher power, recognition of the transcendent in everyday experiences, a selfless focus, and a set of beliefs and practices that facilitates a relationship with the transcendent. To Zohar and Marshall (2000a), spirituality means to be in touch with some larger, deeper, richer whole that puts our present limited situation into a new perspective. It is to have something beyond, or something more that confers added meaning and value on where we are presently. That spirituality may be a deeper social reality or social web of meaning. It may be an awareness of, or being attuned to, the mythological, archetypal or religious dimensions of the situation. It may be a sense of some more profound level of truth or beauty. And/or it may be attunement to some deeper, cosmic sense of wholeness; a sense that our actions are part of some greater universal process.

According to Benner (1991) spirituality is defined as that “vast realm of human potential dealing with ultimate purposes; with higher entities, with God, with life, with compassion, [and] with purpose” (p. 3). It is further defined as the innate human need to be connected to something larger than ourselves, something we consider to be divine or having exceptional nobility. This means we seek to connect to something larger than our immature ego, our little needs (Wigglesworth, 2012).

Emmons (2000) was among the first who viewed spiritual intelligence (SQ) as a framework for identifying and organising skills and abilities needed for the adaptive use of spirituality. His conceptualisation of spiritual intelligence has a strong cognitive component. On the other hand, Vaughan (2002) defines spiritual intelligence as “*a capacity for a deep understanding of existential questions and insight into multiple levels of consciousness*” (p.19). According to Zohar and Marshall (2000a), spiritual intelligence is described as the intelligence with which we address and solve problems of meaning and value; the intelligence with which we are able to place our actions and our lives in a wider, richer, meaning-giving context; the intelligence with which we may assess that, one course of action or one life-path is more meaningful than another. To Wolman (2001) spiritual intelligence is “*the human capacity to ask ultimate questions about the meaning of life, and to simultaneously experience the seamless connection between each of us and the world in which we live*” (p. 83). The conceptualisations of both Vaughan and Wolman have strong self-actualisation components in them. It is the intelligence within which we address and solve problems of meaning and value, the intelligence within which we can place our actions and our lives in a wider, richer, meaning-giving context, the intelligence within which we can assess that one course of action or one life-path is more meaningful than another. Spiritual intelligence (SQ) is the

necessary foundation for the effective functioning of both intellectual intelligence (IQ) and emotional intelligence (EQ) (Zohar & Marshall, 2000b). It is an awareness that allows us to see life as a system, complete with its spiritual dimension, and to find new possibilities for the choices we make (Schuller, 2005). Spiritual intelligence is the ability to behave with wisdom and compassion, while maintaining inner and outer peace, regardless of the situation (Wigglesworth, 2012).

According to Stodgill (1974), there are almost as many definitions of leadership as there are persons who have attempted to define the concept. This is further *attested* by John C. Maxwell in his book entitled *Developing the Leader within You* that “everyone talks about it, few understand it. Most people want it, few achieve it” (1993; p. 1). Maxwell (1993) understood leadership as influence, nothing more, and nothing less. According to Smit and Cronje (2001), leadership is the process of directing the behaviour of others towards the accomplishment of certain objectives; that is, translating plans into reality. On the other hand, Yukl (2010), defined leadership as a process of influencing others to understand and agree with what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives. Much of the discourse on leadership from the above definitions focused almost exclusively on leadership of others and occasionally on the leadership of the organisation as a whole, yet little focused specifically on the most integral component of leadership: leadership of the self (Crossan & Mazutis, 2008). The definition of leadership, as postulated by Smit and Cronje (2000), is viewed from the managerial perspective. Even though leadership is viewed as an important component of management, it is not limited to managerial positions, but can be exercised in various roles. This is further attested by van Eeden (2005) who holds that for a manager to achieve organisational

objectives, he/she needs to influence the behaviour of others through leadership. Other definitions above focus exclusively on leading others and occasionally on the leadership of self and the organisation as a whole. Leadership is further viewed as a function of knowing yourself, having a vision that is well communicated, building trust among colleagues and taking effective action to realise your own leadership potential (Bennis, & Nanus, 1985).

The public sector is that part of the economy which consists of governments and all publicly controlled or publicly funded agencies, enterprises and other entities that deliver public programmes, goods, or services (Dube, & Danescu, 2011). In this study the public sector in question is the Free State Department of Education, which is concerned with the provision of basic education services for the benefit of all South Africans.

The following section addresses the motivation of the study; problem statement, the research question, aims of the study, research method, and definitions of the operational concepts of the research as well as chapter layout and conclusion.

1.2 Motivation for the Research

Spiritual intelligence has become an important topic in recent years (Joy, 2011; Amram, 2007a; Emmons, 2000; Nasel, 2004; Zohar & Marshall, 2000b). According to Van der Walt, Du Plessis and Barker, (2006), the reason for this mounting call is fundamental because it is changing the purpose of work and the nature of relationships in the organisational context. The research by Marques, Dhiman and King (2005) has revealed that there is a longing in the workplace for a more humane work environment, increased simplicity, more meaning and a connection to

something higher. Too many people feel unappreciated and insecure in their jobs. Furthermore, there is an increasing interest in spirituality among those who study, teach and write about business management (Cavanagh, 1999). An interest in spiritual intelligence is also apparent among practising managers (Marques, et al., 2005). According to these authors, the reasons for this mounting interest vary from the escalating downsizing and layoffs, re-engineering, and corporate greed of the 1980's, to the enhanced curiosity about eastern philosophies, the aging of the baby boomers, the greater influx of women in the workplace and the shrinking global work village.

Research has revealed that in order to truly understand the notion of leadership, we must focus on the internal development of the leader (Kouzes & Posner, 1999). Furthermore, Pargament and Park (1995) suggested that a core component of internal development is spirituality. Thompson (2000) posits that hierarchical levels of spirituality (consciousness, moral character and faith) are associated with hierarchical levels of the desired leadership accomplishments, which in this case are transactional, transformational and transcendental leadership.

According to Bass (1990), transactional leadership represents the traditional influence model found within most human groups. It focuses on the interpersonal transactions between managers and employees. Leaders are seen as engaging in behaviour that maintains quality interaction between themselves and followers (Kreitner & Kinicki, 2004). On the other hand, transformational leadership explains the unique connection between leaders and followers that results in extraordinary performance and accomplishments in both individual followers and entire organisations (Yammarino, Dubinsky, Comer, & Jolson, 1994). According to Bass

(1990), transformational leadership is a relationship of mutual stimulation and elevation that develops followers into leaders and may develop leaders into moral agents. Yukl (1998) views transactional and transformational leadership as distinct but not mutually exclusive processes and that the same leader may use both types of leadership at different times in different situations. On the other hand, transcendental leadership is viewed as incorporating aspects of transactional and transformational leadership (Cardona, 2000). Transcendental leadership is viewed as (the leader), being concerned with his or her followers and tries to contribute to their personal development (Sander, Hopkins & Geroy, 2003). According to Gardiner (2006), the transcendental leader would embody collective consciousness as best as he or she could, and encourage others to enter its shores of understanding through the process of dialogue. The dialogue helps the transcendental leader to invite others into a consciousness of the whole.

According to Hui-O-Liu (2008), transactional, transformational, and transcendental leadership may be viewed as comprising a nested hierarchy, with transcendental leadership incorporating and transcending the other leadership theories. In addition, Sander, Hopkins and Geroy, (2003) hold that this nested hierarchy reflects various dimensions of leadership orientation, ranging from managerial control to spiritual holism; from a low to a high internal focus of control and from the leader's low spirituality to the leader's high spirituality.

Research conducted by Howard, Guramatunhu-Mudiwa and White (2009) indicated that there is a link between spiritual intelligence and transformational leadership. Transformational leaders honour spirituality as part of the organisational development process (Miller & Nakagawa, 2002).

1.3 Problem Statement

Many researchers have examined the meaning of leadership (Bateman & Snell, 1999; Smit & Cronje, 2002). Whilst extensive investigations have been undertaken on leadership, the concept is still one of the most controversial subjects (Smit & Cronje, 2002; Robbins, 2005). John C. Maxwell, in his book entitled *Developing the Leader Within You*, said: “Everyone talks about it, few understand it. Most people want it, few achieve it” (1993, p.1). Along the same line of enquiry, the research on the history of the study of leadership started with leadership being viewed as innate (Murray, 2012), then as character (Robbins, 1995), and as a behavioural tendency (Bateman & Snell, 1999). According to Sparrow and Knight (2006), after World War II, the notion of different leadership styles was viewed as a bundle of the following competencies: autocratic, democratic, laissez-faire, authoritative and consultative leadership. The above-stated articulations of leadership are viewed by this present research as traditional, mechanistic models of leadership, which are inadequate in dealing with the serious adaptive challenges facing the modern world (Allen, Stelzner & Wielkiewicz, 1998). This research holds that a new understanding of leadership needs to be developed in order for us to create a sustainable, generative future; a future that is able to support and nourish life.

Leadership was articulated by emphasising the distinctions between management and leadership and between authority and influence (Nahavandi, 2006). In recent years, we have had particular visions of leadership, such as transformational leadership (Avolio & Yammarino, 2002; Van Eeden, 2005), value-based leadership and the notion of the leader as servant (Barrett, 1998). The above stated articulations of leadership are strongly criticised by Sparrow and Knight (2006) as all

being partial and that none of them helped towards a differentiated approach to leadership. Allen, et al., (1998) holds that the above stated articulations are traditional, mechanical and inadequate. From an ecological point of view, the only viable solutions are those that are sustainable, which is the key concept in the ecological theory. This is, according to Capra (1997) a great challenge of our time, to create sustainable communities in which we can satisfy our needs and aspirations without diminishing the chances of future generations. In response to this, the researcher felt that the understanding of intelligence beyond IQ, in the study of leadership is important. If leadership is to be adequately understood, then it is important to gain an understanding of the contribution of spiritual intelligence to leadership.

While research has been carried out on spiritual intelligence in the United States and United Kingdom (Marques, et al., 2005), insufficient similar research has been carried out on the contribution of spiritual intelligence to leadership in the public sector in South Africa (Schlechter, 2006). According to Sternberg (1997), the traditional models that rely on IQ or personality traits have evidenced limited success in explaining or predicting effective leadership. Following this line of inquiry, the researcher argues that investigating the contribution of spiritual intelligence will add to the body of theoretical knowledge of understanding leadership that is more extensive than just IQ, from a South African perspective.

Previous research has illustrated that transformational leadership is related to increased productivity and job motivation (Bass, 1998). Moreover, some of the literature further links spiritual intelligence to greater work success (Amram, 2007a; Hartsfield, 2003; Orr, 2001; Tischler, Biberman & McKeage, 2002). In as much as

the research findings by the above-mentioned researchers seem to lead to many similar behaviours, attitudes, and skills (competencies), which in turn lead to greater work success, little empirical research has shed light on the relationship between spiritual intelligence and leadership (Howard, Guramatunhu- Mudiwa & White, 2009). The researcher holds that anything that leads to a substantive amount of greater work success is worth further investigation. He additionally seeks to contribute to the body of knowledge that will provide insight into the relationship between spiritual intelligence and leadership which will add to the understanding of the contribution that spiritual intelligence has had on leadership in the public sector.

According to the research conducted by Sheep (2006), research activity on workplace spirituality is characterized as a “young area of inquiry” (p. 357). Furthermore, Giacalone and Jurkiewicz (2003) indicated that workplace spirituality research lacks a ‘sound theoretical base’ and the integration of the mainstream topics in a scholarly organizational context (p. 11). Similarly, Tischler, Biberman and Altman (2007) note that research concerning spirituality within organizations “...hasn’t been able to build on itself, making emergent theory from the research difficult to develop and theory difficult to test. The research in the field can be characterized as ‘fragmented’ (p. 29).” Similarly, Giacalone and Jurkiewicz, (2003), makes the point that while empirical research in workplace spirituality is important, it needs to receive more adequate attention (Duchon & Plowman, 2005). Thus, present research seeks to contribute to knowledge that will add to existing workplace spiritual research.

Giacalone and Jurkiewicz (2003) point out the importance of integrating workplace spirituality, specifically with regard to organisational behaviour. They noted, “we see

the scientific study of workplace spirituality focused on a pivotal question: Is spirituality significantly related to various aspects of organizational behaviour and performance and if so, how?" (p. 21). According to Fry (2005), there is an increasing interest in the integration of spirituality into business leadership in order to articulate and mobilise meaning and provide inspirational motivation to employees. Furthermore, the growth of interest in this phenomenon is due to the relevance of subjective factors in organisational settings, such as individual quests for higher purpose, personal meaning and transcendent value (Klenke, 2005). It is anticipated that the concept of spiritual intelligence will make an essential contribution to a deeper and more meaningful understanding of human work and corporate reality. Thus, this specific research requirement is consistent with several suggestions in the existing research. The present study endeavours to investigate the contribution spiritual intelligence makes to leadership and is consistent with the suggestions of the above researchers.

Minimal empirical research has been done on the contribution of spiritual intelligence on leadership effectiveness (Fry, Vitucci & Cedillo, 2005). Empirical research that does exist has studied the relationship between spirituality and leadership, rather than spiritual intelligence and leadership (Fry, et al., 2005). Similarly, some studies that do examine the relationship of spirituality and leadership suffer from a common method bias by relying on the self-report of the leader in assessing both their spirituality and leadership competencies and/or performance outcomes (Amram, 2009). Since the presence of SQ in leadership behaviour in this research is derived from self-reports of the leaders, leading themselves and the internal development of leaders is the main focus of this research study.

1.4 Research Question

Given the explorative nature of this study, the following research question has been formulated to guide the investigation: What contribution does spiritual intelligence make towards leadership?

1.5 Aims of the Research

The overall aim of this research was to explore the contribution spiritual intelligence makes to leadership in the public sector in an effort to encourage further debates about the legitimacy of spiritual intelligence in the workplace discourse.

The specific aims of the literature study are to:

- review the research on spiritual intelligence
- review the research on leadership
- review the research on the link between spiritual intelligence and leadership
- explore the ecological model of spiritual intelligence and leadership

The specific aims of the empirical investigation are to:

- conceptualise spiritual intelligence
- conceptualise leadership
- gain an understanding of the relationship between spiritual intelligence and leadership

1.6 Research Method

The following sub-headings were used to explain the research method followed in this study: Research participants, Data collection, Research procedure and Data analyses.

1.6.1 Research participants

The target population of this study were the leaders of the Free State Department of Education, who have had self-acknowledged spiritual intelligence experiences in their leadership context. The participants were recruited through a snowball sampling technique, which, as defined by Spreen (1992) is a sample design in which the respondents were asked to mention other persons, according to some inclusion criterion defined by the researcher. According to Neuman (1994), snowball sampling is a method for identifying and sampling or selecting the cases in a network, which begins small but becomes larger.

This research study commenced with one respondent who acknowledged having experience of the influence of spiritual intelligence in the workplace. The first respondent was requested to refer other participants. The other participants were also requested to refer others, until the data gathered reached saturation point. Eventually, ten organisational leaders were interviewed in this study. The number of participants interviewed was consistent with Dukes (1984) advocacy that three to ten subjects for in-depth interviews is sufficient for qualitative research, until the data gathered has reached saturation point.

1.6.2 Data collection

The data collection method used in this study was face-to-face unstructured

interviews conducted with ten leaders of the Free State Department of Education.

Five reasons as to why the unstructured interview was used are:

Firstly, unstructured interviews provided me with an opportunity to explore the perceptions of leaders concerning the contribution of spiritual intelligence to leadership and how they give meaning to, or interpret, their experiences (Corbin & Morse, 2003).

Secondly, the unstructured interview allowed me to collect large amounts of data rapidly (Marshall, Rossman & Gretchen, 1989; Corbin & Morse, 2003). By using the unstructured interviews, I was able to gain a detailed picture (De Vos, Strydom, Fouche & Delport, 2010) of the participants' views on the contribution of spiritual intelligence on leadership, allowing me to gather a wide variety of information from different participants.

Thirdly, unstructured interviews are characterized by synchronous communication in time and place. According to Opdenakker (2006), the synchronous communication of face-to-face interviews has the advantage of being able to perceive social cues, such as voice intonation and body language, offering the interviewer additional information that may be added to the verbal answers of the participants.

Fourthly, unstructured interviews, because they are flexible, helped me understand spiritual intelligence from the leaders' point of view, and to unfold the meaning of their own experiences. It allowed me to follow the lead of the interviewee into how they construct spiritual intelligence and leadership, pursuing emerging themes and thus I was able to gain new insights (Corbin & Morse, 2003).

Lastly, unstructured interviews enabled me to expand on any question in order to

explore a given response in greater depth in a cost-effective way (Corbin & Morse, 2003) as I was able to ask additional questions to follow up any interesting or unexpected answers (Mitchell & Jolley, 2010).

1.6.3 Research procedure

A letter of request to conduct the study and a brief outline of the research proposal was sent to the Free State Department of Education, and a meeting was held with the Head of the Department (HOD) (also known as the Superintendent) of the Free State Department of Education, to provide him with the description of the research to be conducted. Another meeting was held with the prospective participants to provide them with the description of the research to be conducted. The aim of the meeting was also to obtain the participants' consent for their participation in the research. Prospective participants were given consent forms to sign before they took part in the research process.

The interviews with the leaders were conducted in locations convenient to them - usually in their offices. The interview sessions each took approximately forty-five to sixty minutes. The interviews were tape-recorded in order to capture the authentic voices of the participants. I sent the audio-tapes to a professional transcriber for transcription with the aim to keep the sentence structure and form of expression close to the original (Kvale, 1996).

1.6.4 Analysis of data

The data in the current study obtained from face-to-face unstructured interviews was subjected to the thematic analysis process. According to Braun and Clarke, (2006), thematic analysis is a method for identifying, analysing and reporting patterns

(themes) within data processes for coding qualitative information. The reason for selecting this method was that thematic analysis provides a flexible and useful research tool which potentially provides a rich and detailed, yet complex, account of data (Braun & Clarke, 2006). Again, thematic analysis also provided an opportunity for the participants to report their experiences, the meanings of their reality, which they describe as realistic methods of thematic analysis. Furthermore, the constructionist method of thematic analysis examines the ways in which events, realities, meanings and experiences are the effects of a range of discourses operating within society (Braun & Clarke, 2006).

In the present study, the data obtained was encoded into themes. According to Joffe and Yardley (2004), themes refer to specific patterns originating in the data, in which one is interested. Subsequently, coding was done, which involved noting patterns in the data. These patterns were then identified and labelled to allow distinctions drawn from the research questions to be grouped, and to give greater clarity regarding their detailed content (Joffe & Yardley, 2004). The themes were inductively generated from the raw material that emerged through reading and re-reading of the transcripts. Subsequent to the generation and the emergence of themes, all quotations from the data relating to a particular theme, were clustered under each theme (Neuman, 1997). An interpretative approach, which goes beyond the structuring of the manifest meanings of a text, to deeper and more or less speculative interpretations of the text (Kvale, 1996), was also employed.

1.7 Definitions of Operational Concepts

1.7.1 Spirituality

In this study, spirituality is the awareness of us as beings of spirit (Schuller, 2005) in touch with some larger, deeper, richer whole that puts our present limited situation into a new perspective (Zohar & Marshall, 2000a).

1.7.2 Spiritual intelligence

In this study, spiritual intelligence is the ability to behave with wisdom and compassion, while maintaining inner and outer peace, regardless of the situation (Wigglesworth, 2012). In this study, spiritual intelligence is the ability to continuously learn sets of skills that can help one, or leaders, to navigate the world with greater wisdom and compassion.

1.7.3 Religion

In this study, religion is a system of beliefs, symbols and practices that addresses the nature of existence, and in which communion with others and otherness, is lived as if it both takes in, and spiritually transcends socially-grounded ontologies of time, space, embodiment and knowing (Paul & Mandaville, 2010). Even though it is related to spirituality, it is different from it. While religion relates to the practicing of a human belief system, spirituality refers to a relationship with the living God.

1.7.4 Leadership

For purposes of this study, leadership is the ability to influence oneself, others and the Public sector.

In this study, the public sector refers to the Free State Department of Education, which is concerned with the provision of basic education services for the benefit of Free State communities and South Africans as a whole.

1.8 Chapter Lay-Out

Chapter one provides the introduction to the study, statement of the problem, the aim of the study and research method as well as the definition of operational concepts.

Chapter two constitutes a review of literature on leadership.

Chapter three constitutes a review of literature on spiritual intelligence.

Chapter four concentrates on the ecological systems theory perspective on intelligence and leadership. This theory provides the backbone for a theoretical understanding of the contribution that spiritual intelligence might make to leadership.

Chapter five focuses on the research methods applied. The following sub-headings explain the research method followed in the study: research participants, the methods of data collection and data analysis selected for the study as well as the ethical considerations carried out with regard to this research.

Chapter six presents the results of the study. The themes extracted from the data that are related to the contribution spiritual intelligence makes to leadership are offered and discussed.

Chapter seven focuses on the analysis of data which was qualitatively obtained.

Chapter eight presents the summary, conclusions and recommendations based on the results obtained in Chapters six and seven.

1.9 Conclusion

The purpose of this chapter was to present the background and context within which

this study was conducted. This included the background and motivation for research; problem statement for this research, the research question, aims of the research, the research method, definition of concepts and chapter layout. Chapter two presents the literature review as it relates to leadership.

Chapter 2

Literature Review on Leadership

“Leadership is much less about what you do, and much more about who you are”

Frances Hesselbein

2.1 Introduction

Leadership is one of the most controversial and researched subjects in management (Smit & Cronje, 2002; Wood & West, 2010). Although the amount of literature concerning leadership is extensive, the researcher holds that it is not always helpful. This supports Carnegie’s (2009) sentiment that there is a vacuum of leadership in all of the major institutions like government, education, business, religion and the arts. This was also iterated by Burns (1978) that one of the most universal cravings of our time is a hunger for compelling and creative leadership.

The majority of the literature on leadership seems traditional and irrelevant to the present era. According to Golden-Biddle and Greenwood (2000), the traditional viewpoint of understanding leadership is believed to be lacking depth and is limited in scope. It is further viewed as the levels of leadership that have neglected or only passively addressed the internal components of leaders (Howell & Avolio, 1993). In-depth literature related to leadership forms a framework that would provide a lens for viewing leadership in a broader context, still needs to be explored. This chapter aspires to provide a more comprehensive literature review of leadership which connects the traditional to contemporary theories of leadership, which in turn focuses on a meaningful domain of spirituality. That is, the literature review of the insightful

views of leadership focused on the internal components of leadership, such as spirituality.

The following section explores the nature of leadership; misconceptions concerning leadership; the differences between leadership and management; the components of leadership; the theories of leadership; contingency or situational theories of leadership; and the contemporary theories of leadership.

2.2 Exploring the Nature of Leadership

The term leadership has many meanings and also means different things to different people. According to Stodgill (1974), in his comprehensive review of leadership studies, there are almost as many definitions of leadership as there are persons who have attempted to define the concept. Many definitions of leadership resulted in the disagreement about the common definition of leadership. The disagreement about the definition of leadership is believed to stem from the fact that leadership involves a complex interaction involving the leader, the followers and the situation (Kreitner & Kinicki, 2004). This was further articulated by Hazy (2008), who argued that leadership might mean a complex adaptive system composed of human beings interacting in a social network. In trying to get a comprehensive definition of leadership, this current research acknowledges the complexity of leadership in that different definitions of leadership from different frameworks are explored, with the aim of connecting the traditional definitions to contemporary definitions of leadership.

From the traditional framework, leadership is understood as a process of directing the behaviour of others towards the accomplishment of certain objectives; that is, translating plans into reality (Smit & Cronje, 2002). On the other hand, Yukl (2010)

defined leadership as a process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives. The definition of leadership as postulated by Smit and Cronje (2000) is limited to management. Even though leadership is viewed as an important constituent of management, it is not limited to managerial positions, but can be exercised in various roles. This is further attested to by Van Eeden (2005), who holds that for a manager to achieve organisational objectives, he/she needs to influence the behaviour of others through leadership. Yukl's (2010) definition also focuses exclusively on leading others and occasionally on the leadership of self and the organisation as a whole. Much of the discourse on leadership from the traditional perspective in the above definitions, focused almost exclusively on leadership of others and occasionally on the leadership of the organisation as a whole (Crossan & Mazutis, 2008). Again, little attention is given specifically to the integral component of leadership or the leadership of self.

Leadership is further conceptualised by Bennis, & Nanus (1985) as a function of knowing oneself, having a vision that is well communicated, building trust among colleagues, and taking effective action to realise your own leadership potential. Goldstein, Hazy and Lichtenstein (2010), articulated leadership as a system that operates to change the rules of interaction among people or groups within a complex adaptive system of interactions, both in terms of ends - where the system is going -, and means - how to get there.

According to Maxwell (2013), leadership is influence, nothing more, nothing less. If people can increase their influence with others, they can lead more effectively. The above-mentioned extract is also consistent with Chemers' (1997) understanding of

leadership as a process of social influence in which one person is capable of enlisting the aid and support of others in the accomplishment of a common task. These definitions are different from the above stated definitions, in that its perspective is all-inclusive, focusing exclusively on leadership of self, leadership of others and leadership of the organisation as a whole. Leadership of self is consistent with Maxwell's (2005) statement that *"the first person to lead is yourself"* (p.8). This was further reiterated by Gandhi (2003 cited in Gardiner, 2006) that man must learn to face himself as he faces others.

This means that leaders must learn to lead themselves before leading others. Consistent with the literature, increasing our abilities to lead ourselves and live lives aligned to our personal vision increases our authenticity, improves our work performance and achieves greater feelings of personal fulfilment and wellbeing (Loehr & Schwartz, 2003; Manz & Neck, 1999).

The notion of leadership as that of leading others is evident in the research conducted by Crossan, Vera and Nanjad (2008) who suggest that leadership of others involves the mechanisms of interpersonal influence a leader has upon followers. Leading together resonated with Dentico's (1999) view of leadership as a collective relationship wherein people 'do' leadership together. In this regard, (Maxwell, 2013) makes the point that leadership is a collective effort. Good leadership is not about advancing oneself, it's about advancing your team.

The literature reviewed also described leadership which focuses on internal components, such as spirituality. This is evident in Munroe's (2009) understanding of leadership, that *"since man was made in God's image, deeply embedded in the nature of man is the spirit of rulership and authority"* (p. 26). This implies that man

was called on earth to lead. This was expounded by Maxwell (2008) too, who said *“when I study the Bible closely, I see that Leadership is, indeed, God’s idea. God is not only the Ultimate Leader, but has called us to lead as well”* (p. 3).

Swartz and Thorpe (2008), hold that leaders who can do something far better than others often find high purpose in sharing their talents and expertise with others. This is further reiterated by Myles Munroe’s (2009) that leadership is the capacity to influence others through inspiration, generated by a passion, motivated by a vision, birthed from a conviction, produced by a purpose. Passion serves as the driving force of motivation that sustains the focus of the leader and is the first attributer that separates followers from leaders (Munroe, 2005). Leader’s passion directs the management of his time, resources and priorities (Munroe, 2009). Leaders keep on moving towards the fulfilment of their purpose, no matter what (Munroe, 2005). This implies that spiritually intelligent leaders are committed to their life’s purposes. Leadership occurs when one group member modifies the motivation or competencies of others in the group ... any member of the group can exhibit some amount of leadership and will vary in the extent to which they do so (Bass, 1999: p. 20).

Problem solving is the essence of leadership according to Rowe’s and Guerrero’s (2011) argument that problem-solving skills as creative abilities that leaders bring to unique, vague, hard to get a handle on organisational problems. These skills include the following: “defining problems and issues that are important, accumulating information related to the problem/issue, developing new ways to comprehend each problem/issue, and developing unique, first-of-its-kind alternatives for solving the problems/issues” (p. 83). Bowden (2011) concurs with the above-mentioned

statement quoted by Colin Powell, former U.S. Secretary of State, who in his book, once said that leadership is about solving problems. According to Emmons (2000), spirituality is an element of intelligence because it predicts functioning and adaptation and offers capabilities that enable people to solve problems and attain goals. This implies that today's problems were yesterday's solutions but need not become tomorrow's pollution.

Leaders are consummate readers and are always looking for opportunities to **advance their knowledge** (Munroe, 2005). Warren Bennis' and Burt Nanus' (1985) views about the relationship between learning and leadership, that it is the capacity to develop and improve their skills, which distinguishes leaders from their followers. This was also said by Maxwell (2008), that "if you want to be a good leader, you've got to be a good learner" (p.125).

McCuddy (2008) argued that leadership could include **sacrificing one's own life** to save the life of another human being. Such a leader leads because they want to serve others (Dalglish, 2009). Maxwell (1998) said it well that "when you become a leader, you lose the right to think about yourself" (p.189).

Kanter (1968) is of the view that organizational **commitment** is the willingness of workers to devote energy and loyalty to an organization. The commitment to an organization is probably the most reflective of how employees feel about leaders and the behaviours they exhibit. Transformational leadership has often been found to be positively associated with organisational commitment (Bycio, Hackett, & Allen, 1995; Rowden, 2000).

Compassion is one of the qualities of the spiritually intelligent leader. According to

Peterson and Seligman (2004), spirituality has been empirically linked to a range of human virtues, including forgiveness, kindness, and compassion. Rath and Cronchie (2009) hold that those who take care of people they lead have the key to effective leadership. This implies that leaders go beyond putting their feet into the shoes of others (which is empathy) to walking the walk in other people's shoes (which is compassion). This means that leaders cry with the people if it is time to cry.

Leaders with integrity are consistent in the face of adversity, show consistency in their words and actions, and are consistent with who they are and what they stand for (Palanski & Yammarino, 2007). Lennick and Kiel (2005) defined integrity as acting consistently with principles, honest behaviour, standing up for what is right and keeping promises. Badaracco, and Ellsworth (1989) are of the opinion that integrity is *"...at the very heart of understanding what leadership is"*; for them, integrity suggests wholeness and coherence. It also suggests rightness and a sense of moral soundness (p. 98). Manske (1999) holds that leaders should respect the virtue of integrity to be effective in their leadership.

2.3 The Misconceptions about Leadership

Even though there is a massive quantity of literature concerning leadership, some of it presents misconceptions about leadership in this researcher's opinion. Knowing what these misconceptions are, helps us understand what leadership is really about and enables us to build effective leadership skills. This section offers a discussion on the common misconceptions associated with leadership.

2.3.1 Leadership is a position at the top of the organisation

The first greatest misunderstanding about leadership is that **leadership is based on position**, which this research does not agree with. Sharma (2010) opines that one needs no title to be a leader. According to him, human beings have the inner leader inside of them which is longing to break free. The same concept was also articulated by Maxwell, (2011) who reiterated that "...it is not the position that makes the leader; it's the leader that makes the position" (p. 21). This implies that human beings have natural power to lead that has nothing to do with an imposing title.

One does not need to possess a position at the top of the organisation in order to be a leader. This point was further reiterated by Maxwell (2002) giving an account of former CEO of Saatchi & Saatchi, Maurice Saatchi, who was dismissed. After he left his position, several executives from the company who dismissed him followed him out. Some of the company's largest accounts, including British Airways and Mars, the sweets manufacturer, also followed him. This implies that even though the former CEO of Saatchi & Saatchi lost his title and position, he continued to be a leader outside of his position and continued to have influence on several executives who resigned after he resigned. His resignation also resulted in Saatchi & Saatchi losing major accounts. It is a misconception that leadership is a position, or that one will only be able to affect leadership influence when one gets to the top of the organisation.

Countering this misconception, Carnegie (2009), argues that leadership is no longer for the chief executive officers, presidents, the generals, the boss, or the mom and dad. Rather, leadership is within every person's reach at every level of organisation, be that society, business, government, or family. A place at the top will not

automatically make anyone a leader (Maxwell, 2005). Leadership is not a job or a position, but a way of influencing others towards ends recognised as valuable and fulfilling (Carnegie, 2009).

2.3.2 Leaders are born and not made

The second misconception about leadership is the argument that leaders are born and not made. According to Carnegie, (2009), leadership, like any other skill, is not something one is born with, it must be learned. According to him, if one wants to be a good leader, one needs to be a good learner. If one wants to lead, one must learn. If one wants to continue to lead, one must continue to learn. This is further attested by Maxwell (2008) who argued that leaders are not born, but made. This is clearly demonstrated in Maxwell's (2008) counter-argument that people will grow as far as a leader grows). Gerald Brooks said it well that "when you become a leader, you lose the right to think about yourself" (cited in Maxwell, 1998, p.189).

2.3.3 If one gets to the top, then he or she will learn to lead

The third misconception about leadership is what Maxwell (2002) calls the destination myth, which holds, one will learn to lead when one gets to the top position in the company. According to Maxwell (2005), becoming a good leader is a lifelong learning process. According to him, people have misconceptions that if they get to the top, then they'll learn to lead. If you don't try out your leadership skills and decision-making processes when the stakes are small, but wait until the cost of mistakes are high, the impact is far reaching, and the exposure is great. Mistakes made on a small scale can be easily overcome. Mistakes made when you are at the top cost the organisation greatly, and they damage a leader's credibility. Maxwell

(2013) once said, “*When opportunity comes, it’s too late to prepare*” (p. 19). If you want to be a successful leader, learn to lead before you have a leadership position.

2.3.4 Leadership is about power

The fourth misconception about leadership is what this research will name the myth of absolute power. This misconception is clearly illustrated by Kalungu-Banda (2008) in his book entitled *Lead like Madiba*, in which he describes Nelson Mandela, the first democratically elected Black President of South Africa. According to Kalungu-Banda, Mandela used power to make human life better. Mandela described power as a double-edged sword that can do harm as much as it can do well. Discussing the issue of power, he once said that the problem he had was not how to use power, but how not to use power. This implies that leadership is not about power, but the ability to acquire skills of how not to abuse power. The misconception that leadership is about power may be extremely harmful to the people a leader claims to lead. This suggests that leaders become more powerful if they learn how not to use power. It may therefore be concluded that effective leadership might be measured by the leaders’ abilities to influence people around them without exercising absolute power.

2.3.5 If they are on top, then people will follow them

The fifth misconception about leadership is what Maxwell (2002) called the influence misconception, which holds that people believe that if they were on top, then people would follow them. This implies that people holding this misconception tend to overestimate the importance of a leadership title. They thought that leadership is the reward that someone of importance could grant, but influence does not work that

way. You may be able to grant someone a position, but you cannot grant him real leadership (Maxwell, 2013).

2.4 The Differences between Leadership and Management

Leading is not the same as managing. Leadership and management are related, but they are not the same (Smit & Cronje, 2002). Yukl (1989) argued that although there are clear differences between management and leadership, there is considerable overlapping. According to Northouse (1997), leadership is a process that is similar to management in many ways. Leadership involves influence, as does management. Leadership requires working with people, which management requires as well. Leadership is concerned with effective goal accomplishment and so is management.

In the view of Smit and Cronje (2000), management is much broader in scope than leadership and deals with all the functions of management, including leading. According to Northouse (1997), the function of a leader is to produce change and movement in the organisation, whereas managers focus on energising people to change what needs to be changed and to steer the organisation in a certain direction (Smit & Cronje, 2002).

The roles of managers are to systematically select the goals and objectives of the organisation, develop strategies to achieve these goals (Halan, 2005; van Zyl, 2007), and control activities required to attain the goals (Smit & Cronje, 2002). This implies that management involves persuading people to do what needs to be done (Bennis, 1992) by providing structure for the work of individuals, their relationships in the organisation, and the physical context in which they work (Northouse, 1997). This

includes placing the right people in the right jobs, and developing rules and procedures for how work is to be performed. Managers put into practice a means for achieving the vision created by the leader, establishing detailed agendas, setting timetables for several months to a few years and allocating the necessary resources to meet organisational objectives (Greenberg, 2011). This implies that the manager has to control the action (Halan, 2005) and provide order and consistency to organisations (Northouse, 1997). By contrast, the role of a leader requires organising and communicating a vision to employees, invoking their commitment (Halan, 2005; Kotter, 1990), and working with them to build teams and coalitions useful in fulfilling the organisation's mission (Northouse, 1997). Leaders envision and articulate the essential purpose or mission of an organisation and the strategy for attaining it (Greenberg, 2011). That is, the focus of leadership is on directing the setting, clarifying the big picture, building a vision that is often a long term one and strategizing to create needed organisational changes (Northouse, 1997). These managers' and leaders' roles bring a balance between leading and managing in that the manager does the right things and the leader does a thing right (Kotter, 1990). To reiterate: leaders focus on the behavioural aspect of management whereas managers focus on the non-behavioural aspects of management. Management plans, controls and directs people and resources to execute plans and achieve defined results.

For the activities of controlling and problem solving, the focus of management is on developing incentive systems to motivate the workforce, problem solving, monitoring progress toward performance objectives, and taking corrective action when performance is off track. In contrast to this, leadership emphasises motivating and inspiring individuals, empowering them, and energising them to satisfy their unmet

needs (Northouse, 1997).

The leader's perspective is future; the manager's concern is today, at best, tomorrow (Halan, 2005). A leader fosters innovation, while the manager assigns a high priority towards stability. The leader achieves the goal through influence, while the manager relies on formal authority (Halan, 2005). Management is getting people to do what needs to be done. Leadership is getting people to want to do what needs to be done. Managers push. Leaders pull. Managers command. Leaders communicate (Bennis, 1992).

2.5 The Components of Leadership

In this section, the researcher offers a detailed discussion of the components of leadership: power; authority; influence and delegation.

2.5.1 Power

Power is related to leadership because it is part of the influence process. Leadership is about the use of power, and power often brings with it prestige (Dalglish, 2009). It is the capacity or potential to influence (Pietersen, 2009; Northouse, 1997). The concept of power is related to leadership because it is part of the influence process (Northouse, 1997). Power refers to a capacity that 'A' has to influence the behaviour of 'B', so that 'B' acts in accordance with 'A's' wishes (Robbins, 2005).

2.5.1.1 Sources of power

According to Robbins (2005), the following sources of power may be used by a leader to influence others. The first source of power is their formal power, which is

the ability to coerce or reward, from a position of formal authority, or from control of information (Robbins, 2005). The second source of power is coercive power. According to Kreitner and Kinicki (2004), threats of punishment and actual punishment give an individual coercive power. This power is dependent on fear, where one reacts out of fear of the negative results that might occur if one failed to comply (Robbins, 2005). The third source of power is the power to reward. According to Kreitner and Kinicki (2004), a manager has reward power to the extent that he or she obtains compliance by promising or granting rewards. It is compliance achieved based on the ability to distribute rewards that others view as valuable.

Fourthly, legitimate power is anchored to one's formal position or authority, thus, individuals who obtain compliance primarily because of their formal authority to make decisions have legitimate power. Legitimate power may express itself in either a positive or negative manner in managing people. Positive legitimate power focuses constructively on job performance. Negative legitimate power tends to be threatening and demeaning to those being influenced (Kreitner & Kinicki, (2004).

The fifth source of power is referent power. According to Pietersen (2009), referent power stems from a person's desirable personal traits. It is based on personal feelings of attraction or admiration that others have for the leader. Leaders with this kind of power possess a quality known as charisma. Subordinates are willing to do what the leader wants because they want to please the leader, have the leader like them and/or become like the leader. This attraction gives the leader power to influence the behaviour of others (Pietersen, 2009).

The sixth source of power is expert power. Leaders with expert power earn respect

and influence others through experience, knowledge and ability. Expert power may be effective in eliciting target compliance when the leader has expertise beyond that of his or her subordinate (Pietersen, 2009).

The seventh source of power is personal power. According to Northouse (1997), personal power refers to the power a leader derives from followers. When leaders act in ways that are important to followers, it endows leaders with power.

The eighth source of power is position power. Position power refers to the power a person derives from a particular office or rank in a formal organisational system (Northouse, 1997).

2.5.2 Authority

Authority is about who you are as a person, your character, and the influence you have built with people (Bennis, 1989). Authority refers to the rights inherent in a managerial position to give orders (Smit & Cronje, 2002; Robbins, 2005) and expect the orders to be obeyed (Robbins, 2005). It includes the right to take action to compel the performance of duties and to punish default or negligence. In the formal organisational structure, the owners of an organisation possess the final authority. They appoint directors and give them authority over subordinates (Smit & Cronje, 2002).

According to Smit and Cronje (2000), the following are the three types of authorities: the first type of authority is the line authority, which is regarded as the most fundamental authority within an organisation (Smit & Cronje, 2002). It is a direct authority exercised by a superior over his subordinates and flow of this authority is always downward (Jayaram, & Kotwani, 2012). The second type of authority is the

staff authority. Staff authority refers to the rights bestowed to give necessary advice or to assist those who possess line authority as well as other staff personnel (Jayaram, & Kotwani, 2012; Smit & Cronje, 2002). It enables those responsible for improving the effectiveness of line personnel to perform their required tasks (Jayaram, & Kotwani, 2012). The third and last type of authority is the functional authority which occupies a midway position between line and staff authority (Jayaram, & Kotwani, 2012).

2.5.3 Influence

Influence refers to attempts to affect another in a desired fashion, whether or not these are successful (Greenberg, 2011). Whereas power is the capacity or potential to influence others, influence is tactically the actual behaviour used by an agent to change the attitudes, opinions, or behaviours of a target person (Hughes, Ginnet & Curphy, 2006). According to Falbe and Yukl (1992, cited in Greenberg, 2011), the most popular techniques effective leaders use to influence people at all levels of an organisation are consultation, inspirational appeals and rational persuasion.

2.5.4 Delegation

According to Robbins (2005), delegation is the assignment of authority to another person to carry out specific duties. It allows an employee to make decisions. It is one dimension of democratic leadership, which includes distributing responsibility among members of the school organisation, empowering these members, and aiding their participation (Gastil, 1994).

Delegation should not be confused with participation. In participative decision making, there is sharing of authority. In delegation, employees make decisions on

their own (Robbins, 2005). It is a process of granting decision-making authority to lower-level employees, amounting to power distribution. Delegation has long been the recommended way to lighten the busy manager's burden by giving non-managerial employees more than simply voice in decision making (Robbins, 2005).

According to Robbins (2005), the following are five behaviours that effective delegators use:

- Firstly, the assignment must be clarified. This begins when the leader determines what is to be delegated and to whom. The person who is most capable of doing the task needs to be firstly identified and then it must be determined whether he or she has the time and motivation to do the task. Assuming that the individual is willing and able, it is the responsibility of the delegator to provide clear information on what is being delegated, the results expected, and any time or performance expectations there may be (Robbins, 2005).
- Unless there is an overriding need to adhere to specific methods, you should delegate only the results expected. Get agreement on what is to be done and the results expected, but let the employee decide the best way to complete the task (Robbins, 2005).
- Secondly, specify the employee's range of discretion. Every act of delegation comes with constraints. Although you're delegating to an employee the authority to perform some task or tasks, you are not delegating unlimited authority. You are delegating authority to act on certain issues within certain parameters. You need to specify what those parameters are so that the employee knows, in no uncertain

terms, the range of his or her discretion (Robbins, 2005).

- Thirdly, allow the employee to participate. One of the best sources for determining how much authority will be necessary to accomplish a task is the person who will be held accountable for that task. If you allow employees to participate in determining what is delegated, how much authority is needed to get the job done, and the standards by which they will be judged, you increase employee motivation, satisfaction, and accountability for performance (Robbins, 2005).
- Fourthly, inform others that delegation has occurred. Delegation should not take place in a vacuum. Not only do you and the delegate need to know specifically what has been delegated and how much authority has been given, but anyone else who may be affected by the delegation act also needs to be informed (Robbins, 2005).
- Fifthly, establish feedback channels. The establishment of controls to monitor the employee's progress increases the likelihood that important problems will be identified early and that the task will be completed on time and to the desired specifications. Ideally, these controls should be determined at the time of the initial assignment. Agree on a specific time for the completion of the task and then set progress dates when the employee will report back on how well he or she is doing and any major problems that may have arisen. These controls can be supplemented with periodic checks to ensure that authority guidelines aren't being abused, organisational policies are being followed, and proper procedures are being met (Robbins, 2005).

2.6 The Theories of Leadership

Leadership theories abound, but few have provided a means to integrate the depth and breadth of the considerable amount of literature available (Crossan & Mazutis, 2008). The review by Yammarino, Dionne, Chun, and Dansereau (2005) found a minimum of 17 different leadership theories, ranging from the classical approaches (such as path-goal theory, Ohio State) to more contemporary forms (such as charismatic and transformational leadership). As previously pointed out, much of the discourse on leadership has focused almost exclusively on the leadership of others and occasionally on the leadership of the organisation as a whole, yet little has focused specifically on perhaps the most integral component of leadership: leadership of self (Crossan & Mazutis, 2008). The discussion on theories of leadership addresses the following: the great man theory; the trait theory of leadership; the behavioural theory of leadership; contingency or situational theories of leadership; and the contemporary theories of leadership.

2.6.1 The great man theory

The great man theory was popularised by Herbert Spencer in the 1860s. Spencer said that great men are the products of their societies (Carneiro, 1981). The theory is based on the belief that leaders are exceptional people, born with innate qualities, destined to lead. The use of the term 'man' was intentional, since, until the latter part of the twentieth century, leadership was thought of as a concept that is primarily male, military and Western (Bolden, Gosling, Marturano & Dennison, 2003). Carlyle commented that the history of the world is but the biography of great men, reflecting his belief that heroes shape history through their personal attributes and divine inspiration (Hirsch, 2002).

The great man theory of leadership invited a great deal of vitriolic criticism from many scholars. One of the critics of the great man theory of leadership was Herbert Spencer, who holds that attributing historical events to the decisions of individuals was a hopelessly primitive, childish, and unscientific position (Segal, 2000). The above-stated criticisms and others led to the development of the trait theory of leadership, addressed in the next section.

2.6.2 The trait theory of leadership

The trait theory of leadership is one of the earliest theories of leadership, which, similar to the great man theory, assumes that people inherit certain qualities and traits that make them better suited to leadership. Research findings by Gardner (1989) on organizations and leaders led to the conclusion that there were some qualities or attributes that did appear to mean that a leader in one situation could lead in another. These included: physical vitality and stamina, intelligence and action-oriented judgement, eagerness to accept responsibility, task competence, understanding of followers and their needs, skill in dealing with people, a need for achievement, capacity to motivate people, courage and resolution, trustworthiness, decisiveness, self-confidence, assertiveness, adaptability/flexibility.

According to Halan (2005), the trait theory supposes that a leader must possess certain physical, social and personal characteristics. Physical traits include being young to middle-aged, energetic, tall and handsome. Social background traits mean education at elitist schools and being socially prominent or upwardly mobile. Social characteristics require the leader to be charismatic, charming, tactful, popular, cooperative and diplomatic. Personality traits include being self-confident, adaptable, assertive, and emotionally stable. Task-related characteristics include

being driven to excel, accepting responsibility, having initiative, and being result-oriented. It may thus be said that trait theories often identify particular personality or behavioural characteristics shared by leaders.

According to Nahavandi, (2006), it was commonly believed that leaders, by virtue of their birth, were endowed with special qualities that allow them to lead others. The belief in the power of personality and other innate characteristics strongly influenced leadership researchers and sent them on a major hunt for leadership traits. This advent of personality and individual characteristics testing, such as IQ, in the early twentieth century provided leadership researchers with the tools they needed to identify important leadership characteristics and traits (Nahavandi, 2006). A commonly shared belief among many researchers in the late 1930s and early 1940s was that although traits play a role in determining leadership ability and effectiveness, the role is minimal and leadership should be viewed as a group phenomenon that cannot be studied outside of a given situation (Nahavandi, 2006).

The first problem is that the early research after traits often assumed that there was a definite set of characteristics that made a leader - whatever the situation. In other words, they thought the same traits would work on a battlefield and in the staff room of a school, thereby minimizing the impact of the situation (Sadler, 1997).

In the 1950s and 1960s, researchers responded to the criticisms laid against the trait factor theory on leadership. Their focus turned to how leaders behaved towards their followers, thus moving from leaders to leadership. This resulted in the development of the behaviour theory of leadership, discussed below.

2.6.3 The behaviour theories of leadership

According to Kreitner and Kinicki (2004), the theory of behavioural leadership began during World War II as part of an effort to develop better military leaders. Different patterns of behaviour were grouped together and labelled as styles.

According to Halan (2005), one aspect of the behavioural theory of leadership is that the primary determinants of leadership are identified through how the leader interacts with the followers. The thrust of behavioural leadership theory was, according to Halan (2005), to focus on leader behaviour, instead of on personality traits. It believes that leader behaviour directly affected work group effectiveness (Kreitner & Kinicki, 2004). This led to researchers identifying patterns of behaviour (known as leadership styles) that enabled leaders to effectively influence others (Kreitner & Kinicki (2004). They believed that if there were specific behaviours that identified leaders, then leadership could be learned. Programmes that implanted these behavioural patterns in individuals who desired to be effective leaders could be designed (Halan 2005; Robbins, 2005). The following behavioural theories are discussed below: Theory 'X' and Theory 'Y', The Ohio State Studies, University of Michigan Studies, the Blake and Mouton Leadership Grid and the Scandinavian Studies.

2.6.3.1 Theory 'X' and Theory 'Y'

Douglas McGregor described Theory 'X' and Theory 'Y' as representing different ways in which leaders view employees. Theory 'X' believes that employees are motivated mainly by money, are lazy, uncooperative, and have poor work habits. Theory 'Y', on the other hand, feels that subordinates work hard, are cooperative, and have positive attitudes (Halan, 2005).

Theory-X managers believe that the average human being has an inherent dislike of work and will avoid it if possible. Because of this (assumed) characteristic, most people must be coerced, controlled, directed, or threatened with punishment to get them to put forth adequate effort to achieve organisational objectives. The average human being prefers to be directed, wishes to avoid responsibility, has relatively little ambition and wants security above all else (Bolden, et al., 2003)

Theory 'Y' managers believe that the expenditure of physical and mental effort in work is as natural as play or rest, and the average human being, under proper conditions, learns not only to accept but to seek responsibility. People will exercise self-direction and self-control to achieve objectives to which they are committed. The capacity to exercise a relatively high level of imagination, ingenuity and creativity in the solution of organisational problems is widely, not narrowly, distributed in the population, and the intellectual potentialities of the average human being are only partially utilised under the conditions of modern industrial life (Bolden, et al., 2003).

2.6.3.2 The Ohio State studies

These researchers sought to identify independent dimensions of leader behaviour, beginning with 1 800 statements that described nine categories of leader behaviour; ultimately, they narrowed the list down to two categories that substantially accounted for most of the leadership behaviour described by employees:

Consideration, which involves leader behaviour associated with creating mutual respect or trust and focuses on a concern for group members' needs and desires (Kreitner & Kinicki, 2004). The high level of consideration is characterised by the leader putting less emphasis on structuring employee tasks but concentrating on

satisfying employees' needs and wants.

Initiating structure is leadership behaviour that organises and defines what group members should be doing to maximise output (Kreitner & Kinicki, 2004). The primary emphasis is placed on structuring employees' tasks while the leader demonstrates little consideration for employees' needs and wants.

The high level of both the consideration and the initial structure is characterised by the leader providing a great deal of guidance about how tasks may be completed while being highly considerate of employees' needs and wants. Research found that leaders, high in consideration and initial structure, tended to achieve high employee performance and satisfaction more frequently than those who rated low on consideration, initial structure, or both (Robbin, 2005). The low level of both the consideration and the initial structure is characterised by failure by leaders to provide necessary structure and demonstration for employees' needs and wants (Kreitner & Kinicki, 2004).

2.6.3.3 *The University of Michigan studies*

According to Robbins (2005), leadership studies undertaken at the University of Michigan Studies at about the same time as those being done at Ohio State had similar research objectives: to locate behavioural characteristics of leaders that appeared to be related to measures of performance effectiveness. Researchers identified two different styles of leadership: employee-oriented and production-oriented (Kreitner & Kinicki, 2004). The results from these studies revealed that leaders who were employee-oriented were described as emphasising interpersonal relations; they took a personal interest in the needs of their employees and accepted

individual differences among members. The production-oriented leaders, by comparison, tended to emphasise the technical or task aspects of the job: their main concern was accomplishing their group's tasks and the group members were a means to that end (Robbins, 2005).

2.6.3.4 *Blake and Mouton Leadership Grid*

Robert Blake and Jane Srygley Mouton developed and trademarked the Blake and Mouton Leadership Grid (Kreitner & Kinicki, 2004) with the help of leadership dimensions identified at the University of Michigan (Halan, 2005). According to Smit and Cronje (2001), the leadership grid was developed as an instrument to identify a suitable leadership style so that managers may be trained and directed towards the ideal leadership style. Blake and Mouton studied leadership behaviour and profiled leader behaviour on two dimensions, namely; concern for production and concern for people. The concern for production is characterised by the leader who cares little about people and operates in fear of something going wrong. This person's focus is on achieving results and productivity. On the other hand, the concern for people is concerned with a leader who cares little about productivity and operates wholly from a desire to be loved and the need for approval. The word 'concern' reflects how a leader's underlying assumptions about people at work and the importance of the bottom line affect leadership (Hughes et al., 2006). This implies that the Leadership Grid deals with more than just behaviour. The Grid that Blake and Mouton created from these two dimensions can help one to understand one's predominant style on the scale of concern for productivity and concern for people.

The following are the five different leadership styles of the Blake and Mouton Grid: First, Impoverished: the leader exerts (and expects) minimal effort and has little

concern for either staff satisfaction or work targets. This is a leader who is going through the motions, is indifferent, non-committal, resigned and apathetic. She/he is doing just enough to keep their job.

Secondly, Country Club: the leader is attentive to his/her people's needs and has developed satisfying relationships and work culture but at the expense of achieving results. The leader is defined as agreeable, eager to help, non-confrontational, comforting and uncontroversial.

Thirdly, Middle of the road (politician): this leader is a compromiser who wants to maintain the status quo and avoid any problems; is aware of and wants to focus on productivity, but not at the expense of the morale of his/her team.

Fourthly, Authoritarian: the leader concentrates almost exclusively on achieving results. People are viewed as a commodity to be used to get the job done. Communication is de-emphasised and conflict is resolved by suppressing it. Leadership is controlling, demanding and over-powering.

Fifthly, the Team leader achieves high work performance through leading his/her people to become dedicated to the organisational goals. There is a high degree of participation and teamwork, which satisfies the basic need of people to be involved and committed to their work. The leader may be characterized as open-minded, flexible and one who inspires involvement.

2.6.3.5 *Scandinavian Studies*

The above three behavioural approaches are believed to have failed to capture the more dynamic realities of today. Their basic premise is that in a changing world,

effective leaders would exhibit development-oriented behaviour. These are leaders who value experimentation, seek new ideas and generate and implement change (Robbins, 2005).

Scandinavian researchers reviewed the original Ohio State data. They found that the Ohio State people included development items, such as: pushes new ways of doing things; originates new approaches to problems and encourages members to start new activities. But these items did not offer much of an explanation of effective leadership. Scandinavian researchers conducted studies looking to see if there is a third dimension: development orientation that is related to leader effectiveness (Robbins, 2005).

2.6.4 Contingency or situational theories of leadership

The development of the contingency or situational theories of leadership developed as a reaction to behavioural theories of leadership. According to Bolden, et al. (2003) contingency-situational theories were developed to indicate that the style to be used is contingent upon such factors as the situation, the people, the task, the organisation, and other environment variables. The present study acknowledges the fact that there are many contingency or situational theories. This section describes the following major contingency or situational theories: Fiedler's Contingency Model, the Path-Goal Theory, and Hersey and Blanchard's Situational Leadership Theory.

2.6.4.1 *Fiedler's contingency model*

Fiedler's contingency theory of leadership is based on the assumption, that for lack of a single best style, successful leadership depends on the fit with regard to the leader, the subordinate and the situation (Smit & Cronje, 2002). The theory

proposes that effective group performance depends on the proper match between the leader's style and the degree to which the situation gives control to the leader (Robbins, 2005). According to Halan (2005), the contingency model theory believes that there could not be only one best way to lead. Different situations would demand different leadership styles. For example, in a highly routine (mechanistic) environment, where repetitive tasks are the norm (such as an automobile factory), a certain leadership style may result in the best performance. The same might not work in a very dynamic environment, for instance, in an information technology company.

Fiedler looked at three situations that could define the condition of a managerial task: first, leadership-worker relations, which are concerned with how well the manager and the employees get along. Secondly, the task structure, which is concerned with whether the job is highly structured or not, fairly unstructured, or somewhere in-between. Thirdly, position power which measures the amount of power or authority the manager perceives that the organisation has given him for the purpose of directing, rewarding, and punishing subordinates. It concerns how much authority the manager possesses (Halan, 2005).

The degree to which the situation gives the leader control and influence which affects the likelihood that the leader is successfully able to accomplish the job and the leaders' basic motivation; whether the leader's self-esteem depends primarily on accomplishing the task or on having close supportive relations with others (Fiedler, 1977).

2.6.4.2 Path- Goal Theory

A path-goal theory of leadership was proposed by the American psychologist Robert House and was based on the expectancy theory of motivation (Halan, 2005; Kreitner & Kinicki, 2004). This theory contends that the leader must motivate subordinates by emphasizing the relationship between the subordinates' own needs and the organizational goals. The theory holds that leaders must clarify and facilitate the path subordinates must take to fulfil their own needs as well as the organization's needs. Leaders should make desired rewards available (goal) and clarify for the subordinate the kind of behaviour that will lead to the reward (path) (Wood & West, 2010). The Path-Goal Theory assumes that leaders are flexible and that they can change their style, as situations require (Halan, 2005).

Taking a lead from the goal-setting theory, it argues that leaders will have to engage in different types of leadership behaviour that would depend on the nature and demands of the particular situation. The job of the leader, according to this theory, is to assist workers in attaining goals. The needed support and direction is to be provided to ensure that their goals are compatible with that of the organisation (Halan, 2005). A leader's behaviour is acceptable to workers when viewed as a source of satisfaction and motivation, and the leader facilitates, coaches and rewards effective performance. The Path-Goal Theory identifies achievement-oriented, directive, participative and supportive leadership styles.

Firstly, in achievement-oriented leadership, the leader sets challenging goals for workers, expects them to perform at their highest level, and shows confidence in their ability to meet this expectation (Halan, 2005). Achievement oriented behaviour is behaviour directed towards encouraging performance excellence: setting

challenging goals, seeking improvement, emphasizing excellence in performance, and showing confidence that subordinates will attain high standards of performance. Achievement-oriented leader behaviour was asserted to cause subordinates to strive for higher standards of performance and have more confidence in their ability to meet challenging goals.

Secondly, in directive leadership, the leader lets the workers know what is expected of them, and tells them how to perform their tasks. This style is appropriate when the worker has an ambiguous job (Halan, 2005). The leader sets goals and gives guidance. It characterises a leader who gives subordinates instructions about the task, including what is expected of them, how it is to be done, and the time line for when it should be completed. A directive leader sets clear standards of performance and makes the rules and regulations clear to subordinates (Northouse, 1997).

Thirdly, participative leadership involves leaders consulting with workers, asking for their suggestions before making a decision. This style is appropriate when the worker is using improper procedures or is making poor decisions (Halan, 2005). Participative leader behaviour is behaviour directed toward encouragement of subordinate influences on decision making and work unit operations.

Fourth and lastly, in supportive leadership, the leader is friendly and approachable. He shows concern for workers' psychological well-being. This style is appropriate when the workers lack confidence. The leader shows concern for followers' needs. It resembles the consideration behaviour construct that was identified by the Ohio State studies. It refers to being friendly and approachable as a leader and includes attending to the well-being and human needs of subordinates. Leaders using supportive behaviours go out of their way to make work pleasant for subordinates.

Supportive leaders treat subordinates as equals and give them respect for their status (Northouse, 1997).

2.6.4.3 Hersey and Blanchard's Situational Leadership Theory

This theory posits that the developmental levels of a leader's subordinates play the greatest role in determining which leadership styles (leader behaviour) are appropriate (Bolden, et al., 2003). This theory is based on the amount of direction (task behaviour) and socio-emotional support (relational behaviour) a leader must provide in a given situation and the level of maturity of the followers (Halan, 2005; Bolden et al., 2003). The basic assumption of Situational Leadership Theory (SLT) is that leader task and relationship behaviours are moderated by the level of follower readiness (Blank, Weitzel & Green, 1990). The task behaviour is the extent to which the leader engages in spelling out the duties and responsibilities to an individual or group. This behaviour includes telling people what to do, how to do it, when to do it, where to do it, and who is to do it (Halan, 2005).

On the other hand, the relationship behaviour is the extent to which the leader engages in two-way or multi-way communications. This includes listening, facilitating and supportive behaviour. The two-way communication may be possible by providing socio-emotional support. Maturity is the willingness and ability of a person to take responsibility for directing his own behaviour. People have varying degrees of maturity, depending on the specific task function, or objective that a leader is attempting to accomplish through their efforts (Halan, 2005).

As the level of follower readiness changes, the amount of leader task and relationship behaviour should change to match the level of follower readiness. An

appropriate test of SLT would be to examine matches of leader task and relationship behaviour and follower readiness in “different types of organizations” and at different levels within the organization (Norris & Vecchio, 1992, p. 333).

To determine the appropriate leadership style to use in a given situation, the leader must first determine the maturity level of a worker in relation to the specific task that he is attempting to accomplish through the effort of workers. As the level of workers' maturity increases, the leader should begin to reduce his task behaviour and increase relational behaviour until the workers reach a moderate level of maturity.

As the workers begin to move into an above-average level of maturity, the leader should decrease not only task behaviour but also relationship behaviour (Halan, 2005).

2.6.5 The contemporary theories of leadership

Contemporary assumptions that all great leaders must have a great vision, that is, a view of the goal that is clear, prescient and inspiring enough to compel it's following. Many undisputed leaders, such as Gandhi, rather built their leadership on some principles of living and knew that the precise shape of transformation would emerge through collective effort. Martin Luther King, even in his iconic 'I have a dream' speech, did not over-specify his vision for equality for black Americans, nor the route that needed to be taken to get to it (Sinclair, 2007). The present study acknowledges the fact that there might be many contemporary theories of leadership; however this section discusses the following contemporary theories of leadership as the level of leadership development: transactional, transformational, and transcendent leadership. The current study does not view the transactional,

transformational and transcendent leadership as mutually exclusive processes but rather recognises that the same leader may use the three types of leadership at different times in different situations.

2.6.5.1 Transactional leadership

Transactional leadership represents the traditional influence model of leadership (Gardiner, 2006). According to Burns (1978), transactional leadership is characterised by the exchange of tangible rewards between leader and follower for the work and loyalty of followers. This implies that this model of leadership focuses on the exchange between managers and subordinates through constructive and corrective behaviour (Avolio & Bass, 2004). A job description, which becomes the operating ground between the leader and his subordinates, states the job to be executed and what benefits the employee will receive in the performance of the duties of that job (Basham, 2010). Gardiner (2006) argued that transactional leaders give something to get something in return while transactional leaders trade benefits with their followers. The transactional model of leadership is described by Gardiner (2006), as a hierarchy-driven model that dominates the structure surrounding leadership. According to him, transactional leadership seeks to maintain stability rather than promoting change within an organisation through regular economic and social exchanges that achieve specific goals for both the leaders and their followers. Transactional leaders aspire to encourage consistent performance from followers that allows them to meet agreed-upon goals (Bryant, 2003) by rewarding the follower after they had achieved the agreed-upon objectives (Hay, 2007).

According to Hay (2007), the following are the four components of transactional leadership: The first component of transactional leadership is the contingent

rewards. The contingent rewards are the exchanges between leaders and subordinates in which effort by subordinates is exchanged for specific rewards, such as salary and benefits, bonuses, or other incentives (Basham, 2010). The second component of transactional leadership is the management by exception (active), which entails the oversight that involves corrective criticism, negative feedback, and negative reinforcement (Hay, 2007). The third component of transactional leadership is the management by exception (passive), where a leader awaits emergence of problems before acting (Hay, 2007). The fourth and last component is the passive-avoidant/laissez-faire which is characterised by transactional leaders demonstrating a passive style when utilising management by exception with their interface with employees or subordinates. The passivity is present when employees do not receive recognition for their positive contributions to the organisation but instead become the focal point of attention when errors/connects occur or when a problem presents itself (Basham, 2010).

2.6.5.2 Transformational leadership

Transformational leadership is described as the ability to induce immediate followers to deliver performance beyond expectations through inspirational motivation, individualised consideration, intellectual stimulation, and idealised influence (Bass, 1985). Transformational leaders emphasise and drive capacity development to ensure higher levels of follower commitment to organisational objectives (du Plessis, 2009).

Transformational leaders are those who can integrate the desires, beliefs, talents, and core beliefs into the work of an organisation based on shared goals and visions (Friedman, 2004). This implies that transformational leadership involves the ability to

define the reality of others. Transformational leaders are described by Morgan (1997), as spending time listening, summarising, integrating, and guiding what is being said, making key interventions and summoning images, ideas, and values that help those involved to make sense of the situation with which they are dealing. Transformational leadership occurs when leaders broaden and elevate the interests of their employees, when they generate awareness and acceptance of the purposes and mission of the group, and when they stir employees to look beyond their own self-interest for the good of the group (Bass, 1990).

According to Hall, Johnson, Wysocki and Kepner, (2002), transformational leadership comprises four interdependent components, which when combined, have an additive effect that yields performance beyond expectations. The first component is the **idealised influence**: which is about building confidence and trust and proving a role model that followers seek to emulate (Bono Judge, 2004). The idealised influence is based on attributes and behaviours that build confidence and trust and provide a role model that followers seek to emulate (Simic, 1998). The second component is the **individualised consideration**: they are individually considerate, that is, they pay close attention to differences among their employees; they act as mentors to those who need help to grow and develop; give personal attention, treat each employee individually, coach, advise (Vecchio, 1997). The third component is **intellectual stimulation**: intellectual stimulation leaders are willing and able to show their employees new ways of looking at old problems, to teach them to see difficulties as problems to be solved, and to emphasise rational solutions; they promote intelligence, rationality, and careful problem solving (Vecchio, 1997). The fourth component is **inspiration motivation**: transformational leaders express an appealing conception of the future, offer followers the opportunity

to see meaning in their work, and challenge them with high standards (Hay, 2007).

Transformational leaders are change agents who motivate and inspire followers to attain greater self-development, performance and responsibility within themselves (i.e. to become more inner-directed). Bass (1990, 1997) defines four elements of transformational leadership: (a) Individualised consideration which reflects the leader's concern about developing followers as people, implying an interpersonal relationship as the foundation for transformation; (b) Intellectual stimulation which forms an open dialog around the process of vision formation and implementation; (c) Charisma or idealized influence which sets high behaviour standards for emulation, requiring the leader to embody a strong set of values and integrity in their manifestation; and (d) Inspirational motivation which provides meaning so that followers are committed to and engage in pursuing shared goals. Transformational leadership scholars (Avolio, Gardner, Walumbwa, Luthans and May, 2004; Bass, 1990, 1997) argue that transformational leadership is especially appropriate in turbulent environments, when change and commitment are required from employees to transcend short-sighted self-interest for the long-term good of the whole.

A meta-analytic review by Lowe, Kroeck, and Sivasubramaniam (1996) shows that while most leaders use transactional as well as transformational techniques, employees tend to feel more satisfied, work harder, and perform better under transformational leadership style and subordinate satisfaction and expressed commitment. Barling, Weber and Kelloway (1996) studied 9 treatment group leaders who were randomly selected to receive transformational leadership skills training as compared with 11 control group leaders. The results showed that the transformational skills training had a positive effect on subordinates' satisfaction and

on some objective aspects of financial performance.

Some scholars underscore the spiritual dimension of transformational elements such as idealised influence and inspirational motivation (Fairholm, 1996; Hartsfield, 2003). Bass and Steidlmeier (1999) argue that to be truly transformational, leaders must transmit a moral vision in their organisation. Authentic transformational leaders embed values, increase awareness of what is right, help followers satisfy needs for achievement and self-actualisation, and inspire followers to transcend their self-interest for the good of the whole. A study by Dukerich, Nichols, Elm & Vollrath (1990) showed that the moral reasoning level of the assigned leader influenced the moral reasoning level of the group.

In a study of 60 effective business leaders, Bennis (2000) found that leaders had four key abilities: (a) management of attention, involving the ability to emotionally draw others to them; (b) management of meaning through creating and communicating a vision; (c) management of trust through relationships; and (d) management and awareness of self, including self-knowing of one's own skills. Based on his studies and observations of leadership over six decades, Bennis (2007) adds some additional competencies to this list including the ability to generate trust and optimism in oneself and in those who follow. He found that people who work for such leaders feel significant, are excited about their work, and form a community in which learning takes place.

According to Munroe (2009), every true leader has a strong spiritual commitment saying that if those who desire to become effective leaders must strengthen their relationship with their Creator and continue to develop their spiritual life. Spiritual maturity naturally incorporates many of the qualities a leader requires.

The contemporary assumption that all great leaders must have a great vision: that is, a view of the goal that is clear, prescient and inspiring as to compel its following. Many undisputed leaders, such as Gandhi, built their leadership rather on some principles of living and knew that the precise shape of transformation would emerge through collective effort. Martin Luther King, even in his iconic 'I have a dream' speech, did not over-specify his vision for equality for black Americans, nor the route that needed to be taken to get to it (Sinclair, 2007).

2.6.5.3 *Transcendental leadership*

The term transcendental leadership was first coined by Diane Larkin in her doctoral dissertation to describe a special leadership she observed among leaders who transcended self into compassionate beings and action (1995). This was further elaborated on by Cardona (2000). Transcendental leadership argued that most of the discourse on leadership has been focused almost exclusively on leadership of others and occasionally on the leadership of the organisation, yet little has focused specifically on perhaps the most integral component of leadership, leadership of self (Crossan & Mazutis, 2008). They believe that managing increasingly complex and dynamic environments, today's strategic leaders can benefit greatly from how to master themselves, (in addition to others and the organisation) by developing self-awareness and self-regulatory capabilities.

A transcendent leader is a strategic leader who leads within and amongst the levels of self, others, and organisation (Crossan, Vera and Nanjad, 2008). Leadership is the ability to manage oneself in addition to others and the organisation. The ability to recognise your internal biases, to be aware of the mental maps that are causing one's selective perception, and to self-regulate your actions to be consistent with

internal standards will be crucial to navigating the complex changes in today's business environment (Crossan & Mazutis, 2008).

He viewed the transcendental leader as being concerned with his or her followers and tried to contribute to their personal development. He viewed the transcendental leader as developing followers' transcendental motivation (i.e. the motivation to do things for others; the motivation to contribute). Development of followers' intrinsic motivation, so that their needs are aligned with the needs of the leader, our perspective is on the spiritual development of the leader him or herself (Sanders, et al., 2003).

The following dimensions of transcendent leadership development are examined:

Leadership of self

The first person you lead is yourself (Maxwell, 2004). Many of his leadership breakdowns have been personal breakdowns. Maxwell's answer to the following question during a Q&A (question and answer) session at the conference, "What has been your greatest challenge as a leader?" - it has been "leading me". According to Maxwell (2008), leaders seldom see themselves realistically. Human nature seems to endow us with the ability to size up everybody in the world except ourselves. This is clearly described by the Mirror Principle in his book *Winning with People*, which advises that the first person one must examine is oneself. He further holds that if you don't look at yourself realistically, you will never understand where your personal difficulties lie. And if you can't see them, you won't be able to lead yourself effectively. Again, Maxwell (2008) holds that we are harder on others than we are on ourselves. We tend to judge others according to their actions and judge ourselves by our intentions even if we do the wrong thing, if we believe our motives are good,

we let ourselves off the hook. According to the above author, the following are the keys to leading oneself.

Firstly, learn fellowship. According to him, good leadership requires an understanding of the world that followers live in. Connecting with your people becomes possible because one has walked in their shoes. One knows what it means to be under authority and thus have a better sense of how authority should be exercised. According to him, leaders who have never followed well or submitted to authority tend to be prideful, unrealistic, rigid, and autocratic. If one learns to submit to another person's leadership, and to follow well, one will become a more humble and effective leader.

The second is to develop self-discipline. Each of us is monarch of our own lives. We are responsible for ruling our actions and decisions. To make consistently good decisions, to take the right action when needed, and to refrain from the wrong actions requires character and self-discipline.

Thirdly, practice patience: leaders need to remember that the point of leading is not to cross the finish line first it's to take people across the finish line with one. For that reason, leaders must deliberately slow their pace, stay connected to their people, enlist others to help fulfil the vision, and keep people going (Maxwell, 2008).

Fourth, seek accountability: the willingness to seek and accept advice is a great indicator of accountability. Leading yourself well means that you hold yourself to a higher standard of accountability than others do because leaders hold responsibility not only to themselves, but also for those people they lead. According to Maxwell, leadership is a trust, not a right. For that reason, leaders must fix themselves earlier

than others may be required to.

Leadership of self requires the leader to employ a high level of cognitive, behavioural, and moral complexity. It focuses on changing the self as paramount to changing others and the system (Crossan et al., 2008). Leadership of self includes the responsibility of being self-aware and proactive in developing personal strength (Crossan et al., 2008). According to Crossan and Mazutis (2008), self-awareness and self-regulations are crucial in leadership of self. They argued that today's competitive and ethical risk require a leader to develop personal strengths such as self-awareness and self-regulation.

Crossan, et al. (2008) postulate that the extensive research of Peterson and Seligman (2004) on character strengths and virtues may be employed to describe leadership of self. The research identified the following six clusters of core moral virtues which have an associated set of character strengths:

- Wisdom and knowledge; creativity, curiosity, open-mindedness, love of learning perspective
- Courage; bravery, persistence, integrity, vitality
- Humility; love, kindness, social intelligence
- Justice; citizenship, fairness, leadership
- Temperance; forgiveness and mercy, humility or modesty, prudence, self-regulation; and
- Transcendence; appreciation of beauty and excellence, gratitude, hope, humour, spirituality

Increasing our abilities to lead ourselves and live lives aligned to our personal vision increases our authenticity, improves our work performance and achieves greater feelings of personal fulfilment and wellbeing (Loehr & Schwartz, 2003; Manz & Neck, 1999).

The key leadership challenge is its exclusive focus on leadership of others and organisations, rather than leadership of self. Leadership should be integrative in nature. The discourse on leadership should start with leadership of self, then others and organisation. We believe that today's leaders need to master leadership at all three levels; self, others, and the organisation. The extant literature has focused instead on how leaders have transformed their organisations or employees.

Leadership of self and others

Leadership of others involves the mechanisms of interpersonal influence a leader has upon followers (Crossan et al., 2008). The integration of leadership of self with leadership of others is the necessary component of transcendent leadership. According to Bass (1985), transcendental leaders are said to move followers beyond self-interest to self-actualisation through charisma, inspiration, intellectual stimulation, and individual consideration in casting vision. Crossan and Mazutis (2008) argued that the behaviour of transcendental leadership described above must also be married with deep introspection and leadership of self.

Leadership of organisation

Leadership of an organisation demands the alignment of three interrelated non-human elements; strategy, organisation and environment that distinguish individuals and groups from the organisation (Crossan & Mazutis, 2008; Crossan, Vera &

Nanjad, 2008).

The transcendent leader understands that he/she is simply part of the system, rather than setting tightly configured plans which are equally tightly controlled, he/she establishes performance aspirations within which individuals feel free to experiment and execute. The key skill is to balance stability and innovation, creatively disturbing the status quo of the organisation but also enabling the firm to work at dynamic equilibrium by developing, both planning and improvisational capabilities. The leader who has mastered the level of self should be able to communicate value-based visions, not of a specific future, but of a set of processes and principles that will lead to a higher state of capability (Crossan & Mazutis, 2008).

According to Crossan and Mazutis, (2008), in managing the non-human elements of the firm, it is the responsibility of today's leaders to ensure that the organisation operates adaptively by designing fluid structures, modularity of function, and easy recombination. Having provided a deep structure of values and vision, the transcendent leader can encourage initiative, ownership, and flexible career paths for organisational members, combining entrepreneurship, self-organisation, and member ownership in mutually reinforcing ways (Miles, Snow, Mathews, Miles & Coleman, 1997, cited in Crossan & Mazutis, 2008).

Today's leader ensures that individuals, groups, and the organisation have a great capacity to learn from their external and internal environments. The transcendent leader promotes learning through experimentation, experience, diversity of opinion, and collaboration. He/she understands the competitive challenges of the industry and ensures that the firm's systems, structure, and strategy are aligned to support the flow of ideas from individuals to the team and the organisation and the flow of

learning from the organisation back to teams and individuals, managing the tension between exploitation and exploration (Crossan & Hlland, 2002, cited in Crossan & Mazutis, 2008).

The account of Peter who was invited by Nelson Mandela for a breakfast as related by Kalungu-Banda (2008) is a clear demonstration of a transcendent leadership. Peter asked the company driver (Dumi) to take him to Mandela's home. To Peter's amazement, his host was waiting for him in the car park and warmly greeted the driver and Peter. However, in the traditional way of corporate behaviour and protocol, the driver retreated quietly and remained in the car. Just before they started eating, Mandela asked, "Peter, I thought there were two of you?" he insisted, and Peter replied, "No, sir. That one is just a driver. He will wait in the car". At that point Mr Mandela stood up and went out to where the driver was. He introduced himself to the driver and asked him to join them for breakfast. After breakfast as they were driving back, Dumi parked the car by the roadside and thanked Peter for asking Mr Mandela to invite him for breakfast (Kalungu-Banda, 2008).

2.7 The Levels of Leadership

According to Maxwell (2011), leadership is dynamic, which implies that it changes from relationship to relationship. Based on this statement, Maxwell discovered the following five levels of leadership in Figure 2.1 which are related to one another: position, permission, production, people development, and pinnacle; which are discussed below:

2.7.1 Position

This is the lowest level of leadership. According to Maxwell (2011), the position level

of leadership is based on the rights granted by the position and title. This implies that a leader relies on his or her title to get people to follow him or her. People follow the leader because they have to. He goes on to say that nothing is wrong with having a leadership position, while everything is wrong with using position to get people to follow.

These leaders rely on rules, regulations, policies and organisational charts to control their people (Maxwell, 2011). This implies that their influence does not go beyond the line of their job description. Their people will only follow them within the stated boundaries of their authority, and will do only what is required of them.

People who make it only to Level 1 may be bosses, but they are never leaders. They have subordinates, not team members (Maxwell, 2011). This may result in lower morale among people and a higher level of turnover.

2.7.2 Permission

The permission level of leadership is based entirely on relationships. Influence at this level extends beyond leader's stated authority because the leader connects relationally with people (Maxwell, 2011) and implies that people follow their leader beyond his or her authority because they want to. It further suggests that people's relationship with their leader is deepened and that they enjoy their relationship with the leader. The agenda for leaders is not about preserving their position, it is about getting to know their people and figuring out how to get along with them (Maxwell, 2011), indicating that leaders like the people they are leading irrespective of circumstances. According to the same author, leaders can like people without leading them, but they cannot lead people well without liking them.

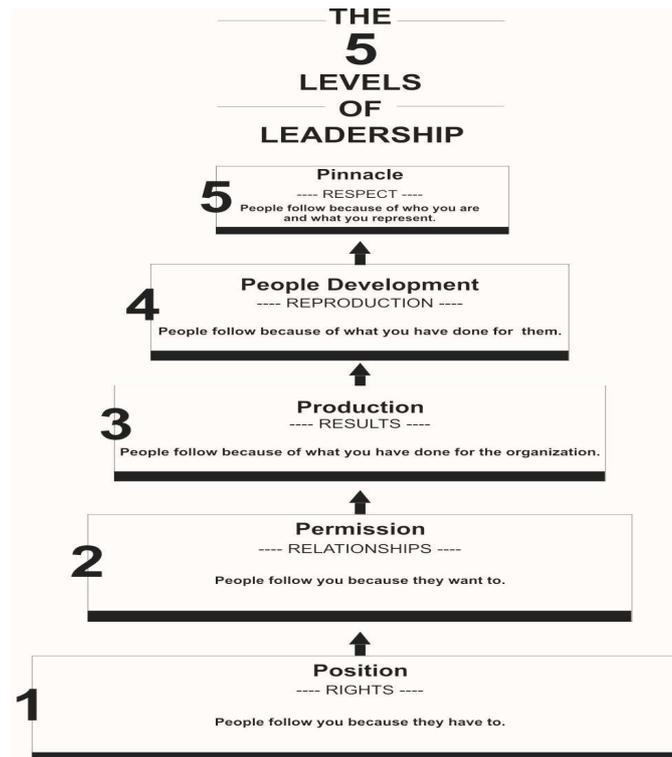


Figure 2.1 The 5 Levels of Leadership (Source: Maxwell, 2011, p. 6).

2.7.3 Production

The same author further states that in connection with the production level of leadership, leaders gain influence and credibility, and people begin to follow them because of what leaders have done for the organisation. Leaders can become change agents. They can tackle tough problems and face thorny issues. They can make difficult decisions that will make a difference and can take their people to another level of effectiveness. Work gets done, morale improves, profits go up, turnover goes down, and goals are achieved (Maxwell, 2011).

2.7.4 People development

On the level of people development, leaders become great, not because of their power, but because of their ability to empower others. They use their position, relationship, and productivity to invest in their followers and develop them until those followers become leaders in their own right. The greater investment in people deepens relationships, helps people to know one another better, and strengthens loyalty. Their people follow them because of what their leaders have done for them personally and their relationships are often lifelong (Maxwell, 2011).

2.7.5 Pinnacle

While most people can learn to ascend through Levels 1 to 4, Level 5 requires not only effort, skill, and intentionality, but also a higher level of talent (Maxwell, 2011). Leaders at this level create opportunities that other leaders don't. They create legacy in what they do and their leadership gains a positive reputation. People follow them because of who they are and what they represent. Leaders often transcend their position, their organisation, and sometimes their industry (Maxwell, 2011).

2.8 Conclusion

The purpose of this chapter was to present the literature review which forms the background of the present study. This review included the definition of leadership; the myths of leadership; the difference between leadership and management; the components of leadership; and the studies of traditional and contemporary theories of leadership.

Chapter 3 presents a literature review on spiritual intelligence and its contribution to leadership which will be discussed.

Chapter 3

Literature Review - Spiritual Intelligence

“The mystery of the world is revealed only to the person who can look upon the material world with his physical eyes and simultaneously has the spiritual vision necessary to see the unseen spiritual world. One who knows both Matter and Spirit is thus the true knower, and is a spiritually intelligent being.”

Awdhesh Singh, Practising Spiritual Intelligence:

For Innovation, Leadership and Happiness

3.1 Introduction

The nature of human intelligence is one of the most controversial and strongly debated topics in psychological research. According to Cianciolo and Sternberg (2004), the nature of human intelligence and its psychological study have been areas of continuous scientific debate. Some scholars have argued that the sum of human intelligence is best described as a single construct Galton (1879), Spearman (1904), Thurston (1924) and Cattell (1941) cited in Gregory (2000) such as the Intelligence Quotient (IQ), while others have suggested that intelligence can be described as a multiple construct Gardner (1991) and Sternberg (1985) cited in Gregory, 2000).

Other scholars postulate that IQ, as argued by the above-stated scholars, accounts for a small part of performance and that there is intelligence beyond (IQ) and emotional intelligence (EQ) and they called that construct Spiritual Intelligence (SI) (Emmons, 1999; Zohar & Marshall, 2000b). According to Crichton (2008), SI is a new paradigm that appeared to have emerged sometime after the multiple theory of intelligence was introduced by Gardner in his book: *Frame of Mind: The Theory of*

Multiple Intelligences. Schuller (2005) opines that spiritual intelligence is the intelligence that extends far beyond the cognitive capacities of rational intelligence and personal management benefits of emotional intelligence. Spiritual intelligence is also viewed as a vehicle that carries a much more substantial meaning and its potential contribution to a more rounded understanding of humans, of the workplace and of the organisational reality in general (Hicks, 2003).

This chapter therefore offers an in-depth literature review related to spiritual intelligence in a way that provides for viewing intelligence beyond that of just IQ. The literature review on spiritual intelligence in this chapter will probe into such matters as: operational concepts (spirituality, intelligence, religion, spiritual intelligence); the differences between spirituality and religion; a brief history of human intelligence; the three dimensions of intelligence and leadership; components of spiritual intelligence; the dimensions of spiritual intelligence.

3.2 Conceptualisation of Operational Concepts

The following section of the chapter discusses the conceptualisation of the following operational concepts of this study: spirit, spirituality, religion, intelligence and spiritual intelligence.

Spirituality is derived from the word spirit, which has its origin in the Hebrew Scriptures (Crichton, 2008) and also from a Latin word *spiritus* meaning breath. The Hebrews understood from the Torah that the Spirit of God was the active agent in creation. The Hebrew word *ruwach* for spirit literally means a movement of air; breath; wind; and the immaterial consciousness of man (Harris, Archer, & Waltke, 1980 in Crichton, 2008). According to Anderson (2000) spirit is defined as 'the vital

principle or animating force traditionally believed to be within living beings' (p. 16).

The adjectival form of spirit, spiritual is viewed by Crichton (2008) as descriptive of the characteristics that originate with the Spirit of God. According to him, the Spirit is summarised in the book of Isaiah as: *“and there shall come forth a rod out of Jesse, and a Branch shall grow out of his roots. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, and the spirit of knowledge and of the LORD”* (Isaiah 11:1-2 cited in Crichton, 2008).

Despite the vast amount of literature devoted to the concept of spirituality, only some advancement has been made towards the establishment of a widely accepted definition of the term (Gotsis & Kortezi, 2007). Spirituality has been used by different people to mean different things. According to Emmons (2000), spirituality is viewed as the aspect of life which is concerned with ultimate purpose and meaning in life, translates into a commitment to God or a higher power, recognition of the transcendent in everyday experiences, a selfless focus, and a set of beliefs and practices that facilitates a relationship with the transcendent. He viewed spiritual intelligence as a gestalt of all manifestations of an individual's essence and concludes that spirituality mobilises the individual towards meaningful or transcendental accomplishment. It is a personal expression of ultimate concern and personal truth.

Zohar and Marshall (2000a) further described spirituality as being in touch with a larger, deeper, richer whole that put humans' present limited situation into a new perspective which confers added meaning and value on the *zeitgeist* of the present moment. According to these authors, spirituality may refer to a deeper social reality or social web of meaning that may be a more profound level of truth or beauty; being

attuned to some deeper, cosmic sense of wholeness, and a sense that our actions are part of some greater universal process. Spirituality is the awareness of us as beings of spirit, as well as the movement we may or may not choose to make toward a deepening personal relationship with God (Schuller, 2005).

Religion is frequently confused with spirituality. For some spirituality and religion mean one and the same thing (Hill et al., 2000); while for others, these domains are viewed as different. Many people confuse spirituality with religiosity. The emergence of both constructs within the psychological field can be traced back to the work of William James, Edwin Starbuck, G. Stanley Hall and George Coe in the 1900s, who investigated religiosity and spirituality through the lens of social science (Zinnbauer & Pargament, 2005). This resulted in the spiritual or spirituality being allied with the private realm of thought and experiences of religion being regarded as a primarily social phenomenon (Fuller, 2001).

There is little agreement on how to define intelligence. Wechsler (1976), understood intelligence as a hypothetical construct which is the aggregate or global capacity of the individual to act purposefully, think rationally and to deal effectively with his environment. Sternberg (2000) defined human intelligence as a mental activity directed toward purposive adaptation to, selection and shaping of, real-world environments relevant to one's life. His theory of intelligence is divided into three parts: firstly, componential, which is associated with analytical giftedness which enables humans to dismantle problems and see solutions not commonly thought of, secondly; experiential, which is associated with the creative giftedness which deals mainly with how well a task is performed in regard to how familiar it is; and thirdly, practical which is contextual which deals with the mental activity involved in attaining

fit to context. Emmons (2000) opines that some scholars equate intelligence with adaptive problem-solving behaviour, where problem solving is defined with respect to goal attainment and some sort of positive developmental outcome.

Intelligence is also viewed as a non-singular phenomenon. This is evident in Gardner's (1993) view of intelligence as a set of abilities that are used to solve problems and create products that are valuable within a cultural setting or community. He argued that each intellectual is a system in itself, distinct from a global, unified entity of generalised intelligence. He further argued that these separate intelligences exist on the basis of their cultural significance and their correspondence with underlying neural structure conditions to maximise the development of specific competencies in their members. This was earlier demonstrated in Ceci's (1990) theory of the bio-ecological perspective on intelligence which viewed the development of intelligence from the context from which the humans come from. The theory recognises the role of society and the environment in shaping human intelligence. This theory is critical of the traditional theory of intelligence which ignored the role of society in shaping intelligence and underestimated the intelligence of non-Western societies.

There is an emerging interest in integrating the constructs of spirituality and intelligence into a single construct known as spiritual intelligence, as referred in 3.1, where Hicks' (2003) view was noted. Among the most frequently cited definitions of spiritual intelligence is that previously alluded to by Emmons (2000) who viewed spiritual intelligence as a framework for identifying and organising skills and abilities needed for the adaptive use of spirituality. This is further emphasised by Noble's (2001) argument that spiritual intelligence is an innate human capability, but like any

talent or gift it is expressed in various ways and to various degrees throughout the human population. Both Emmons' and Noble's conceptualisations of spiritual intelligence have a strong cognitive component.

On the other hand, Vaughan (2002) defines spiritual intelligence as "a capacity for a deep understanding of existential questions and insight into multiple levels of consciousness" (p. 19). For Wolman (2002) spirituality is "the human capacity to ask ultimate questions about the meaning of life, and to simultaneously experience the seamless connection between each of us and the world in which we live" (p. 83). According to Wigglesworth (2012), spiritual intelligence is the ability to behave with wisdom and compassion, while maintaining inner and outer peace, regardless of the situation (Wigglesworth, 2012). The conceptualisations by Vaughan, Wolman and Wigglesworth have strong self-actualisation components in them. It is the intelligence with which humans address and solve problems of meaning and value and with which humans can place our actions and our lives in a wider, richer, meaning-giving context; the intelligence with which humans can assess that one course of action or one life-path is more meaningful than another.

It is therefore clear from the above-stated different definitions that although some research has been done on the concept of spiritual intelligence, much still remains to be done to gain a full understanding of the construct. Most people are struck by the fact that definitional clarity is still lacking between spirituality and religion. The next section endeavours to provide clear differences between these concepts.

3.3 The Differences between Spirituality and Religion

As indicated, a prevailing issue of controversy between people's understanding of

spirituality and religion exists. Spirituality and religion mean different things to different people. Some people treat spirituality and religion as one construct while perhaps as many expressions of differences between religion and spirituality also exist. Many people, as mentioned, confuse spirituality with religiosity. According to Wulff (1997), a majority of humanity tend to describe spirituality in religious terms and within religious boundaries (Mark, 2006). According to him, others understand the meaning of spirituality within the confines of religion: place, temple, church, mosque, synagogue, gurudwara, monastery, or ashram. Spiritual Intelligence is also understood by other researchers as related to religion, creeds, dogma, rites, rituals, celebrations, worship and prayer (Mark, 2006). This is evident within the psychological literature where the words such as religion, religiosity and religiousness were used to describe all the spiritual aspects of the human psyche (James, 1948 cited in Dean, 2004).

On the other hand, as stated, spirituality and religiosity are viewed as two distinct constructs by some. This is clearly stated by Schley (2008) who postulated that spirituality and religion are not synonymous, and that the operationalization of religion is significantly different from that of spirituality. Furthermore, spirituality and religion are two distinct constructs so that although spirituality in the workplace is a completely justified and appropriate issue of discussion, religion in the workplace is a divisive factor and ultimately out of bounds (Mitroff & Denton, 1999).

Koenig, McCullough and Larson (2000), argued that religion is viewed as an organised system of beliefs, practices, rituals, and symbols, while spirituality is regarded as the personal quest for understanding answers to ultimate questions about life, about meaning, and about relationship to the sacred or transcendent.

According to Schley (2008), the scientific studies of religion are characterised by measures of church attendance, amount of prayer, involvement in church-related activities, and are geared toward the assessment of affiliation rather than spirituality. Such measures have little overlap with measures of spirituality, which are driven by either affiliation or denominational ideals.

The current conceptions of spirituality place an emphasis on value-systems and community building, without reducing the experience of transcendence and connectedness to individual adherence to a given religious denomination. Arguably, spirituality does not necessarily imply any religious affiliation or religiousness in general. On the contrary, spirituality implies the extent to which an individual is motivated to find sacred meaning and purpose to his or her existence (Tepper, 2010).

3.4 A Brief History of the Study of Human Intelligence

3.4.1 A brief history of cognitive intelligence

The formal construct of human intelligence that is best described as a single construct can be traced back to late 1800 when Francis Galton and J. McKeen Cattell both believed that intelligence was supported by keen sensory abilities (Gregory, 2000). In 1904 Charles Spearman postulated intelligence as a general ability which involves mainly the education of people about relations and correlation. He helped in the invention of factor analysis to aid in his investigations into the nature of intelligence.

Louis Thurstone offered a differing theory of intelligence to that of Charles Spearman. Instead of viewing intelligence as a single general ability, he argued that

intelligence consists of the following seven group factors: verbal comprehension, reasoning, perceptual speed, numerical ability, word fluency, associative memory, and spatial visualisation (Gregory, 2000).

Raymond Cattell argued that intelligence is largely determined by genetics (Horn, 2000). He proposed that intelligence consists of two major factors: fluid and crystallised intelligence. The former is a largely nonverbal and relatively culture-induced form of mental efficiency. The latter is highly culturally dependent and is used for tasks which require a learned or habitual response (Gregory, 2000).

Developmental psychologist Jean Piaget proposed a developmental theme in his theory of intelligence. He suggested that schemas, or organised patterns of behaviour or mental structures that lead to knowing how to do something, evolve toward cognitive maturity through a process called equilibration. He spoke of intelligence as adaptation, but as a more dynamic form of adaptation than that of biological adaptation envisaged by evolutionary psychologists. The key function of intelligence is to enable the human organism to anticipate change and thus come up with a constructive action to utilise or nullify it (Mark, 2006). Neisser, professor of psychology at Emory University, argued that human intelligence is verbal fluency, logical ability, and a wide general knowledge logic common sense, wit, creativity, lack of bias, sensitivity to one's own limitations, intellectual independence, openness to experience, and the like (Mark, 2006). According to the above, intelligence is cognitive, developmental, academic, quantitative, measurable, and predictable through the test designed for this very purpose.

Some scholars have also argued that the sum of human intelligence can be best described by using multiple constructs to describe intelligence. One of those

authorities is Howard Gardner, 1983 (cited in Gregory, 2000) who proposed the theory of multiple intelligences. The theory argued that humans do not possess only one monolithic kind of intelligence but rather a wide spectrum of intelligences. To him, intelligence is not described as one single entity, but as seven independent primary intelligences: linguistic, logical-mathematical, musical, bodily-kinaesthetic, spatial, intrapersonal, and interpersonal intelligences.

Gardner, 1983 (cited in Gregory, 2000), further mentioned at least eight criteria that must be satisfied for a construct to be labelled intelligence or for a potential candidate to be considered intelligent:

- Potential isolation by brain damage: the faculty can be destroyed, or spared in isolation, by brain injury.
- Existence of exceptional individuals such as savants:- the faculty is uniquely spared in the midst of general intellectual mediocrity
- Identifiable core operations: the faculty relies upon one or more basic information-processing operations.
- Distinctive developmental history:- the faculty possesses an identifiable developmental history, perhaps including critical periods and milestones
- Evolutionary plausibility:- admittedly speculative, a faculty should have evolutionary antecedents shared with other organisations (e.g. primary social organisation)
- Support from experimental psychology: the faculty reveals itself in measurement studies and is susceptible to psychometric

measurement.

- Susceptibility to symbol encoding: the faculty can be communicated via symbols including (but not limited to) language, picturing, and mathematics (Gregory, 2000).

Sternberg (1985 cited in Gregory, 2000) proposed a triarchic theory of intelligence with these aspects: componential intelligence (the internal mental mechanisms that are responsible for intelligent behaviour); experiential intelligence (the ability to deal effectively with novel tasks); and contextual intelligence (adaptation to, shaping of, and selection of real-world environments) (Gregory, 2000).

3.4.2 A brief history of emotional intelligence

The formal construct of emotional intelligence started with Edward Thorndike in the 1930's who described the concept of social intelligence as the ability to get along with other people (Kihlstrom & Cantor, 2011). Social intelligence was defined as the ability to deal efficiently and thoughtfully, keeping one's own identity, employing apposite social inputs with a wider understanding of social environment, considering empathic co-operation as a base of social acquaintance (Babu, 2013). During the 1940's David Wechsler suggested that the affective components of intelligence may be essential to success in life (Pandita, 2012). Abraham Maslow described how people can build emotional strength. Howard Gardner published *Frames of the Mind*, which introduced the spectrum of the following multiple intelligences: linguistic (language skills), logical-mathematical, musical (e.g. composers), bodily-kinaesthetic (e.g. athletes, surgeons), naturalistic and personal intelligence (le Roux & de Klerk, 2001). Wayne Payne was the first person to use the term emotional intelligence in his doctoral dissertation entitled 'A study of emotion: developing emotional

intelligence; self- integration; relating to fear, pain and desire (theory, structure of reality, problem-solving, contraction/expansion, tuning in/coming out/letting go) in 1985. Emotional intelligence was later proposed by Salovey and Mayer (1990) as a social intelligence within Gardner's framework; and the construct was expanded and applied to business by Daniel Goleman (Goleman, 1995) as illustrated in Figure 3.1.

Owing to developmental changes in society, and as a result of the development in the understanding of societal intelligence, EQ was introduced into the business arena during the latter part of the twentieth century. According to Goleman (1995), EQ refers to the abilities distinct from, but complementary to, rational intelligence. It is further maintained that EQ is the ability to perceive emotions; to access and generate emotions to assist thought, to understand emotions and emotional knowledge; and to regulate emotions reflectively to promote emotional and intellectual growth within the organisational context (Van der Walt et al., 2006).

Emotional Intelligence consists of abilities such as being able to motivate one and persist in the face of frustrations; to control impulse and delay gratification; to regulate one's moods and keep distress from swamping the ability to think; to empathise, and to hope (Goleman, 1995). The main areas are: self- awareness; self-management; social awareness; and social skills/relationship management.

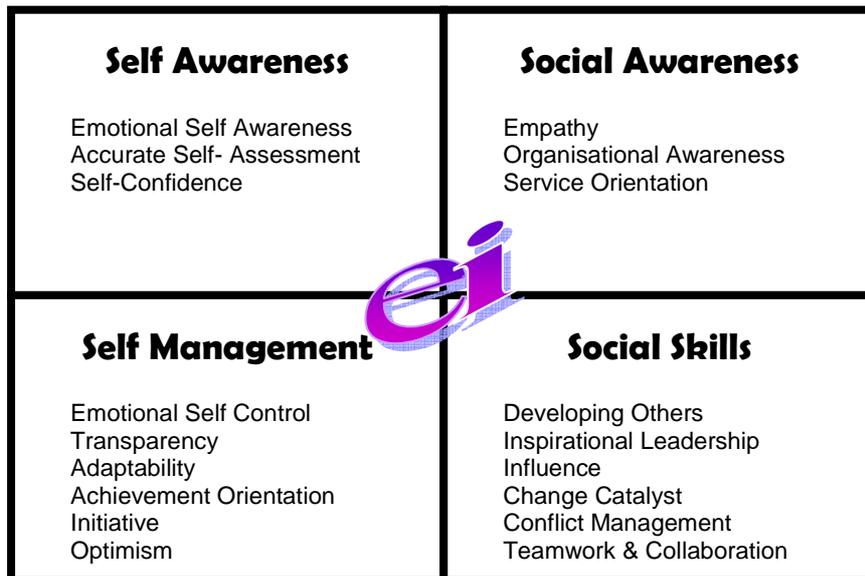


Figure 3.1 The Four Quadrants and Eighteen Skills of Emotional Intelligence. A framework Developed by Daniel Goleman and Richard Boyatzis. (Source: Boyatzis, Goleman, & Rhee, 2000).

According to Bradberry and Greaves (2009), self-awareness is the human ability to accurately perceive one's emotions in the moment and understand one's tendencies across situations. It includes staying on top of typical human reactions to specific events, challenges, and people. Self-management is the ability to use one's awareness of one's emotions to stay flexible and direct one's behaviour positively. It is revealed by the ability to tolerate any uncertainty while exploring one's emotions and options (Bradberry & Greaves, 2009). Social awareness is the ability to accurately pick up on emotions in other people and understand what is really going on within them. Listening and observing are the most important elements of social awareness (Bradberry & Greaves, 2009). Relationship management is the ability to use one's awareness of one's own emotions and those of others to manage interactions successfully. People who manage relationships well are able to see the

benefit of connecting with many different people, even those they are not fond of (Bradberry & Greaves, 2009).

3.4.3 A brief history of spiritual intelligence

The concept of spiritual intelligence draws heavily on important work on spirituality in the fields of psychology, neurology and philosophy particularly that associated with Eastern mysticism and indigenous beliefs (Vialle, 2007). The inadequacy of IQ and EQ in addressing human intelligence resulted in the emergence of a spiritual intelligence construct. The work of Carl Jung is believed to have been particularly influential in shaping the writings of contemporary scholars on spirituality (Sisk & Torrance, 2001). The history of spiritual intelligence was traced back from the work of Dinar Zohar who was the first person to coin the term 'spiritual intelligence' in her book entitled 'ReWiring the Corporate Brain' (Zohar, 1997). This was further developed by Zohar and Marshall (2004) who argued that IQ and EQ are becoming unsatisfactory in addressing the spiritual intelligence needs and motivations of employees in the organisation since the former intelligences neglect to reflect on purpose and meaning. During the early twentieth century, IQ had been the dominant type of organisational intelligence given credence to, especially in dispassionate, precise and profit-driven organisations.

Spiritual intelligence is an interconnected configuration of affective orientations intimately linked in order to create meaning through connecting ideas, events, and persons (Dent, Higgins & Wharff, 2005; Fry, 2003). These connections result in both personal and organisational transformations. Spiritual intelligence is further defined as the ability to construct meaning through intuitively seeing interconnectedness between life-world experience and the inner spheres of the individual psyche (Yang,

2006). Tisdell (2003) contends that spiritual intelligence is an important part of the human experience, which is fundamental to understanding how individuals construct meaningful knowledge; and has a deep cultural dimension that informs intellectual development. The process of meaning making is manifested in and mediated by cultural context. For leaders to facilitate meaning making as a spiritual experience, they must make an empathetic linkage to organisational members' cultural grounding. In other words, the leader must be able to recognise as well as honour the cultural diversity of the organisation in order to create an organisational culture of shared vision (Owens & Valesky, 2007). Tisdell (2003) challenges us to construct an educational milieu that celebrates both the cultural differences and the commonalities of the human experience as a spiritual endeavour linked to the constructs of ethics and moral judgement.

Emmons (1999) asserts that persons who demonstrate a capacity for heightened consciousness of transcendence possess spiritual intelligence. Such intelligence empowers the individual to cope with and resolve life-world issues while demonstrating virtuous behaviour such as humility, compassion, gratitude, and wisdom. Thus, he describes spiritual intelligence as a cognitive ability to envision unrealised possibilities and transcend ordinary consciousness through applying basic thought processes that have both temporal and existential meanings.

Brown (2003) underlines the fact that there is a plethora of terms, not all of them equally successful, for describing the same phenomena: 'organisational spirituality', 'workplace spirituality', 'spirituality in the workplace', 'spirit at work', 'spirituality in business'. Furthermore, Ashforth and Pratt (2003), point out that a universally accepted definition of spirituality in the workplace does exist. Freshma (1999), Konz

and Ryan (1999), Kahnwiler and Otte (1997) and McGhee (1998) make the same remark in regard to the existing definitions of the workplace spirituality. De Klerk (2005) contends that workplace spirituality could be further clarified by resorting to one of its key components, meaning in life, that in turn affects psychological well-being. He also explores work-wellness from a spiritual perspective, by focusing on the subjective meaning that is frequently employed to improve work-wellness or wellness in general. According to Adams and Csiernik (2002), workplace spirituality involves the positive valuation, acknowledgement and respect of employees' innate abilities in a context of meaning, goal-oriented behaviour that encourages creativeness, belongingness and personal fulfilment.

In an attempt to employ this term in a way that does not preclude generalisations or abstract theorising, Giacalone and Jurkiewicz (2003, p. 13) offer the following working definition of spirituality, of which use is made in this study: "Workplace spirituality is a framework of organisational value evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provide feelings of completeness and joy".

Spiritual intelligence is the intelligence that links us to our divine nature, and we now face the unprecedented opportunity to deploy that intelligence in the exercise of our free will, so that it becomes an increasingly useful tool in our search for meaning and purpose within the system of life (Schuller, 2005).

Fry (2005) outlines a spiritual leadership theory (SLT) that was developed within an intrinsic motivation model which incorporates vision, hope, faith, and altruistic love. According to Fry, altruistic love is built on the qualities of trust, forgiveness,

acceptance, gratitude, integrity, honesty, courage, humility, kindness, compassion, patience, meekness, and endurance. SLT posits a causal link between hope/faith, altruistic love, and vision, which in turn support a sense of meaning, purpose, and calling, as well as a sense of membership, commitment, and greater effort in followers. In fact, Reaves (2005) review of over 150 papers and studies shows that there is a clear consistency between spiritual values and practices such as honesty, integrity, humility, listening responsively, and showing concern for others, and effective leadership.

3.5 Spiritual Intelligence and the Brain

Research on spiritual intelligence and the brain was first carried out in the 1900's by a neuro-psychologist, Michael Parsinger (1997), and later by a neurologist, Ramachandran (1998), at the University of California. Their studies discovered a particular spot among the neural connections in the temporal lobes of the brain with the help of a Positron Emission Tomographic scan.

Whenever their subjects were exposed to spiritual or religious topics, they discovered light reflected on the neural area near to the spot on the Positron Emission Tomographic scan, which they named the 'God spot', an isolated module of neural networks in the temporal lobes. The existence of this spot does not necessarily prove the existence of God scientifically, but it does show the human to form a very special spot, which is especially responsible for recognising and responding to terms or symbols related to one's own religion, asking ultimate questions with sensitivity to wider meaning and value of human life (Joy, 2011).

In the 1990s, an Austrian neurologist, Wolf Singer, conducted research using

synchronous neural oscillations across the brain (Singer, 1993). His research revealed a neural process in the brain which was responsible for unifying and giving meaning to human experiences.

Another research study conducted by McKinney (1994), from the neuro-theology perspective discovered the relationship between religious inquiry and the developmental neurophysiology. He argued that the pre-frontal cortex development in humans creates an illusion of chronological time, which is a fundamental part of normal adult cognition past the age of three. This is evident when the adult brain is unable to retrieve earlier images experienced by an infantile brain, thus creating questions such as "where did I come from?" and "where does it all go?", which McKinney suggests led to the creation of various religious explanations. The description of the experience of death as a peaceful regression into timelessness as the brain dies won praise.

Zohar and Marshall's (2000) research utilised collective research results from psychology, neurology, anthropology and cognitive science to argue for the perception of spiritual intelligence. They presented the scientific evidence that our brains have the capacity for developing and deploying three forms of intelligence: rational (IQ), emotional (EQ), and spiritual (SQ). This scientific evidence points to the existence of synchronous neural oscillations within human brains, which fill the function of integrating data, thoughts, and emotions across the whole brain. This higher integrating function allows us to engage in complex choices about our directions in life and represents the source of our sense of meaning. Described by Zohar and Marshall (2000) as the soul's intelligence, this brain function may well also be the neurobiological source of our consciousness. According to them, the three

facets of intelligence are connected to three basic neural systems in the brain, as illustrated in Figure 3.2. The neurons in our brain are organised and built to carry on these three distinct tasks so as to meet three distinct types of human needs.

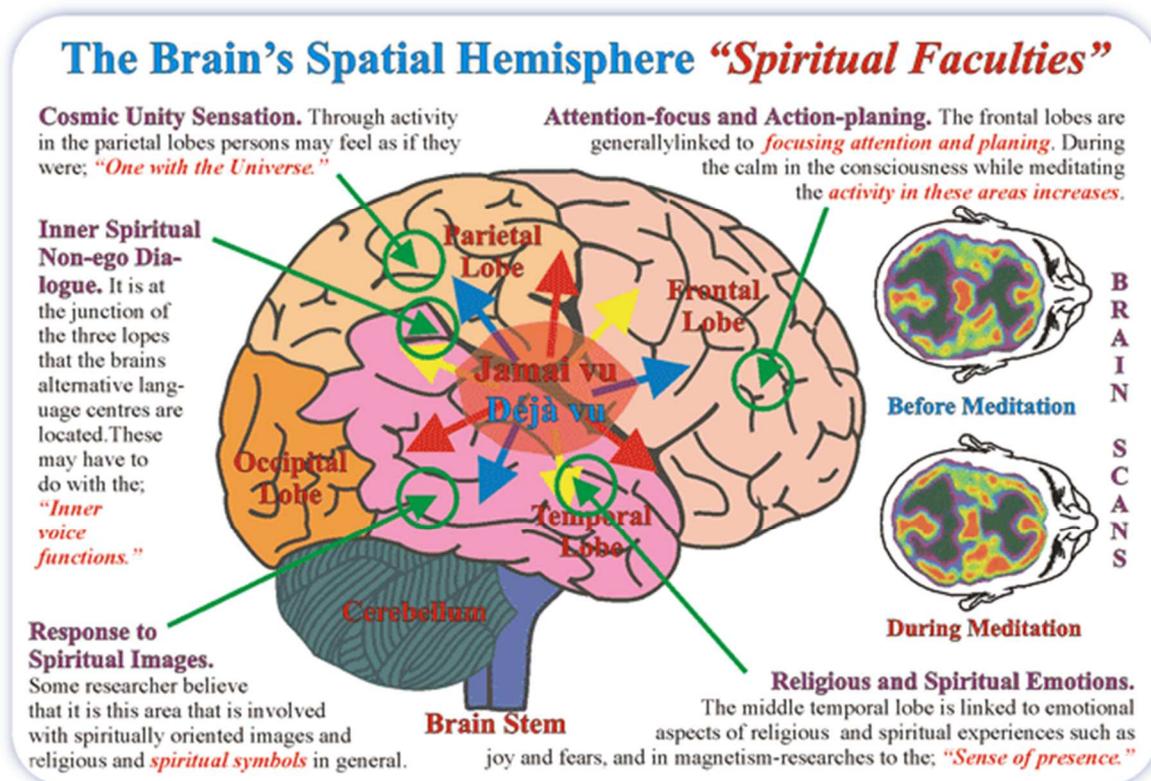


Figure 3.2 Scientific evidence for spiritual intelligence. Source: http://www.peace-files.com/QF-L-04/01_QF-God_on_Brain.html# Typos in origin.

Another study was conducted in the 2000s by Mark (2006), which revealed spiritual intelligence as the kind of intelligence with which the brain is trying to make sense of everything, seeking meaning, sense and understanding. This research further revealed spiritual intelligence as a special kind of 40 megahertz oscillation that takes place at times across the brain, manifested in human creative, insightful, and non-dogmatic activities. It is the kind of thing/activities that one does when brain and

spirit function in symbiotic harmony. SQ helps us be creative, exceed boundaries and shift them while the left brain sets boundaries (Mark, 2006).

3.6 The Types of Intelligence

Human intelligence is so complex, that neither IQ nor EQ nor SQ alone would be able to represent its totality. According to Zohar and Marshall (2000a), neither IQ nor EQ, separately or in combination, is enough to explain neither the full complexity of human intelligence nor the vast richness of the human soul and imagination. To them, computers have high IQ: they know what the rules are and can follow them without making mistakes; animals often have high EQ: they have a sense of the situation they are in and know how to respond appropriately. SQ allows human beings to be creative, to change the rules and to alter situations. It allows us to play with the boundaries, to play an “infinite game”. SQ gives us our ability to discriminate. It provides us with our moral sense, an ability to temper rigid rules with understanding and compassion and an equal ability to see when compassion and understanding have their limits. We use SQ to wrestle with questions of good and evil and to envision unrealised possibilities: to dream, to aspire, to raise ourselves out of the mud (Zohar & Marshall, 2000).

Unlike IQ and EQ, which exists in higher mammals, SQ is uniquely human and Zohar and Marshall (2000) argue the most fundamental of the three. It is linked to humanity’s need for meaning, an issue which was very much at the forefront of people’s minds as the new millennium began. SQ is what we use to develop our longing and capacity for meaning, vision and value. It allows us to dream and to strive. It underlies the things we believe in and the role our beliefs and values play in the actions that we take and the shape we give to our lives.

In introducing SQ, Zohar and Marshall (2000) state that the rational IQ layer is used very often- perhaps too often- in our technology-driven Western culture, to interact efficiently with the public world of written texts, timetables and linear or goal-oriented planning. At home, in our private lives, we can relax into a mixed rational-associative (IQ-EQ) mode, which gives expression to different sides of ourselves. In this mode both our emotions and our dreams are more associative, connected as they are to the middle layer of the self. Beyond this are deep sleep states reached in deep meditation, a process drawn on when we need to be creative. It is from this third layer, the deep (SQ) centre of the self, that surface phenomena are put into a wider context and integrated with one another. This tertiary process is associated with spirituality and spiritual intelligence in their widest sense.

Zohar and Marshall (2000) build on concepts developed by Malcolm Davies (1997), in which rational intelligence and cognitive ability are associated with management (IQ), and non-rational intelligence and emotional intelligence with leadership (IQ + EQ). But to these they add spiritual intelligence which they link with meaning and higher levels of human endeavour (SQ). These interacting systems help us appreciate the many ways of learning. Indeed, it could be argued that children are naturally systems-thinkers, and it is only when they are subjected to the linear educational process dominated by IQ that sadly this may be taken from them. Spiritual intelligence is the awareness that the whole is greater than the sum of its parts, no matter how cherished a part might be (Noble, 2001).

In addition, Wigglesworth (2012) argued that human beings are born with the following four intelligences, with the exception of those who suffer from rare disorders- Physical Intelligence (PQ), Cognitive Intelligence (IQ), Emotional

Intelligence (EQ) and Spiritual Intelligence (SI). These four levels of intelligences are reflected in Figure 3.4 below:

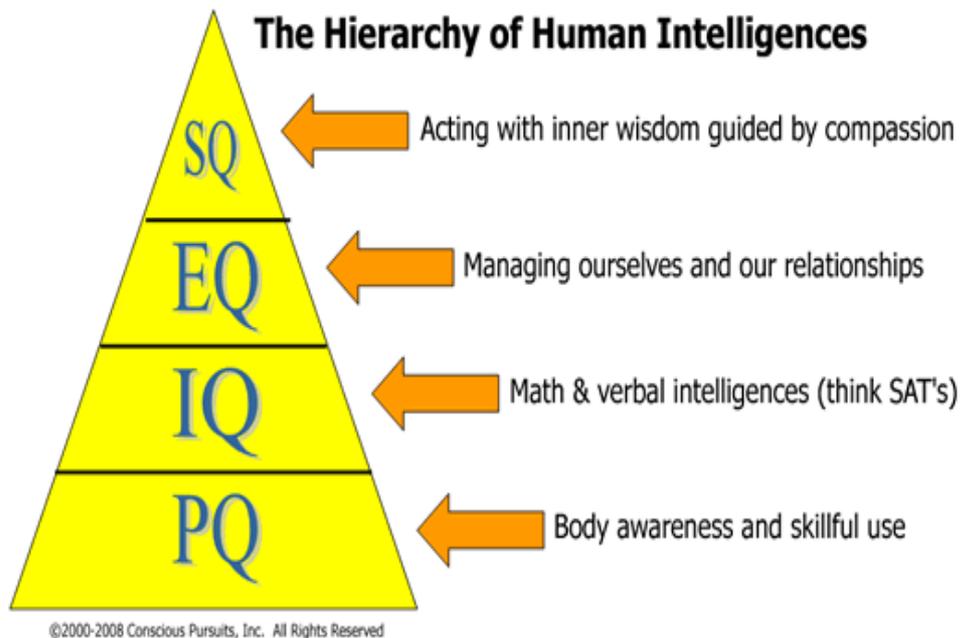


Figure 3.3 The hierarchy of human intelligence. Source: Wigglesworth (2012)

According to Wigglesworth (2012), physical intelligence is “body awareness and skillful use” (p. 23) refers to remembering to take proper care of our bodies- from nutrition, exercise, and sleep to preventative medical care. Cognitive intelligence (IQ) is the ability to think systematically and meta-systematically while emotional intelligence relates to our interpersonal skills, founded on emotional self-awareness and empathy and emotional self-management. Spiritual intelligence is the central and most fundamental of all the intelligences, because it becomes the source of guidance of the others. According to Wigglesworth (2012), spiritual intelligence is the ability to behave with wisdom and compassion, while maintaining inner and outer peace, regardless of the situation.

3.7 The Relationship between Spiritual and Emotional Intelligences

Either term has a clear, universal definition. We (sometimes) know when we are experiencing (feeling) emotions and when we are experiencing (being aware of) spiritual experiences, but we often have difficulty putting these experiences into words that convey precise meaning to others. Except for a few strong emotions (e.g. anger, love, envy, anxiety, depression) and spiritual experiences (e.g. feeling connected to the universe, the Transcendent, or God, seeing light, hearing inner or other voices), our emotional and spiritual experiences are often difficult to discern and define even for ourselves when we are undergoing them.

From the EI literature, those with higher EI seem to have healthier, happier, more productive lives and seem to do better at work. The literature furthermore seems to suggest that people can increase their EI and spirituality capacities over time.

This implies that spiritual intelligence is connected to cognitive intelligence, emotional intelligence, and physical intelligence. The connection, as noted, is evident in Wigglesworth's (2012) modelling of the categories of spiritual intelligence on the work of Goleman and Boyatzis who pioneered the study of emotional intelligence.

The first quadrant of emotional intelligence from Goleman and Boyatzis is self-awareness, which Wigglesworth (2012) modelled Self/self-awareness, second quadrant Social awareness, modelled universal awareness, third quadrant self-management, modelled Self/self-mastery and fourth quadrant social skills, modelled social mastery/spiritual presence.

3.8 Dimensions of Spiritual Intelligence

In this study the terms 'workplace spirituality', 'spirituality in the workplace' and 'spirit at work' are used interchangeably in order to denote a process of "achieving personal fulfilment or spiritual growth in the workplace" (Graber & Johnson, 2001, p. 39) as well as the "need to find meaning and purpose and develop our potential (Howard, 2002, p. 231). Workplace spirituality also involves "feelings of wholeness and connectedness" (Driver, 2005, p.1095) as well as "the integration of various parts of individuals' professional and personal lives in authentic ways congruent with personal values" (Driver, 2005, p. 1095).

Another core element of spirituality in the workplace is the ability to bring one's whole-self to work (Hicks, 2003; Neal, 1999). Consequently, an organisation aspiring to engage in spiritual practice should encourage a sense of community, within which authentic and meaningful interpersonal relationships can flourish (Neal, 2000). Gozdz (2000) underscores the same prerequisite that such an organisation should become a community of practice, wherein employees can engage in open communication.

- Zohar (2000) defined the following principles of spiritual intelligence:
- Self-awareness: Knowing what I believe in and value, and what deeply motivates me.
- Spontaneity: Living in and being responsive to the moment.
- Being vision and value-led: Acting from principles and deep beliefs, and living accordingly.
- Holism: Seeing larger patterns, relationships, and connections; having

a sense of belonging

- Compassion: Having the quality of feeling-with and deep empathy.
- Celebration of diversity: Valuing other people for their differences, not despite them.
- Field independence: Standing against the crowd and having one's own convictions.
- Humility: Having the sense of being a player in a larger drama, of one's true place in the world.
- Tendency to ask fundamental "Why" questions: Needing to understand things and get to the bottom of them.
- Ability to reframe: Standing back from a situation or problem and seeing the bigger picture or wider context.
- Positive use of adversity: Learning and growing from mistakes, setbacks, and suffering.
- Sense of vocation: Feeling called upon to serve, to give something back.

Kurth (2003) recapitulates the principal dimensions of workplace spirituality in her 4-fold model of a spiritually inspired service at work.

Firstly, the transcendental dimension involves the conscious awareness of one's connection to the divine while at work.

Secondly, the personal dimension consists of being committed to one's spiritual growth as well as living with integrity at work.

Thirdly, the relationships with others at work.

Finally, the communal dimension involves community building, harmony and sharing within organisational contexts.

Amram (2007b) identified several dimensions of SI including the following:

- The ability to mobilise meaning through a sense of purpose and a call for service; developing refined consciousness and utilizing trans-rational modes of knowing such as intuition to solve problems;
- Mindfulness and self-knowledge;
- Acceptance and love of truth;
- Living in alignment with the sacred; a compassionate I-Thou orientation to human relations;
- Utilizing a holistic systems perspective to see the interconnection among everything; love, optimism, and trust in life;
- Egolessness and humility;
- And inner- directedness, manifesting inner-freedom, creativity, courage, discernment, and integrity.

Emmons (2000) defined spiritual intelligence as the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment. He proposed the following as its components:

- The ability to transcend the physical and material
- The ability to experience heightened states of consciousness.
- The ability to sanctify everyday experience

- The ability to utilise spiritual resource to solve problems
- The capacity to be virtuous

David King (2008 cited in King & DeCicco, 2009) proposed the following qualities of spiritual intelligence:

- **Critical existential thinking:** the capacity to critically contemplate the nature of existence, reality, the universe, space, time, and other existential/metaphysical issues; also the capacity to contemplate non-existential issues in relation to one's existence (i.e. from an existential perspective).
- **Personal meaning production:** the capacity to derive personal meaning and purpose from all physical and mental experiences, including the capacity to create and master a life purpose.
- **Transcendental awareness:** the capacity to identify transcendent dimensions/patterns of the self (i.e. a transpersonal or transcendent self), of others, and of the physical world (e.g. non-materialism) during normal states of consciousness, accompanied by the capacity to identify humans relationship to one's self and to the physical.
- **Conscious state expansion:** the ability to enter and exit higher states of consciousness (e.g. pure consciousness, cosmic consciousness, unity, oneness) and other states of trace at one's own discretion (as in deep contemplation, meditation, prayer, and so forth).

3.9 The 21 Skills of Spiritual Intelligence

According to Wigglesworth (2012) “spiritual intelligence is the central and most fundamental of all the intelligences, because it becomes the source of guidance for the others (p.31)”. According to Safara and Bhatia (2013), Wigglesworth, as mentioned at the end of 3.7, divided competencies that comprise spiritual intelligence into 21 skills, arranged into a four quadrant model similar to Daniel Goleman’s widely used model of emotional intelligence. The four quadrants of spiritual intelligence are defined in Figure 3.4 as: 1. Higher Self/ Ego self Awareness 2.Universal Awareness 3.Higher Self/Ego self-Mastery 4.Social Mastery/Spiritual Presence. The diagram below displays these four quadrants of spiritual intelligence as demonstrated by Wigglesworth (2012):

<p>Higher Self/Ego self Awareness Awareness of own worldview Awareness of life purpose (mission) Awareness of values hierarchy Complexity of inner thought Awareness of Ego self / Higher Self</p>	<p>Higher Self/Ego self Mastery Commitment to spiritual growth Keeping Higher Self in charge Living your purpose and values Sustaining your faith Seeking guidance from Spirit</p>
<p>Universal Awareness Awareness of interconnectedness of all life Awareness of worldviews of others Breadth of time / space perception Awareness of limitations/power of human perception Awareness of Spiritual laws Experience of transcendent oneness</p>	<p>Social Mastery / Spiritual Presence A wise and effective spiritual teacher/mentor A wise and effective change agent Makes compassionate and wise decisions A calming, healing presence Being aligned with the ebb and flow of life</p>

Figure 3.4 The 4 Quadrants and 21 skills of spiritual intelligence. Source: Wigglesworth (2012, p.46).

3.9.1 Higher self/ego self awareness

The Higher Self/Ego self Awareness contains five skills that are related to increasing self-knowledge, sensing when ego is in charge, learning to hear the voice of Higher Self, and clarifying the personal intention, mission and values that reflect the very best parts of yourself. They are the following: awareness of Own Worldview; awareness of Life Purpose; awareness of Values Hierarchy; complexity of Inner Thought; and awareness of Ego self/Higher Self.

3.9.1.1 Skill 1: Awareness of own worldview

Skill 1 refers to the framework of beliefs and ideas through which we interpret the world around us. It refers not to what you see, but to how you see. The way persons see is not simply the way things are. A worldview is likened to the foundation of a house, vital and invisible. It is that through which, not at which, a society or an individual normally looks. It filters out information that does not seem relevant to one's view of the world. It filters what one allows in to one's awareness through interpretive layers. Having awareness of people's own worldview is recognising the fact that they hold a worldview, understanding that their perspective is not simply the way things are and gaining some degree of objectivity about their own cultural biases and beliefs, can create the space (Wigglesworth, 2012).

3.9.1.2 Skill 2: Awareness of Life Purpose

Skill 2 focuses on one's awareness of one's life's purpose, mission, vocation, and calling- whatever term one prefers: clarifying this mission is central to self-knowledge- knowing not just who one is, but why one is here. One should be able to live in alignment with one's purpose, and develop through the ability to identify one's

own gifts and talents, describe one's life-mission, examine one's choices and actions in light of that mission, and finally, at the highest level, to be stable in that mission in the face of great challenges (Wigglesworth, 2012).

3.9.1.3 Skill 3: Awareness of value hierarchy- “How will I choose my priority?”

According to Wigglesworth, (2012), a value is something a person feels is important enough on which to base their actions and decisions. It is something consciously chosen, not simply handed down from those who came before. It is the values one chooses, not passively received that hold, stabilise and enable humans to stay on course.

3.9.1.4 Skill 4: Complexity of Inner Thought- “Can I handle the complexity of life?”

This is the ability to hold nuance and complexity. The first level of this skill includes the recognition that rules are guidelines and sometimes a higher principle requires that human beings break the rule. It helps humans to develop the ability to consider multiple points of view in decision-making, and understand that right and wrong are not simple. At the highest level of this skill humans develop the ability to recognise elements of truth in conflicting points of view, embracing and even enjoying paradox and mystery.

3.9.1.5 Skill 5: Awareness of Ego self/Higher Self- “Who is driving my life?”

According to Wigglesworth (2012), there are two parts of the human self which are called the ego and the Higher Self. The ego can be selfish, immature, fearful, and

defensive, and it causes many of the problems one encounters when one attempts to collaborate with others. It is small self, the personality self, the temporary self, the limited self, or the lower self. On the other hand, the Higher Self, which humans called Inner Wisdom, Spirit Self, Soul Essence, Eternal Self Atmas, Buddha nature, the Divine within, the Tao within, is that part of self which is unselfish, loving, and wise. According to Wigglesworth (2012), spiritually intelligent persons act less from their ego and more from their Higher Self. This implies that for leaders to operate from the Higher Self level, they need to learn to differentiate between the voices of the two different parts of themselves.

3.9.2 Universal Awareness

The skills classified as 'Know Thyself' discussed above, focussed attention on the self. In the following section the following Universal awareness skills which focus attention to the world around are discussed: awareness of interconnectedness of life; awareness of worldviews of others; breadth of time perception; awareness of limitations/Power of Human Perception; Awareness of Spiritual Laws; and experience of Transcendent Oneness (Wigglesworth, 2012).

3.9.2.1 Skill 6: Awareness of interconnectedness of life

The awareness of interconnectedness of life is the skill of understanding that humans are not isolated islands, but rather we are threads in a vast web of interconnectedness. According to Wigglesworth (2012), such awareness allows for genuine wisdom and compassion imbedded in a larger whole, a cosmic whole, of belonging to the universe. This type of an awareness of interconnectedness of life is feeling the pain of and deeply empathising with other humans and or animals who

are suffering. It also embraces considering the consequences of human choices on ecosystems and future generations (Wigglesworth, 2012).

3.9.2.2 Skill 7: Awareness of worldviews of others

A worldview is the framework of beliefs and ideas through which people interpret the world around them, beliefs and ideas that have been shaped by the culture in which they have grown up, including their religious background, ethnicity, and many other factors. It is a lens through which humans look at the world. And once humans have gained the foundational awareness of their own worldview, they are in a position to understand and appreciate the worldviews of others. It is the understanding of the emotions and perspectives of others even if one disagrees with them. It is about making others feel that they are understood by one (Wigglesworth, 2012).

3.9.2.3 Skill 8: Breadth of time perception

Breadth of time perception is the ability to consider the history that brought humans to the worldview they have today. It is about holding a billion years of history in the human mind and perceiving an evolutionary trajectory in the universe. The ability to think on a large scale is an important spiritual skill, because the bigger the content in which persons can see their own life, the more informed their choices and actions are. In measuring this skill one begins at a very basic level with awareness of one's personal history, one's own life and one's parent's lives. Then one slowly expands, looking at human history, the history of the earth, and the history of the cosmos. At the higher levels this skill also takes into account the ability to experience variations in our perception of time, moments of transcendent timelessness, as well as the ability to project the impact of our choices many generations into the future

(Wigglesworth, 2012).

3.9.2.4 Skill 9: Awareness of limitations/Power of Human Perception

The awareness of limitations/Power of Human Perception skill is the ability to be aware of how humans' senses give one, incomplete and sometimes inaccurate information. It is about supplementing human senses with intuition or spiritual insight (Wigglesworth, 2012). The greater a person's ability to appreciate that perception is inherently flawed, and to understand how their perception creates their own reality, the more likely they are to act wisely. At the highest levels of this skill persons learn to value intuition as a source of knowledge to help balance the flawed sensory process. They learn to marry these intuitive senses, which some might call spiritual insight, with their five physical senses (Wigglesworth, 2012).

3.9.2.5 Skill 10: Awareness of Spiritual Laws

Wigglesworth (2012) defines spiritual rules, teachings, or ideas as factors that either explain the right way to live or offer guidelines for how human beings can achieve happiness and inner peace. This falls into the domain of metaphysics, which basically means matters that are beyond the laws of physics as it exists today, issues we cannot measure or explain yet (Wigglesworth, 2012). This skill entails thinking and experimenting with spiritual laws or principles and living according to human's understanding of these. In measuring this skill, the focus is on how persons are engaging with the spiritual principles they have identified rather than what those principles are. The basic level focuses on understanding the basic spiritual rules of their own tradition or culture, then on deepening their understanding of these principles by living them and finally, observing the results, and at the highest level,

their ability to apply them effortlessly even under stress (Wigglesworth, 2012).

3.9.2.6 Skill 11: Experience of Transcendent Oneness

This is the last skill in the second quadrant which focuses on the experience of transcendent oneness. According to Wigglesworth (2012), this experience appears to be a near-universal element of religious and mystical teachings and paths, across the boundaries of time, culture, and place. It is the experience or moment of awe, wonder, or non-ordinary consciousness which helps humanity to focus on living from their Higher Self (Wigglesworth, 2012).

3.9.3 Self-mastery

Self-mastery is the third quadrant of the four quadrants of spiritual intelligence by which humans give their Higher Self the upper hand over the often powerful drives of the ego. According to Dan Millman, self-mastery occurs in those moments when we subordinate our little will, our personal tendencies and preferences, to the dominion of our higher will, Higher Self, higher integrity or higher ideals (cited in Wigglesworth, 2012). It is about learning to identify the human ego and Higher Self as well as clarifying their personal mission and values. The following are skills that are identified by Wigglesworth (2012) as components of self-mastery: commitment to spiritual growth; keeping the higher self in charge; living out one's purpose and values; sustaining faith; and seeking guidance from the Higher Self:

3.9.3.1 Skill 12: Commitment to spiritual growth

Skill 12 focuses on ways in which commitment to spiritual growth is demonstrated in action. Recognising ones' belief system of origin and entering into a more conscious

dialogue with it may constitute a major step in a commitment to spiritual growth.

Persons evidence a willingness to learn about spiritual topics from many sources, humans commit time and energy to their own spiritual growth (Wigglesworth, 2012).

3.9.3.2 Skill 13: Keeping higher self in charge

Skill 13 allows people not only to gain the upper hand over their ego, but also to allow their Higher Selves to be in charge. One key to this skill is the understanding of the relationship between thought, emotion and action. Human beings need to know that certain ego-thoughts create emotional reactions, and that if they let such thoughts run rampant they will increase the emotional reactions that often include anger, blame, fear, and victimisation (Wigglesworth, 2012). Another key to Skill 13 is forgiveness, which Wigglesworth (2012), describes thus: “not as forgetting what happened or saying the behaviour or event was okay, but as seeing a situation with new eyes” (p. 94). Skill 13 deals with a persons’ ability to shift intentionally from listening to the voice of their ego to listening to their Higher Self. The latter voice is clear and is the primary voice they hear.

3.9.3.3 Skill 14: Living your purpose and values

Skill 14 is built on Skill 2 in which persons identified their mission or life purpose; and Skill 3 in which persons are aware of something they feel is important enough to base actions and decisions on. The purpose and values of humans are aligned with their Higher Self. Their actions, decisions, and goals are in line with humans’ higher purpose and values. The spiritually intelligent person lives his/her life in accordance with his/her purpose and makes choices based on his/her chosen hierarchy of value. At the most basic level, living one’s purpose and values might mean having the

ability to explain and describe them, first to other people that one trusts and then in settings where people hold very different points of view. At the highest levels, persons stand by their values at significant personal cost (Wigglesworth, 2012).

3.9.3.4 Skill 15: Sustaining faith

Skill 15 is Sustaining Faith, even during difficult times. It is one thing to have faith in a Higher Power, or your own Higher Self, or the goodness of life when one feels inspired, confident and on top of the world. It is another thing altogether to sustain that faith during times of difficulty, despair, fear, and uncertainty. Wigglesworth (2012) asserts that: "I personally believe that seeing life as miraculous, intelligent, and larger than me, is important to sustaining faith. A willingness to engage, humbly, in some form of surrender to the power of Life, to all that is, is an essential aspect of sustaining faith in hard times" (p. 97). An important part of sustaining faith is the willingness to share one's whole-self with that power; however one chooses to define it, including one's anger, despair, confusion and fear. Humans trust that there is a wise and loving nature to Life/ the universe/all that is. They maintain an attitude of gratitude even when faced with difficulties.

3.9.3.5 Skill 16: Seeking guidance from Higher Self.

Seeking guidance from the Higher Self is about developing easier access to the wisdom of the best part of human beings. They actively seek guidance from sources beyond their own logic or ego. This includes seeking the wisdom of people they respect, of great teachers/writings, and from their Higher Self or Higher Power. In the spiritual intelligence context, leaders seek to develop one's openness to intuition and their sensitivity to its messages (Wigglesworth, 2012). The more they practice

this skill, the more accurate they find their intuitions to be.

3.9.4 Social Mastery and Spiritual Presence

The Social Mastery quadrant, also called outcome quadrant, is the accumulation of all the benefits of quadrants 1, 2, and 3. It is described by Wigglesworth (2012) as the most complex among the entire quadrants in that the skills it contains are built on the skills developed in the previous quadrants. Consequently, they are the following: being a wise and effective teacher/mentor of spiritual principles; being a wise and effective leader/change agent; making compassionate and wise decisions; being a calming, healing presence; being aligned with the Ebb and Flow of life.

3.9.4.1 Skill 17: Being a wise and effective teacher/ mentor of spiritual principles

Skill 17 concerns being a wise and effective teacher of spiritual principles or spiritual laws through walking one's talk and awakening the learner in other people as a movement from lower motives to higher motives. The lower motives might be that persons teach others out of a need to control how they think and behave. At the highest level of skill attainment persons can teach by demonstrating-being-the change they (and possibly others) desire to experience in themselves and in the world around them. What they teach others by words and how they behave (deeds) are the same (Wigglesworth, 2012).

3.9.4.2 Skill 18: Being a wise and effective leader/change agent

Skill 18 has to do with being a wise and effective leader or change agent, which implies being a person who helps other people, groups, and organisations navigate

through changes in a way that results in good solutions, faster implementation of change, and less stress and grieving. It is about humans seeing the feeling the perspectives of all the parties involved in a change. They are able to release their need to control or to have things their ways. This skill encompasses what it means to be a leader whether or not persons hold that title. There are at least four key requirements for this skill: understanding all the parties; seeking win-win solutions; honouring the natural process; and ego-less (or Higher Self) participation (Wigglesworth, 2012).

3.9.4.3 Skill 19: Making compassionate and wise decisions

Skill 19 focuses on making compassionate and wise decisions. The emphasis falls on making decisions from the Higher Self and providing important navigational advice for the world. According to Wigglesworth (2012), the ability to make decisions from the Higher Self boils down to three things:

- Listening to the ego but not being ruled by it, as one matures one no longer identifies with being the ego and it no longer dominates. Ego is in the service of the Higher Self and provides important navigational advice for the world.
- Asking to see matters with Love's eyes. One should be able to remember to pause and ask: 'ask one's Higher Self, ask one's Higher Power', to perceive matters with the broadest possible amount of wisdom and compassion. The very fact that one can adopt that perspective connects persons to their Higher Self, allowing them to relax the contracted part of themselves and intentionally call forward

their Higher Self in order to see with the greatest amount of wisdom and compassion.

- Acting from wisdom and compassion. From that expanded perspective persons can take action that is aligned with the viewpoint of their Higher Self - spiritually intelligent action that expresses wisdom and compassion.

The skills concerned with being compassionate toward one's own mistakes as well as those made by others. Humans know how to set boundaries when they need to do so.

3.9.4.4 Skill 20: *Being a calming, healing presence*

Skill 20 concentrates on one's ability to be a calming and healing presence, encompassing inner and outer equanimity or peace and the effect it has on others. Being calm and centred requires releasing people's attachment to certain outcomes and their need to be in charge of situations and people, this relates to having faith in the universe and in life. It also relates to humanity since it concerns the Higher Self or Spiritual part being more noticeably in charge of people's lives. If their Higher Self is consistently in charge they know instinctively that they are not receptive to the ego's drama. This skill requires that people let go of the doing and are able to just be (Wigglesworth, 2012).

3.9.4.5 Skill 21: *Being aligned with the Ebb and Flow of life*

The last of the 21 Skills centres on being aligned with the ebb and flow of life. Humans instinctively know what is trying to come into form, and they can apply the right amount of action when it is needed to assist the process. Spiritually intelligent

people understand this and learn to move with the flow of the life process to draw on inner intuition, sensitivity to their own bodies, and awareness of the world around to help them navigate. This can show up as an ability to sense when the timing is right to act on something or to discern that obstacles that may arise in their path can have multiple meanings, none of which are predetermined (Wigglesworth, 2012).

3.10 The Importance of Spiritual Intelligence to Human Progress

Several authors have already advocated the importance of spiritual intelligence to effective business leadership (Covey, 2004; Mussig, 2003; Solomon & Hunter, 2002). Attempts have also been made to relate spiritual intelligence to a wide variety of organisational functions and practices. Gotsis and Kortezi (2007) argued that in previous studies the emphasis was placed mainly on organisational leadership as is easily evident from the large number of articles examining this field of inquiry. This is evident in the modern theories of business leadership which discovered that empathic and compassionate interpersonal relationships, inspirational motivation, inner-directedness based on self-knowledge, discernment, articulation, and embodiment of values, and the mobilisation of meaning are central for effective leadership (Kouzes & Posner, 2006; Sternberg, 2007).

Spiritual intelligence allows us to tap into the experiences of life that are outside the consciousness of our five senses, and offers up entirely new powers, such as the ability to manage the paradox of “and/both” rather than being caught in the binary world of “and/or” (Schuller, 2005). Prior studies suggest that several Spiritual Intelligence abilities relating to meaning, intuition, an I-Thou orientation to human relations, self-knowledge and self-awareness, as well as egolessness and humility may contribute to effective business leadership.

According to Fry (2005), there is also an increasing interest in the integration of spirituality into business leadership in order to articulate and mobilise meaning, and provide inspirational motivation to employees.

Klenke (2005) further argued that the growth of interest in this phenomenon is due to the relevance of subjective factors in organisational settings, such as the individual quest for higher purpose, personal meaning and transcendent value. It is anticipated that the concept of spiritual intelligence will offer an essential contribution to a deeper and more meaningful understanding of human work and corporate reality.

According to Zohar and Marshall (in Mark, 2006), SQ is the foundation for the effective functioning of both the IQ and EQ. Spiritual intelligence often comes into focus where our IQ and our EQ have failed us or when they are not sufficient to make sense of the mystery that surrounds us. Spiritual intelligence reinforces critical systems and generates critical insights into the dynamics of life. By applying spiritual intelligence, we can begin to see connections and grasp the importance of certain practices in helping us get along in the world. For example, spiritual intelligence explains how aloneness without completeness leads to loneliness, how aloneness and completeness without compassion leads to arrogance and self-centeredness, and how aloneness with completeness and compassion leads to life renewing solitude (Schuller, 2005). According to Schuller (2005), spiritual intelligence is the reinforcing influence in a decision making process, guiding our choices, driving us toward greater integration of self, community, and life.

Spiritual intelligence is the greatest source of our untapped potential. The postmodern human being is fully informed by all human dimensionality: intellectual, social, religious, physical, spiritual; and spiritual intelligence leverages dimensionality

for its effectiveness. Postmodern humans finally understand that all knowledge is dynamic, just as paradigms are constantly emerging, they must be challenged for the truth they contain, since knowledge is individual and interpretative. All truth is a function to some extent of each person's cultural predilections and the synthesis that accompanies each separate and unique experience of life. Spiritual intelligence perfectly reflects, and contributes to, such individual, dynamic thinking, even as it pushes inevitably toward integration of the self and community (Schuller, 2005).

Spiritual intelligence captures the reality of the human being's relationship with God. The highly individualised, dynamic, and evolutionary, relationships that each of us have with God ultimately co-creates with God the way in which life unfolds. The post-modern human beings generate the truth and reality of God's creation (Schuller, 2005). If we are willing to individually and collectively become more spiritually intelligent, we will gain the manner of insight, consciousness, and orientation toward integration that can indeed shift our cultural orientation away from the materialistic, competitive, command and control focus that accompanies sensate cognition, toward a more soulful, compassionate, egalitarian rule generated from an ideational approach (Schuller, 2005).

The truths of our universe are born out of the emerging thinking of our separate societies. Humans are bound together by a single application of cognition, in our current era, one that relies primarily on what they can touch, see, feel, or rationally prove through scientific induction or deduction. In this case they are doomed to follow truths that flow out of a closed system. Spiritual intelligence can encourage us to employ an ever searching, ever questioning approach to life, which necessarily avoids the perils of becoming trapped in closed systems dynamics (Mark 2006).

Spiritual intelligence is about integration of our complex dimensionality as humans, of our humanity with the divine source from which we came, of male and female perspectives, of cultures and systems, and of individuals into community (Mark 2006). Spiritual intelligence keeps us open to the mystery and those aspects of inner unity called subjective well-being, wholeness, and the longing for communion with the Divine. It helps us hope for the best in hopeless situations, overcome feelings of alienation, fragmentation, and difference that in turn create in us hatred, prejudice, a judgemental spirit, restlessness, loneliness, and an existential vacuum (Mark, 2006).

3.11 Spiritual Intelligence and Leadership

As previously stated, spiritual intelligence has become an important topic in recent years (Amram, 2007; Emmons, 2000b; Nasel, 2004; Zohar and Marshall, 2000). The research by Marques et al., (2005) has revealed that there is a longing at the workplace for a more humanistic work environment, increased simplicity, more meaning, and a connection to something higher. Too many people feel unappreciated and insecure in their jobs. Furthermore, there is an increasing interest in spirituality among those who study, teach, and write about business management (Cavanaugh, 1999). There is also interest in spiritual intelligence which is apparent among practising managers (Marques et al., 2005). According to them the reasons for this mounting call vary from the escalation in downsizing and layoffs, re-engineering, and the corporate greed of the 1980's to the enhanced curiosity about Eastern philosophies, the aging of the baby boomers, and greater influx of women to the workplace, and the shrinking global work village.

Research has revealed that in order to truly understand the notion of leadership, we

must focus on the internal development of the leader (Kouzes & Posner, 1999). Furthermore, Pargament and Park (1995) suggested that a core component of internal development is spirituality. Thompson (2000) posits that hierarchical levels of spirituality (namely, consciousness, moral character and faith) are associated with hierarchical levels of the desired leadership accomplishments, which in this case are transactional, transformational and transcendental leadership.

According to Bass (1990), transactional leadership represent the traditional influence model found within most human groups. It focuses on the interpersonal transactions between managers and employees. Leaders are seen as engaging in behaviours that maintain a quality interaction between themselves and followers (Kreitner & Kinicki, 2004). On the other hand, transformational leadership explains the unique connection between leaders and followers that results in extraordinary performance and accomplishments in both individual followers and entire organisations (Yammarino et al., 1994). According to Bass (1990), transformational leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents. Yukl (1998), views transactional and transformational leadership as distinct but not mutually exclusive processes and points out that the same leader may use both types of leadership at different times in different situations. On the other hand, transcendental leadership is viewed as incorporating aspects of transactional and transformational leadership (Cardona, 2000). The transcendental leader is viewed as being concerned with his or her followers and tries to contribute to their personal development (Sander et al., 2003). According to Gardiner (2006), the transcendental leader embodies collective consciousness as best as he or she may, and encourages others to understand it through the process of dialogue which helps the transcendental leader to invite

others into a consciousness of the whole.

According to Hui-O-Liu (2008), transactional, transformational, and transcendental leadership incorporate and transcend other leadership theories. In addition, Sanders et al., (2003), hold that this nested hierarchy reflects various dimensions of leadership orientation, ranging from managerial control to spiritual holism, from a low to a high internal locus of control, and from the leader's low spirituality to the leader's high spirituality.

Research conducted by Howard, Guramathanhu, Madiwa and White (2009), indicated that there is a link between spiritual intelligence and transformational leadership. Transformational leaders honour spirituality as part of the organisational development process (Miller & Nakagawa, 2002).

3.12 Developing Spiritual Intelligence

Spiritual intelligence is described by Wigglesworth (2012) as the ability to behave with wisdom and compassion, while maintaining inner and outer peace, regardless of the situation. This implies that spiritual intelligence is a skill which can be learned and developed. The following presents an overview of the nine steps in developing spiritual intelligence:

3.12.1 Step 1: Stop technique

The stop technique is effectively implemented when persons are in the midst of a challenging moment. This involves inserting a pause between an event that has triggered something within them and the habituated response that is bursting to get out. It takes enormous spiritual effort and self-awareness to create even the smallest

space between reaction and response in such a moment (Wigglesworth, 2012). According to her, the Stop technique is the only place that the Higher Self can gain power which begins when persons notice the first motion to learn to detect what they feel in their body, mind, and emotions as the ego activates in defence against a perceived threat. And as soon as they feel the first inkling of that internal motion, they are encouraged to say STOP! to themselves.

3.12.2 Step 2: Breath

Once one has gained the mental upper hand by saying “STOP” to that ego train, persons take four or five long, slow, deep belly breaths. A belly breath means that their belly button should push out as they inhale. Slow deep breaths help to manage ego activation on a biological level. Taking long, slow belly breaths signals to their body that all is well (Wigglesworth, 2012). Breathing deeply relieves tension and gives an individual a few moments to think clearly (le Roux & de Klerk, 2001).

3.12.3 Step 3: Ask for help

One can ask one’s own Higher Self (or intuition or inner guidance) or even envision someone one trusts and respects and engage them in an internal mental dialogue. In so doing, persons create space around their habitual reaction. They practice the humility to recognise the need for change and to acknowledge that they may not have all the answers themselves, at least not in the dimensions of themselves (their ego) that they habitually respond from.

3.12.4 Step 4: Observe oneself

Now that one has created some inner space through stopping, breathing, and asking

for help one can start to pay attention to what is going on in oneself. One could begin by paying attention to one's body. Is it tense? Observe one's muscles. Is one clenching one's teeth, making a fist, going red with embarrassment, or feeling a knot in the stomach? Does one feel a pain in one's neck or back? From the emotional state, putting the feelings into words is important.

3.12.5 Step 5: Identify and Embrace Ego-concerns

The purpose of the ego is to keep people safe. It over-reacts rather than under-reacts. One should allow the ego a chance to speak to you as a separate voice (ego) addressing you. This is a typical voice-dialogue technique in psychology, allowing the separate voices of the self to have a conversation.

3.12.6 Step 6: Look deeply for root causes of ego-concerns

Once persons have identified the concerns of the ego, they need to dig deep to find its roots and understand why the particular situation is so highly emotionally charged. The way to do this is to keep asking their ego self. Once individuals have identified the root cause of the ego's fears, they can work their way up from their deepest fear to the shallowest one with this more balanced point of view. Once one has embraced the ego's concerns (Step 5) and looked deeply into the fears that go all the way down to death or abandonment (Step 6), it is now possible to shift to Step 7: seeing the situation with new eyes (Wigglesworth, 2012).

3.12.7 Step 7: Reframe the situation-see with new eyes of compassion and wisdom

Reframing is the recognition that reality is created as a function of the way we

perceive or define it (Becvar & Becvar, 2014). It is the art of asking oneself or question what might be going on that one does not know. It is about how to see things differently. This occurs as a result of the ego tendency to blame others and absolve itself of any wrongdoing (Wigglesworth, 2012).

3.12.8 Step 8: Focus on something to be grateful for

The Higher Self helps in refocusing on something to be grateful for in that it suspends judgement, not assigning blame, assuming evil intentions or going into drama. It evaluates what is going on far more objectively and neutrally (Wigglesworth, 2012).

3.12.9 Step 9: Choose a spiritually intelligent response

The most important step is to choose a spiritually intelligent response, a response that does not come from an ego's survival from the wisdom of their higher self. The response could be as minimal as saying thank you and moving on, unruffled (Wigglesworth, 2012).

3.13 Conclusion

The purpose of this chapter was to discuss the literature related to spiritual intelligence in terms of a framework that will provide a lens of viewing this type of intelligence beyond the intelligence quotient as well as assessing its contribution to leadership. Despite the immense quantity of literature devoted to the concept of spirituality and spiritual intelligence, advancement towards the establishment of a widely accepted definition of spirituality and spiritual intelligence still needs to be explored.

Chapter 4

Theoretical Framework

Experience without theory is blind, but theory without experience is mere intellectual play.

Immanuel Kant

4.1 Introduction and Background Information

This chapter presents literature related to the framework of ecological theory that provides a lens through which the contribution of spiritual intelligence to leadership is viewed. Such theory calls for a radical shift from the traditional perspectives of leadership that views leaders as having unusual traits (Harms & Leise, 2011) which enables a leader to discover what the problems in an organisation are and find ways to fix them (Hazy, & Lichtenstein, 2007). In contrast, the abovementioned theory suggests that a leader is a keeper of the vision and maintains the overall direction of the organisation, but not by possessing unusual traits (Harms & Leise, 2011). Ecological theory recognises the complexity of organisations and the world within which leaders operate (Hazy, & Lichtenstein, 2007).

According to Allen et al., (1998), leadership is a process that emerges from individual actions and interactions which influence systems both inside and outside an organisation. Each individual action in the system potentially influences the leadership process. This, according to Senge (1993), allows leaders to establish and maintain a focus on process and to achieve an organizational strategy.

Leaders must not only fit the challenge and have social identities consistent with their followers, but must actively seek out opportunities to share authority, responsibility, accountability, and resources within an organisation (Wielkieicz & Stelzner, 2005). The maximisation of all available resources for any given problem or opportunity is one of the primary advantages of the ecological leadership process. This process also embraces the inclusion of any and all people who have specific knowledge, skills, or experience to advance projects or initiatives (Harms & Leise, 2011).

The ecological theory contends that leadership is based on an open systems perspective with open-loop feedback (Harms & Leise, 2011). An open system is defined as a *“system in exchange of matter with its environment, presenting import and export, building-up and breaking-down of its material components”* (p. 4). According to Harms and Leise (2011), leaders are not important beyond their ability to serve the needs of the organisation and its stakeholders; rather they work within a role structure that requires them to actuate change while maintaining a sense of continuity for meeting the needs of constituents or stakeholders.

The ecological theory is critical of the traditional concept that leadership occurs when the behaviour of one individual (agent) is influenced or moderated through interaction with other agents (Hazy & Lichtenstein, 2007). Additionally from an ecological perspective, leadership is viewed as a collective process whereby a system perspective is co-creative, thus allowing the organisation to successfully adapt to its environment as a whole (Schieffer, 2006). According to Dentico (1999) leadership is a collective relationship wherein people have a special potential to help actualise the aspects of a vision and undertake leadership together. Leadership can

only be successful if the organisation as a whole develops a greater degree of adaptability and number of potential solutions (Schieffer, 2006).

The definition of leadership in this regard would be those aspects of agent interactions that change the local rules governing the future interactions; it also potentially changes the system's overall dynamics and thus opens up new futures for the system (Hazy & Lichtenstein, 2007).

According to Capra (1997), deep ecological awareness is spiritual. He understood spirituality as the mode of consciousness in which the individual feels a sense of belonging, and of connectedness, to the cosmos as a whole. Spiritual intelligence is the intelligence which resides in that deep part of the self that is connected to wisdom from beyond the ego or conscious mind. It is the intelligence with which we not only recognize existing values, but with which we creatively discover new values (Zohar & Marshall, 2000).

The ecology of spirit is viewed by Gradle (2007), as one that includes all relationships with the natural world. Furthermore, the ecological theory regards the world not as a collection of isolated objects but as a network of phenomena that are fundamentally interconnected and interdependent (Capra, 1997). This argument is supported by Amram's (2007) position that the utilisation of a holistic system's perspective to see the interconnection between everything is one of the dimensions of spiritual intelligence. It becomes clear, according to Capra (1997), that ecological awareness is spiritual in its deepest essence.

Life is viewed as an integrated system that regards human nature as a sub-system wherein all the dimensions of humanity; body, mind, spirit (or personality, mind and

soul) operate in a cause and effect relationship with each other. They are dynamically interdependent (Schuller, 2005). Spirituality is further viewed by Gradle (2007), as an awareness of the organisational patterns that connect humans to a more metaphorically spiritual heart of art education. Accordingly, enabling spiritual intelligence requires the exercise of faith and the desire to know more of our divine nature (Schuller, 2005).

According to Schuller (2005), spiritual intelligence integrates humans way of being:

- so that they can bring focus to their visions, and passions, so that we can learn the discipline of a long term point of view;
- so that we may consistently and tenaciously pursue ethical courses of conduct;
- so that we may unswervingly direct ourselves toward a life of morality and fairness;
- so that we may believe in ourselves and others and be willing to make personal sacrifices in the interest of causes larger than ourselves

What follows is a synopsis of the literature relating to the ecological framework which touches such matters as: the development of the ecological theory, principles of an eco-systemic approach, an eco-systemic approach of spiritual intelligence, eco-systemic approach to spiritual intelligence and conclusion.

4.2 The Nature of the Ecological Theory

This theory is used in many fields of study. However, in the field of psychology, the ecological theory has its roots in several scientific theories such as general systems

theory and cybernetic thinking (Capuzzi & Gross, 1995). General systems theorists in psychology view human beings as a system. According to Capra (1997), systems thinking can be applied to integrate academic disciplines and to discover similarities between phenomena at different levels of scale; the individual child, the classroom, the school, the district, and the surrounding human communities and ecosystems. One of the cornerstones of the general system theory has to do with a system involving the interaction between living organisations and their environment (Becvar & Becvar, 2009). Capuzzi and Gross (1995), understand a system as a set of objects together with relationships among the said objects and between their attributes. According to Phipps (2004), a system has a set of interacting elements (or parts), and exhibits part-whole relations that are subject to general principles, these principles can be systematically applied to the investigation of scientific phenomena. The above views on the system imply that the general systems theory requires us to understand leadership and spiritual intelligence as an interactive construct rather than seeing them in isolation. Senge (1990) also recognised systems thinking as a discipline for recognising relationships rather than things, for observing patterns of change rather than static snapshots. A system is an organised whole comprising components that interact in a manner distinct from their interaction with other entities and which endures over a certain time (Anderson, Cater & Lowe, 1999).

The advent of cybernetic thinking (or first order cybernetics) may be traced back to a group of distinguished researchers and theorists from different disciplines who gathered in Mexico to deal with various assignments associated with the Second World War (Beer, 2002). Included in this group of researchers and theorists were mathematicians Norbert Wiener, John Von Neumann and Walter Pitts; physician

Julian Bigelow; physiologists Warren McCulloch and Lorente de No; psychologist Kurt Lewin; anthropologists Gregory Bateson and Margaret Mead and economist Oskar Morgenstern along with others from anatomy, psychology, engineering, neurophysiology, and sociology. The word cybernetics is derived from the Greek word '*kybernetes*' which means steersman, or of one who handles an oar (Becvar & Becvar, 2014). According to Hanson (1995), cybernetics is the science of abstract principles of organisation in complex systems. Cybernetics regards an organisation as a system, which does not obey a linear control mechanism (Beer, 1971). He stated that cybernetics focuses on how systems use information, models, and control actions to steer towards and maintain their goals, while counteracting various disturbances. In other words, cybernetics is concerned with how systems function and not with what is in the systems. It is divided into first and second order cybernetics (Becvar & Becvar, 2014). The first order cybernetics use the metaphor of the black box to describe the system that we attempt to understand as outside observers analysing inputs to and outputs from that system (Becvar & Becvar, 2014). The observations of events in the system quickly gave rise to terms such as control, power, and steering. It is recognized that while a steering stimulus (i.e. a concrete leadership decision) can have the desired effect, this is not necessarily always the case since undesirable side effects are not always apparent to the helmsman (leader) at the time the decision is taken (Schieffer, 2006). On the other hand, cybernetics of cybernetics (that is, second order cybernetics) focuses on the shifts from a behavioural analysis based on inputs and outputs with an emphasis on the environment to a recursive analysis that emphasises the internal structure of the system and the mutual connectedness of the observer and the observed (Varela, 1979). Consequently, the system is viewed in the context of relationships with other

systems. According to Varela and Johnson (1976), cybernetics of cybernetics is a movement to a larger context that includes the black box plus the observer.

The ecological theory is the scientific study of the relationship between living organisms with respect to each other and their natural environment (Bocking, 1994). The advent of the ecological thinking in psychology is traced back from the contribution made by Uri Bronfenbrenner, an American developmental psychologist who is mostly known for his ecological theory of child development (Bronfenbrenner, 1979a; Hong & Eamon, 2009). He observed that there are a number of additional environment factors in human social systems, which he referred to collectively as the ecological environment (Bronfenbrenner, 1979a).

According to Bronfenbrenner (1979a), “the ecology of human development involves the scientific study of the progressive, mutual accommodation between an active, growing human being and the changing properties of the immediate settings in which the developing person lives, as this process is affected by relations between these settings, and by the larger contexts in which the settings are embedded” (p. 21). The developing person is viewed not merely as a tabula rasa on which the environment makes its impact, but as a growing, dynamic entity that progressively moves into and restructures the milieu in which it resides (Bronfenbrenner, 1979a). Furthermore, he argued that the environment also exerts its influence, requiring a process of mutual accommodation, the interaction between person and environment which he understood as two-directional, characterised by reciprocity (Bronfenbrenner, 1979a). The environment is defined as relevant to developmental processes and is not limited to a single, immediate setting but is extended to incorporate interconnections between such settings, as well as to external influences emanating from the larger

surroundings. This conception of environment is considerably broader and more differentiated than that found in psychology in general and in developmental psychology in particular (Bronfenbrenner, 1979a).

The ecological theory has roots in critiques of the industrial (also called positional) model that has been the norm in Western companies and organisations (Harms & Leise, 2011). Bronfenbrenner (1979a) postulated that in order to understand human development, the entire ecological system in which growth occurs needs to be taken into account (Bronfenbrenner, 1979a). A person's development is affected by everything in their surrounding environment. That is, a key tenet of ecological psychology is the mutuality of the individual and his/her environment (Renshaw, Davids, Shuttleworth & Chow, 2007). According to Capra (1997), ecological systems theory regards the world as an integrated whole rather than a dissociated collection of parts. The chief characteristic of an ecological perspective is a concern for the way in which small changes in any part of the ecosystem have consequences which are amplified throughout the global environment (Cooper & Upton, 1990).

According to Devall and Sessions (1985), the essence of deep ecology is to ask deeper questions about the very foundations of our modern, scientific, industrial, growth-oriented, materialistic worldview and way of life, which is also applicable to spiritual intelligence. According to Capra (1997), the deep questions from the ecological viewpoints are posed from the perspective of our relationships to one another, to future generations, and to the web of life of which we are a part.

According to Bronfenbrenner (1994), two propositions define properties of the ecological theory: **Proposition 1:** human development takes place through processes of progressively more complex reciprocal interaction between an active,

evolving bio-psychological human organism and the persons, objects, and symbols in its immediate environment. Such form of interaction in the immediate environment is referred to as proximal processes. **Proposition 2:** states that the form, power, content, and direction of the proximal processes effecting development vary systematically as a joint function of the characteristics of the developing person; of the environment, both immediate and more remote, in which the processes are taking place; and the nature of the developmental outcomes under consideration Bronfenbrenner (1994).

4.3 The Ecological Environment

As noted, Urie Bronfenbrenner introduced the ecological systems theory which takes into account the multiple aspects of our world that influences our individual development. His theory states that there are many different levels of environmental influences that may affect a child's development, starting with people and institutions immediately surrounding the individual and ranging as far as nationwide cultural forces (Bronfenbrenner, 1979a).

There are a number of additional environmental factors in human social systems which he referred to as the ecological environment (Friedman & Allen, 2010). Within the organisational context, organisations are viewed as complex, having different levels of systems: micro-systems, meso-systems and macro-systems. Leaders are expected to act in a coordinated way at all levels to deliver high-quality and high-value care to succeed today and to find ways to innovate and improve to excel tomorrow (Batalden, Nelson, Gardent & Godfrey, 2005). Leadership exists at every level.

The context contains four levels that illuminate the interactions between individuals and the environment. In the model, an individual is placed amid four concentric circles representing the micro-system, meso-system, exo-system, and macro-system. A synopsis of the following five structures of the ecological environment as postulated by Bronfenbrenner (1979b) is depicted in Figure 4.1.

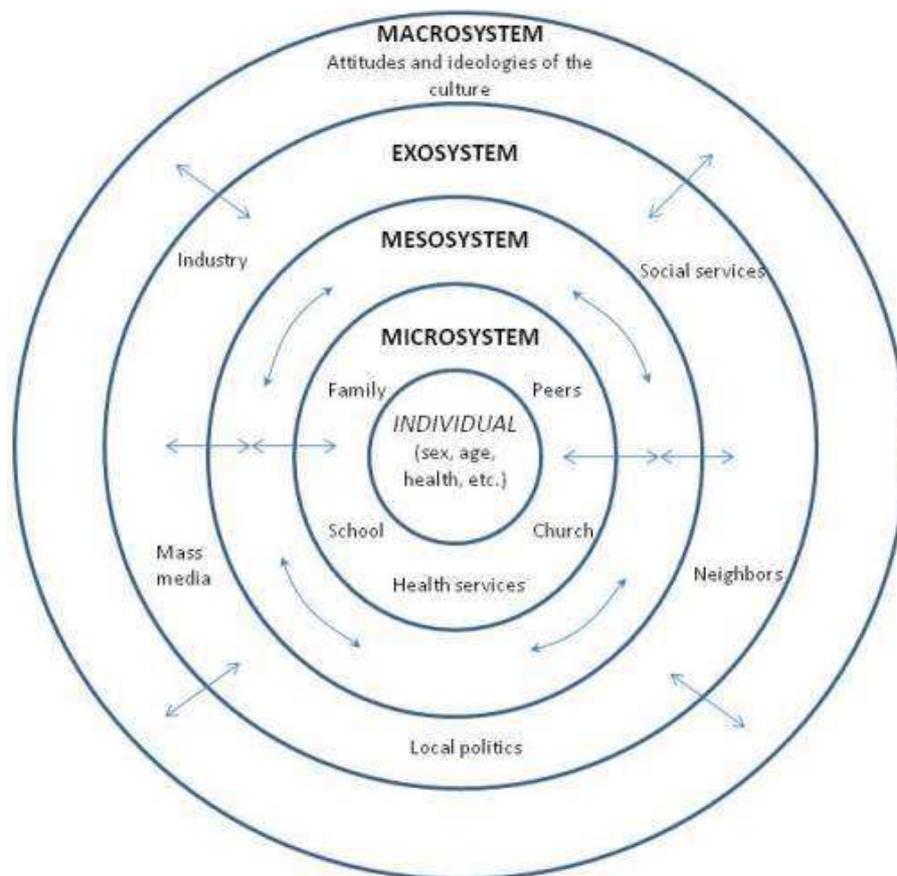


Figure 4.1 Bronfenbrenner's structures of the ecological environment (Source: McLaren & Hawe, 2005)

4.3.1 Microsystems

Microsystems are the activities, roles, and interpersonal relations that the individual

experiences in a face-to-face setting (Lane, 2013). According to Bronfenbrenner, (1979b), a micro-system is an immediate setting containing the developing person, which can be the home, the classroom or as often happens for research purposes, the laboratory or the testing room. It's the basic building block of any system where policy is put into practice, good value and workplace motivators exist. The overall care of the entire organisation can be no better than the sum of its front-line micro-systems (Batalden, et al., 2005).

According to Bronfenbrenner, (1994), a micro-system is a pattern of activities, social roles, and interpersonal relations experienced by the developing person in a given face-to-face setting with particular physical, social, and symbolic features that invite, permit, or inhibit engagement in sustained, progressively more complex interaction with, and activities in, the immediate environment.

The most immediate influences on leadership are within micro-systems, which include individuals and groups of individuals with whom leaders interact. It is within this micro-systems level that the nature of individuals and groups of individuals' interactions constantly shape the leader (Batalden, et al., 2005).

4.3.2 Meso-systems

Meso-systems arise through interactions between two or more micro-systems. Various micro-systems can compete with or complement each other. For instance, one's behaviour and experiences in a leadership role may be similar or dissimilar to his or her supervision of others. Individuals may perform well in one context, yet experience an inability to assert themselves in another context (Lane, 2013).

A meso-system comprises the interrelationships between two or more micro-systems

in which the leader is involved (Bronfenbrenner, 1994). It requires looking beyond single settings to the relationship between them (Bronfenbrenner, 1979b). According to that author, a meso-system comprises the linkages and processes taking place between two or more settings containing the developing person (e.g., the relations between home and school, school and workplace, and so forth). In other words, a meso-system is a system of micro-systems. Within the leadership perspective, the macro-system focuses on developing and supporting effective connections between and across micro-systems. The meso-system can also be conceptualised as interrelated sets of peer micro-systems that provide care to certain groups or support the care these groups receive. Interconnected and interacting micro-systems become a mediating midlevel system, the meso-system (Stanley, 2011).

4.3.3 Exo-systems

The exo-system comprises the linkages and processes taking place between two or more settings (Bronfenbrenner, 1994; Hong, & Eamon, 2009), at least one of which does not contain the developing person, but in which events occur that indirectly influence processes within the immediate setting in which the developing person lives (Bronfenbrenner, 1994). According to Lane (2013), it is a setting where students may not exist or actively participate, but which nevertheless influences their development. For example, union professionals' decisions about policy and student organisations' bylaws and procedures may affect the environment of a college student. The person's development is profoundly affected by events occurring in settings in which the person is not even present (Bronfenbrenner, 1979b).

4.3.4 Macro-systems

Macro-systems account for the broadest level consisting of the overarching pattern of micro-, meso-, and exo-systems characteristic of a given culture, subculture (Berk, 2000; Lane, 2013), or other broader social, cultural, and interactions within other systems (Hong, & Eamon, 2009), with particular reference to the developmentally instigative belief systems, resources, hazards, lifestyles, opportunity structures, life course options, and patterns of social interchange that are embedded in each of these systems (Lane, 2013). This was further articulated by Bronfenbrenner (1994) in his definition of macro-system that it refers to a cultural blueprint which consists of the overarching pattern of micro-, meso-, and exo-systems' characteristic of a given culture or subculture, with particular reference to the belief systems, bodies of knowledge, material resources, customs, life-styles, opportunity structures, hazards, and life course options that are embedded in each of these broader systems. Within the leadership perspective, macro-system leaders help create the environment inside the organisation that enables, or diminishes and, thus establishes the mission, vision, values, guiding principles, and strategy, all of which form the organisational context (Batalden, et al., 2005).

4.3.5 Chrono-systems

A chrono-system takes into account changes over time not only within the person but also in the environment and what is even more critical, it permits analysing the dynamic relationship between these two (Bronfenbrenner, 1986). Time appears, not merely as an attribute of the growing human being, but also as a property of the surrounding environment not only over the life course, but across historical time (Bronfenbrenner, 1994). According to Hong and Eamon, (2009), a chrono-system includes consistency or change (e.g. historical and economic events) over the life

course. This implies that the historical and economic events influence the course and outcomes of leadership. That is, they shape who our leaders are through their past experiences and affect how leaders interact with the present and the future.

What follows is a synopsis of the general principles of the ecological theory of leadership.

4.4 Principles of the Ecological Theory of Leadership

This section examines such general principles of the ecological theory as: wholism, interdependence, open systems and feedback loops, cycling of resources and adaptation.

4.4.1 Wholeness

Wholeness is one of the principles that is prompted by key ideas from the ecological theory. Mark (2006) described three dimensions: Firstly, personal wholeness, which he described as a psycho-spiritual aspect of finding meaning, personal satisfaction, and fulfilment through the process of integration. Wholeness is more of a process of living than a goal to be accomplished (Mark, 2006).

Secondly, relational wholeness, which he described as a state that we seek in and through the social structures of family, home, community, nation, and the larger human community of nations. At this level, wholeness extends beyond the individual dimension, but in relation to the individual and total system. This resonates well with von Bertalanffy's view (1972), that Aristotle is recognised as one of the pioneers who formulated the world view with its holistic and theological notions which holds that the whole is more than the sum of its parts. According to Becvar and Becvar (2014),

wholeness implies that in any system a change in one individual causes a change in all other individuals and in the total system. Everything is, or will be, connected.

Lastly, the ecological wholeness is something that we seek in terms of attitude and respect for stewardship toward planet earth and all creation (Mark, 2006). Such wholeness is perceiving patterns of connection at every level of the system (Becvar & Becvar, 2014). This implies that leadership is an influence on a system and is being influenced by other systems or subsystems.

It was further reiterated by von Bertalanffy (1968) that the relationship between individuals could be likened to a system that, according to him, had a number of properties:

- Firstly, a system is defined as the interaction between two or more entities.
- Secondly, the whole is greater than the sum of its parts, that is, the whole cannot be reduced to its parts.
- Thirdly, a change in any one part of the system affects the whole system.
- Fourthly, a system can be part of other systems that together form a new whole. Thus, it now seemed appropriate to think about interpersonal behaviour in terms of a system involving the interaction between individuals and their environment.

Mark (2006) further viewed wholeness as intrinsically related to spirituality. He also argued that wholeness is not limited to the mental dimension and that human beings are essentially whole and holistic beings within the framework of left and right brain,

characterised by the proactive aspect of differentiation and integration.

According to Allen, et al (1998), leadership takes place in a variety of social and biological systems which are interdependent and mutually influencing. Understandings of leadership require understanding of relationships, interconnection and context. Leadership is therefore understood as a collective activity that requires mutual inquiry and learning. According to Becvar and Becvar (2014), responsibility or power exists only as a bilateral process, with each individual and element participating in the creation of a particular behavioural reality.

The next section discusses the four principles of the ecological perspective: interdependence, cycle of resources, adaptation and succession (Nelson & Prilleltensky, 2005).

4.4.2 Interdependence

The principle of interdependence proclaims that the different parts of an eco-system are interconnected and that changes in any one part of the system will have ripple effects that impact on other parts of the system (Nelson & Prilleltensky, 2005). Three levels of analysis of interdependence, already mentioned are personal (micro), relational (meso) and collective (macro) which are interconnected with each other with each smaller level nested within the larger levels (Nelson & Prilleltensky, 2005).

The interdependence that exists among all systems may be the most neglected element in studying leadership processes. We cannot understand leadership in isolation from the rest of the organisation or the larger environment. If we are to truly understand leadership, we must move the focus from the individual leader or look at the web of relationships and conditions which create change.

Interdependence implies that leadership emerges from the systems process. Leadership is a process, not the actions of an individual. It is not position based, but emerges out of systemic process (Allen et al., 1998).

It recognizes the fundamental interdependence of all phenomena and the fact that, as individuals and societies, we are all embedded in (and ultimately dependent on) the cyclical processes of nature. Allen, et al. (1998) also indicated that leadership does not exist in a vacuum, nor does it reside with one individual. These researchers viewed leadership as rational and interdependent. By interdependence they implied that leadership emerged from systemic processes which consist of different subsystems such as the families, organisations, subgroups within organisations, communities, the natural environment, and the economy.

This suggests that leadership cannot be understood in isolation from the said families, organisations, and subgroups within organisations, communities, the natural environment, and the economy. It does not exist in a vacuum nor does it reside with one individual; it emerges from systemic processes (Allen, et al., 1998).

According to Allen, et al. (1998), the following are types of interdependence:

- Team leadership: number of individuals who lead concurrently, but work together (a presidential cabinet or an organisational task force (Allen, et al., 1998).
- Complementary leadership: different individuals lead at different points in time or in response to a diversity of organisational issues (the employee who heads a project team at one point because of time, expertise, or energy, but follows the next time) (Allen, et al., 1998).

- Collaborative leadership: in which each person brings their unique talents to a group that cooperatively pursues a common goal (Allen, et al., 1998).

4.4.3 Open Systems and Feedback Loops

If we are to understand leadership, we must understand it from an open systems perspective, including the interdependent nature of those systems (Wielkiewicz & Stelzner, 2005). The system is referred to as open when materials enter or leave the system. Any organisation is completely dependent on inflows of material, information and other resources (von Bertalanffy, 1968). These organisational systems are, themselves, part of larger open systems (economic, political, social, and environmental). Treating organisations as closed systems does not reflect the human enterprise that is the organisation (Katz & Kahn, 1978).

The system in which leadership operates is composed of social grouping, and therefore is a type of living system. Furthermore, these organisational systems are themselves part of larger systems (economic, political, social, and environmental) which will naturally impact any organisation. Living systems are open systems with feedback loops which lead to self-organising properties that allow the organisation to adapt to the larger systems of which it is a part (Allen, et al., 1998).

The ecological model of leadership is based on an open system perspective with open-loop feedback and no assumption that the leader is important beyond his or her ability to serve the needs of the organisation and its stakeholders (Harms & Leise, 2011). The clear implication is that the leadership process has to be guided by as many feedback loops as possible. For example, open leadership processes

enable the organisation to more fully embrace or understand the complexity of our world (Allen, et al., 1998).

Issues, problems, new ideas, and varying points of view are given a voice so that the organisation has an opportunity to function in a way that sustains itself, the surrounding communities, and our physical environment. According to these authors, active participation in leadership processes by as many individuals within the organization as possible is necessary to take full advantage of the nature of systemic leadership processes.

4.4.4 Cycling of resources

The principle of cycling resources focuses on the identification, development and allocation of resources within systems (Nelson & Prilleltensky, 2005). According to Allen, et al., (1998), organisations require leadership processes that make building the capacities of individuals and groups a critical priority.

Leadership process needs to take advantage of the multitude of talent or capacities that exist within the organisation. As a result, leadership is developed on an on-going, long term basis, rejecting the notion that individuals are born to lead, and promoting the possibilities of leadership i.e. that leadership processes continue to emerge in a variety of situations and contexts if the human resources are allowed to grow and develop. The implication is that leadership is a systemic process (Wielkiewicz & Stelzner, 2005).

Leadership involves the building and maintaining of resources, particularly human resources, thereby creating a capacity to respond to change. Leadership processes encourage inclusiveness, which increases opportunities to learn through practice,

and improves the quality of decisions by bringing more perspectives to the table (Allen, et al., 1998). Leaders not only must fit the challenge and have social identities consistent with their followers, but must actively seek out opportunities to share authority, responsibility, accountability, and resources within an organisation (Wielkieicz & Stelzner, 2005). The maximisation of all available resources on any given problem or opportunity is one of the primary advantages of the ecological leadership process. This process also embraces the inclusion of any and all people who have specific knowledge, skills, or experience to advance projects or initiatives (Harms & Leise, 2011).

4.4.5 Adaptation

The principle of adaption suggests that individuals and systems must cope with and adapt to changing conditions in an ecosystem (Nelson & Prilleltensky, 2005). Leadership processes should be designed to influence the system instead of attempting to control it (Allen, et al., 1998). The greater the shared learning that takes place within the ecosystem, the greater the ability to respond to the adaptive challenges that the organisation, community or larger society encounters (Wielkiewicz & Stelzner, 2005).

The ecosystem renews itself by developing leadership throughout the system (Allen, et al., 1998). Leadership processes need to take advantage of the multitude of talent or capacities that exist within the organisation. As a result, leadership is developed on an ongoing, long-term basis, rejecting the notion that positional leaders should dominate leadership processes (Wielkiewicz & Stelzner, 2005).

4.4.6 Succession

Succession involves a long-term perspective and draws attention to the historical context of a problem and the need for planning for a preferred future (Nelson & Prilleltensky, 2005). Leaders must therefore understand the history of the organisation before attempting to implement an intervention plan (Kloos, Hill, Thomas, Wandersman, Elias, & Dalton, 2012).

4.5 Conclusion

This chapter has focussed on the ecological theory as the theoretical basis that provided a lens to explore the contribution of spiritual intelligence to leadership in the public sector.

The literature review has revealed that the construct of leadership from an ecological theory stance, is preferred to the traditional model whose understanding of a leader is an individual who is able to identify what is wrong in the organisation and finds ways to fix it. The understanding of leadership from the ecological theory point of view recognises the complexity of the organisation and the world within which leaders operate. There are many different levels of environmental influences that can affect leadership, ranging from people and institutions immediately surrounding the individual to nationwide cultural forces.

A more detailed discussion on the research design which informed this study is offered in the following chapter.

Chapter 5

Research Design

5.1 Introduction

The previous chapter presented the theoretical framework through which the contribution of spiritual intelligence on leadership was viewed. The eco-systemic model was used as a theoretical basis for exploring the contribution of spiritual intelligence on leadership in the public sector due to its inherent nature of recognizing the complexity of an organisation and the world within which leaders operate. The focus in this chapter is on the research design that informed this study. According to Khumalo (2009), the nature of the problem dictates the choice of research designs to be employed. Based on this argument, the researcher in this study made use of qualitative research approaches in exploring the contribution spiritual intelligence might have on leadership in the public sector. The chapter thus includes the following aspects: the aims of the research, the research questions, the research design, the research method, trustworthiness, ethical considerations limitations and the conclusion.

5.2 Aims of the Research

The overall aim of this research is to explore the contribution spiritual intelligence has on leadership in an effort to encourage further debates about the legitimacy of spiritual intelligence in the workplace discourse.

The specific aims of the literature study are as follows:

- review the research on spiritual intelligence
- review the research on leadership
- review the research on the link between spiritual intelligence and leadership
- review the ecological theory of leadership

The specific aims of the empirical investigation are as follows:

- conceptualise spiritual intelligence
- conceptualise leadership
- gain an understanding of the relationship between spiritual intelligence and leadership

5.3 Research Questions

Given the explorative nature of this study, the following research questions were formulated to guide the investigation:

- Is there a relationship between spiritual intelligence and leadership?
- If so, what is the nature of this relationship?

5.4 Research Design

Qualitative research has increasingly gained acceptance in psychological research (O'Neill, 2002), particularly in the domain of leadership (Bryman, Bresnen, Beardsworth & Keil, 1988; Podsakoff & MacKenzie, 1994) and spiritual intelligence (Amram, 2007a,b). Despite increased research into leadership, there exists a subtle concern that most are quantitative researches (Fuller, Patterson, Hester, & Stringer,

1996; Bass, 1997; Dickson, Den Hartog, & Mitchelson, 2003; Hallinger, & Heck, 1996; Witziers, Bosker, & Kruger, 2003; Yu, Leithwood, & Jantzi, 2002). Scholars of leadership have found that the experimental and quantitative methods alone are insufficient to explore this area (Ospina, 2004). According to Morrow (2007), qualitative research is the most suitable approach to use for understanding the meaning people make of their experiences. Berg (2008) extends this beyond meaning to include: concepts, definitions, characteristics, metaphors, symbols, and descriptions of the constructs. Based on the above a qualitative design was chosen in exploring the contribution of spiritual intelligence on leadership.

The research design followed in this study was qualitative with the aim of exploring the views of leaders of the Free State Department of Education on the contribution of spiritual intelligence to leadership. The qualitative research design was used for the following reasons: Firstly, the researcher wished to make sense of and gain an understanding of the contribution of spiritual intelligence from the leaders' perspectives. It focuses on the meanings, traits and defining characteristics of events, people, interactions, settings/cultures and experience (Tewksbury, 2009). It is concerned with the meaning, sense-making and subjective experience rather than the imposition of preconceived variables (Willig, 2001). Qualitative methods are the approach that centralizes and places primary value on complete understanding, and how people understand, experience and operate within milieus that are dynamic, and social in their foundation and structure (Tewksbury, 2009).

Secondly, the researcher used a qualitative research design in this study in order to present a detailed view of the topic where the organizational leaders' descriptions and experiences form the basis and the core of the research. Qualitative research

seeks to provide in-depth, detailed information which, although not necessarily widely generalisable, explores issues and their context, clarifying what, how, when, where, by and among whom behaviours and processes operate while describing in explicit detail the contours and dynamics of people, places, actions and interactions (Tewksbury, 2009). This research study was conducted in the hope that in-depth and detailed information of the link between spiritual intelligence and leadership could be explored.

Thirdly, a qualitative research design is used in this study for its ability to provide in-depth, detailed information which, as stated above, while not necessarily widely generalisable. Lastly, the chief aim for choosing a qualitative research design is to describe the essential meaning of the experience (Heppner, Kivlighan & Wampold, 1992). The researcher is therefore not only interested in what the organizational leaders report, but also in how they understand the connection between leadership and spiritual intelligence. According to Tewksbury (2009), a qualitative research design places more emphasis on interpretation and providing consumers with complete views, looking at contexts, environmental immersions and a depth of understanding of concepts.

5.5 Research Method

The following sub-headings are used to explain the research method followed in the study, research participants, data collection, research procedure and data analysis.

5.5.1 Research participants

The target participants of this study are the body of leaders from the Free State Department of Education who have had self-acknowledged spiritual intelligence

experiences and embody spirituality in daily life in ways that enhance their functioning and effectiveness in their workplace context. The construct spiritual intelligence is a relatively complex phenomenon, hence as explained, the participants were recruited through a snowball sampling technique.

The snowball technique was created by a series of referrals that were made within a circle of people who knew one another (Berg, 2008). This research study commenced with one participant who was recommended by his/her peers as an example of an individual who embodies spirituality in daily life in ways that enhance his/her functioning and effectiveness in his/her work-place. By interviewing the newly mentioned person, the sample was extended, the basic assumption being the existence of some type of linkage or bond with other people in the sample population. It is a method for identifying and sampling or selecting the cases in a network.

Each participant was asked to provide demographic information which includes his or her gender and ethnic group. Ten participants participated in this study, which is consistent with Dukes' (1984) view that three to ten participants' in-depth interviews are sufficient for the gathered data to reach saturation point.

5.5.2 Data collection

Data collection is described by Maree and Van der Westhuizen (2009), as a means by which information is gathered with the aim of answering the research questions. The data was collected through unstructured interviews from ten leaders of the Free State Department of Education as described above. Minichello, Aroni, Timewell, and Alexander (1990), defined unstructured interviews as interviews in which neither the

question nor the answer categories are predetermined.

Unstructured interviews were used for the following reasons: Firstly, it provided an opportunity to explore perceptions of leaders on the contribution of spiritual intelligence on leadership and on how they give meaning to, or interpret their experiences (Corbin & Morse, 2003).

Secondly, the unstructured interview allowed me to collect large amounts of data quickly (Marshall & Rossman, 1989; Corbin & Morse, 2003). Through unstructured interviews I was able to gain a detailed picture (De Vos et al., 2010) of the participants' views on the contribution of spiritual intelligence on leadership.

Thirdly, unstructured interviews' synchronous communication of face to face interaction which, according to Opdenakker (2006), has the advantage of being able to perceive social cues such as voice intonation, and body language, gives the interviewer a lot of extra information that can be added to the verbal answer of the participants.

Fourthly, unstructured interviews helped me to understand spiritual intelligence from the leaders' point of view, and to unfold the meaning of their own experiences. It is a flexible approach and allows me to follow the lead of the interviewee into how they construct spiritual intelligence and leadership, pursuing emerging themes and thus gaining new insights (Corbin & Morse, 2003).

Lastly, unstructured interviews enabled me to expand on any question in order to explore a given response in greater depth in a cost-effective way (Corbin & Morse, 2003). I was able to ask additional questions to follow up on any interesting or unexpected answers (Michell & Jolley, 2010).

5.5.3 Research procedure

I arranged a meeting with the Head of the Free State Department of Education, the aim of which was to provide him with a brief outline of the planned research, for which he served as gatekeeper. He was provided with a letter of request and a research proposal which he promised to forward to the Director of the Research Sub-directorate for processing. A phone call was received from the Research Sub-Directorate the same week in which I had the meeting with the Head of the Department informing me that the Department accepted my request and that I could conduct the research in the Free State Department of Education.

A meeting was arranged with the first potential research participant to provide him with the description of the planned research. The aim of the meeting was to obtain the potential participant's consent for participating in this research study. The prospective participant agreed to participate and was given two consent forms (i.e. one consent form to agree to participate and another consent form to agree that the interview be tape-recorded) to sign. Both consent forms needed to be signed.

The interviews with the 10 leaders from the Free State Department of Education were conducted in places convenient to them; some were conducted in their respective offices. The following are samples of the interview questions:

- What is your understanding of the word spirituality? What is the difference between spirituality and religion?
- Is there a relationship between spirituality/spiritual Intelligence and leadership? If so, what is the nature of this relationship?
- Describe your role as a leader in the expression of spirituality (i.e.

wholeness, connectedness, Ubuntu and relatedness) in the workplace?

- How as a leader do you demonstrate efficiency in producing results, benefits or profits? How is that connected to your spiritual practices?
- Describe the extent to which you have spiritual practice leading others? In what way does your spirituality influence your work as a leader and vice versa? Give me two specific examples of how your spirituality influences your work as a leader?

The interview sessions held with the leaders from the public sector were on a one-on-one basis and took approximately forty-five to sixty minutes each. The interviews were tape-recorded in order to capture the authentic voices of the participants.

5.5.4 Analysis of research findings

The method of analysis chosen for this study was thematic content analysis. Guest (2012) holds that thematic content analysis is the most common form of analysis in qualitative research. According to Braun and Clarke (2006), the thematic content analysis is a method of identifying, analysing and reporting patterns (themes) within the data as a process for coding qualitative information. Its focus is on examining themes within the data (Daly, Kellehear & Gliksman, 1997) with emphasis on the organization and rich description of the data set.

The following are reasons why I chose thematic content analysis for analysing the data: Firstly, thematic content analysis provides a flexible and useful research tool which can potentially provide a rich, detailed and complex account of the data (Braun & Clarke, 2006). Secondly, thematic content analysis can be an essentialist or realist method, which reports experiences, meanings and the reality of participants,

or it can be a constructionist method, which examines the ways in which events, realities, meanings, experiences and so on are the effects of a range of discourses operating within society (Braun & Clarke, 2006). Thirdly, thematic content analysis allowed me to associate the frequency of a theme with one of the whole content (Ibrahim, 2012). Lastly, thematic content analysis gave me an opportunity to better understand the spiritual intelligence and leadership constructs (Marks & Yardley, 2004), and the relationship between those constructs.

After the completion of the data collection, audio data was electronically converted into a written form/ text format. The electronic conversion of data is crucial to the dependability of the analysis (Braun & Clarke, 2006). The process of data conversion involved two phases. The first phase entailed enlisting the assistance of an experienced and highly trained professional who helped me with the data by means of a customised and optimised Voice Tracer audio-tape and Dragon 11 DVR software in order to develop a perfect and error-free copy from the data; while the second phase of the conversion process involved me listening closely to the audio transcripts and reviewing the hard copies that were produced by the Dragon 11 DVR device to make changes where necessary. The electronic conversion process in this study was a relatively easy and quick method to transcribe audio-data into written format. The electronic conversion method did not only save time for me, it also provided me with an opportunity to listen closely to the audio transcripts and at the same time review the written text, thus familiarising myself with what the data entailed.

The written texts were read and re-read to further familiarize myself with the data. While reading the written text, I paid specific attention to patterns that occurred. This

is what Joffe & Yardley (2003), called coding, that is, a process which involves noting patterns in the data and labelling these patterns to allow distinctions to be drawn and research questions to be answered as well as dividing up the data to give greater clarity regarding their detailed content. It is a systematic way of organizing and identifying meaningful parts of the data as it relates to the research question (Braun & Clarke, 2006).

The themes were generated inductively from the written text, that is, theme identification was not linked to the data of a pre-existing model (Boyatzis, 1998), but rather, the themes emerged through reading and re-reading the transcripts. A theme refers to a specific pattern found in the data in which one is interested. Once such themes had emerged, all quotations from the data related to a particular theme were clustered under it (Neuman, 1997).

5.6 Trustworthiness

This section deals with the criteria for judging the trustworthiness of inquiries conducted within the qualitative design of this research. Trustworthiness in qualitative research is often questioned by positivists. They opine that their concepts of validity and reliability cannot be addressed in the same way in naturalistic work (Shenton, 2004). The aim of trustworthiness in a qualitative inquiry is to support the argument that the research findings are worth paying attention to (Lincoln & Guba, 1985). Guba is recognized for the contribution he made in coining the following four criteria to be considered by the qualitative researcher in pursuit of a trustworthy study (Guba, 1981): credibility, transferability, dependability, and conformability.

5.6.1 Credibility

Credibility is the qualitative equivalent of construct validity which is described by Lincoln and Guba (1985), as an evaluation of whether or not the research findings represent a “credible” conceptual interpretation of the data drawn from the participants’ original data (p.296). Gasson (2004) described credibility as an internal consistency, where the core issue is how we ensure rigor in the research process and how we communicate to others that we have done so.

According to Morrow (2005), even though credibility in qualitative research is said to correspond to internal validity in quantitative approaches, it should not be taken to mean that these parallel criteria accomplish exactly the same goals as their corresponding standards of rigor in internal validity in quantitative research. Qualitative research leads to different kinds of knowledge claims than those resulting from the use of quantitative methods.

5.6.2 Transferability

Transferability is considered parallel to external validity or generalisability in qualitative research (Sinkovics, Penz & Guauri, 2008). Transferability provides sufficient detail of the context of the fieldwork for a reader to be able to decide whether the prevailing environment is similar to another situation with which he/she is familiar and whether the findings may justifiably be applied to the other setting (Shenton, 2004).

In addressing transferability in this research I have ensured that sufficient contextual information about the Free State Department of Education is provided to enable the reader to make such a transfer. A sufficient description of spiritual intelligence and

leadership constructs under investigation were provided to allow the readers to gain a proper understanding of them thereby enabling them to compare the instances of the constructs described in the research report with those that they have seen emerge in their situations (Sheldon, 2004). The situational uniqueness and the outcomes of this study may not relate to outcomes of other studies done, before or after, this one is acknowledged and hence conclusions may not be transferable. It is not a realistic aim to produce truly transferable results from a single study such as this research study.

As Pitts (1994), has recognised, understanding of a phenomenon is gained gradually through several studies, rather than one major project conducted in isolation. Even when different investigations offer results that are not entirely consistent with one another, this does not, of course, necessarily imply that one or more is untrustworthy, it may be that they simply reflect multiple realities.

5.6.3 Dependability

The dependability criterion relates to the consistency of findings (Guba, 1981) Consistency is the notion by the positivist that if the work was repeated in the same context with the same methods and with the same participants, similar results would be obtained (Shenton, 2004). From the naturalistic perspective, dependability is an assessment of the quality of the integrated processes of data collection, data analysis and theory generation. According to Shenton (2004), the processes within the study should be repeated in detail; thereby enabling future researchers to repeat the work.

In an attempt to increase the dependability of the study, I conducted a code-recode

procedure on the data collected during the analysis phase of the study. After coding the segment of data, I waited for at least one month and returned to the data and re-coded the same data and compared it to the outline of the first coding.

5.6.4 Confirmability

The concept of confirmability is the qualitative investigator's comparable concern to objectivity (Guba & Lincoln (1989). The idea of objectivity is the quantitative concept which assumes that a truth or independent reality exists outside of any investigation or observation (Ratner, 2002). On the other hand, confirmability is the qualitative concept which refers to the degree to which the results could be confirmed or corroborated by others (Trochim, William M. K., 2006). In an attempt to enhance confirmability, I checked and rechecked the data throughout the study. I also ensured that the findings of this research were the ideas of the research participants and not my ideas (Shendon, 2004).

5.7 Ethics

The researcher ensured that permission in the form of a written letter from the research participants to conduct the study was received before conducting the study and that the participation of the research participants was voluntary. Research participants could refuse to answer any questions they would prefer not to, and they could choose to withdraw from the study at any point without any negative consequences for them. Informed consent was obtained from the participants who were willing to participate. The participants had the right to terminate their participation at any given time if they wished to do so. The researcher ensured that the participants were not harmed or damaged in any way by the research. All the

research participants' responses were kept confidential and no information that could identify them was included in the research report.

5.8 Limitations

Some important data might have gone missing, owing to either a lack of clear understanding of the concept of spiritual intelligence among leaders. As little research has been concluded on spiritual intelligence among leaders, little is presently known. My aim for this research study was to contribute towards filling the gap in our local research field, to some degree, at least.

The present research acknowledges that the interview process might have been influenced by the researcher's appearance, tone of voice, wording of questions and his expectations about the participants' answers, based on their appearance and their living conditions.

In addition, the interviews were not as in-depth as I hoped they would be due to the following: time constraints of the participants recording the interviews, since people do not open up easily when they are being recorded; a closed community of people who know each other could have skewed the results.

The researcher maintains that the use of a tape recorder allowed him to make a full recording of each interview without being distracted by detailed note taking. However, this could have detracted from the intimacy of the encounter, with both the researcher and the participants, in part, performing for the tape-recorder rather than really talking to each other, thus influencing the research result.

Due to practical considerations the data was very limited, since I did not explore the

context of leadership behaviour, nor did I observe the leadership behaviour itself, nor did I investigate the impact of the leaders' behaviour on the followers. The phenomenon itself was thus not observed. Due to those constraints and the fact that 'spiritual intelligence' was gauged rather poorly, the participants' responses were based on their subjective understanding and opinions of leadership, spirituality, spiritual intelligence and leadership.

5.9 Conclusion

In this chapter the qualitative research approach was presented. It describes the aims of the study, the qualitative research design, the research participants, data collection, research procedure and thematic content data analysis selected for the study and the ethical considerations for carrying out this research study.

The data obtained from this study is presented in Chapter 6.

Chapter 6

Presentation of the Results

6.1 Introduction

This chapter presents the research results of the data collected by means of unstructured interviews with ten Free State Department of Education leaders, as discussed in Chapters One and Five. A brief description of the context in which this research was conducted is provided, followed by a concise description of the demographic data of the participants. The themes, as identified from the unstructured interviews conducted, are presented. The results of the study which were arrived at by using the methods described in Chapter 5: were grouped together to form seven themes. These meaning units were conceptualised by the researcher after reading through all of the interviews and gaining an overview of the texts as a whole. Once all the themes had been conceptualised, they were linked descriptively.

6.2 Context of the Research

This research was conducted at the Free State Department of Education, located in the Free State Province of South Africa. This province is the middlemost part of South Africa and for this reason is regarded as the heart of South Africa. According to Statistics South Africa (2013), the total population of the Free State Province is estimated to be 2 753 200, which at that time constituted 5.2% of the total population of South Africa. According to a census conducted in 2011, the population groups in the Free State Province consist of at least 87.6% Black Africans; 8.7% Whites; 3.1%

Coloured and 0.4% Indian or Asian peoples, and languages spoken in this province are: Sesotho (64.2%), Afrikaans (12.7%), IsiXhosa (5.2) and IsiZulu (4.4%); (Statistics South Africa, 2013).

The Province is divided into five municipal districts: Fezile Dabi District, Lejweleputswa District, Mangaung Metropolitan Municipality, Thabo Mofutsanyana, and Xhariep District. There are at least 2 054 schools in the Free State Province (Statistic South Africa, 2004).

6.3 Demographics of the Participants

This section presents the participants' demographic details. The names of the participants are pseudonyms in order to maintain anonymity. Six Black African males, two Black African females, one White female and one White male between the ages 30 and 59 years volunteered to participate in this study. All the participants occupied middle management positions, ranging from Senior Administration Officers, Assistant Directors, First Education Specialists, to Deputy Directors. The aforementioned designations were not used next to the pseudo names of the participants as some of the positions are only one per district, which if mentioned, might jeopardise anonymity. The following are the brief demographic details of the participants in this study:

Table 6.1 Summary of demographic profile of participants

Names	Age	Gender	Race	Work experience
1. S'busiso	30-45	Male	African	17
2. Sandile	30-49	Male	African	18
3.S'bongile	40-54	Female	White	18
4. Siyabonga	35-50	Male	African	17
5. Ayanda	30-45	Female	African	11
6. Nhlanhla	35-50	Male	African	20
7. Lwazi	35-45	Male	African	12
8. S'thembiso	35-45	Male	African	13
9. Lerato	35-45	Female	African	13
10. Zweli	35-45	Male	White	15

6.4 Findings

The results obtained from the unstructured interviews with the leaders were organised into the following seven major themes and sub-themes based on the analysis of data:

Table 6.2 Summary of themes and sub-themes

CATEGORIES	THEMES	SUB-THEMES
How spirituality emerged from the participants' responses	<ul style="list-style-type: none"> • Spirituality as a source of human individuality • Spirituality as a source of self-identity • Spirituality as a source of awareness of human's uniqueness. • Spirituality as an intuition that connect humans to God • Spirituality is the invisible dimension of man • Spirituality entails understanding of self • Spirituality entails curiosity about human existence. • Spirituality viewed as a search for human purpose • Spirituality viewed as the transcendent nature of man • Spirituality as a complex construct • Spirituality encompasses relationship 	
How the construct spirit emerged from the participants' responses	<ul style="list-style-type: none"> • The Spirit is different from the soul • Humanity created in the image of God who is Spirit 	
How spiritual intelligence emerged from the participants' responses	<ul style="list-style-type: none"> • Spiritual intelligence begins with God • Spiritual intelligence is the expression of Ubuntu • Spiritual intelligence involves a sense of wholeness • Spiritual intelligence is about meaning • Spiritual intelligence is an innate biological human trait • Spiritually intelligent leaders demonstrate a human sense of morality 	

CATEGORIES	THEMES	SUB-THEMES
How leadership emerged from the participants' responses	<ul style="list-style-type: none"> • Leadership is God's idea • Leadership is influence and not position • Problem solving is the heart of leadership • Leadership is about leading at three different levels • Leadership is complex 	Leading oneself Leading others Leading together
How differences between religion and spirituality emerged	<ul style="list-style-type: none"> • Spirituality is a special connection with God. Religion is an organised social system of belief in God • Spirituality is sacred. Religion is an organised social system of belief in God • Spirituality is the reason for believing. Religion is the way of believing 	
How the relationship between leadership and spirituality emerged	<ul style="list-style-type: none"> • Spirituality and leadership are interconnected • Spirituality is a reservoir of honesty, integrity and patience, which are leadership traits. • Leadership grows out of spirituality • Leadership and Spirituality are complex 	
Qualities of the spiritually intelligent leaders	<ul style="list-style-type: none"> • Commitment at three levels • Honesty • Commitment to learning • Trust • Passion • Compassion and right decisions • Integrity • Committed to a life purpose 	Commitment to God Commitment to personal growth Commitment to growing others Commitment to servanthood
Translating spiritual practices in the workplace	<ul style="list-style-type: none"> • Love • Teachability • Addressing and solving problems 	Love of people Love of work Loving themselves

CATEGORIES	THEMES	SUB-THEMES
	<ul style="list-style-type: none"> • Forgiving and seeking forgiveness • Patience • Control of the soul • Instilling Hope 	<p>Loving as experiencing a sense of meaning and significance</p> <p>Self-control over one's thoughts</p> <p>Self-control over one's emotions</p>

The above-stated themes and sub-themes are discussed in detail below:

6.4.1 How spirituality emerged from the participants

In the primary data collection process, the participants were asked to express their understanding on the construct spirituality (Refer to Annexure A, Question 1). Based on the participants' descriptions of spirituality, the following sub-themes emerged from the raw data: spirituality as a source of human identity; spirituality entails understanding of self; spirituality entails curiosity about human existence; spirituality viewed as a search for human purpose; spirituality viewed as the transcendent nature of man; spirituality as a complex construct; spirituality is not a soul; and spirituality encompasses relationship.

6.4.1.1 *Spirituality as a source of human identity*

The conceptualisation of spirituality that emerged from the research process revealed spirituality as a **part of human identity**. When I asked the participants what spirituality meant to them, most participants viewed spirituality within the context of human identity. S'bongile viewed spirituality as part of her human identity: "... spirituality is about human identity. It is part of a human being which makes him

or her different from other living organism. That is, it distinguishes us from animals”.

This was reiterated by Lwazi who said:

“Spirituality is about my individuality. It is part of me which makes me an individual... When I say that spirituality make me an individual I basically mean that it makes me to be different from other individual. It makes me to be distinctive. That’s the part of human beings that makes life to be so interesting. Imagining if all of us are not individual and different. Life was going to be boring”

Similarly, Ayanda viewed spirituality within the **context of self-identity**. She identified herself as a spirit, living in a body and as having a soul. Her view on spirituality expresses spirituality as the source of her identity. This was illustrated by the following remarks:

“I am a spirit, living in the body and have soul. I am a tripitent being. My spirit is concerned with my identity. Like I said, I am a spirit living in the body. It is my body which enables my existence on earth. On the other hand, my soul helps me in my relationship with other people and my entire environment. My soul has three faculties, which are emotion, mind, and will. Spirituality speaks of who I am. I am a spiritual being.”

Siyabonga and Nhlanhla understood being human as a **spirit**. Siyabonga further reiterated that was a spirit. This is evident in the extract that follows:

“I was made in the image and likeness of God. ... I was made from the image and likeness of God who is Spirit, that makes me to be a spirit... surely that means that I am a spirit. I am a spirit which gives life to the body. That is why when a person dies, in our culture we say a person is not dead, but asleep. That means that his spirit is not dead. Only his body is dead.”

Nhlanhla echoed the above sentiment by calling himself a **spirit**. This is evident in the following extract from him “... then if God is Spirit, then I am also a spirit. I am like Him”.

Furthermore, Lwazi perceived spirituality as **who he is**. The following comments were made by Lwazi: “To me spirituality is about who I am. When I accepted Christ as my Lord and Saviour that gives me an opportunity to reclaim back my once lost identity. My spirituality guides me in my everyday work.” Spirituality is further expressed as a human domain helps in the **awareness of his uniqueness**. This is revealed in S'bongile's viewpoint that “...spirituality makes me aware of my uniqueness. That makes me to be different. I am wired differently from others for me to be different.”

Lwazi said “When I say that spirituality make me an individual I basically mean that it makes me to be different from other individual. It makes me to be distinctive. That's the part of human beings that makes life to be so interesting. Imagining if all of us were not different, life was going to be boring.”

The above-mentioned extract expressed spirituality as part of the **human image**. This was further said by Nhlanhla and Siyabonga who also said they were created in the image of God and that they are spirits. They understood spirituality as part of their image. They further reiterated that they are spirits. The following is the comment by Nhlanhla:

“Genesis 1; 26 said that God created man in His own image and likeness. That means that I was created in the image of God. The Bible further describes God as a Spirit. Then if God is Spirit, then I am also a spirit just because I was created in His image and likeness. I am like Him.”

Siyabonga also stated that “The Bible says that I was created in the image of God, and that God is Spirit. That means that I am also a spirit.”

Spirituality is further understood by Lerato as the **inner most part** of the human

being and viewed spirituality as connecting her to God. This was illustrated by her remarks: “Spirituality is my inner most being. That is an intuition of a person. It is the one connecting us with the Outmost Being who is the Almighty God.”

On the other hand, Sandile also understood spirituality as part of him which is **invisible**. He further stated that spirituality can be demonstrated outwardly through his behaviour. This was illustrated by his remarks:

“... Spirituality is part of me which is invisible. You cannot see it. It is part of a person which is unseen. It can only be demonstrated by our behaviour. That is what makes your behaviour to be different from the behaviour of people who are not having a relationship with God.”

This implies that one’s behaviour is the manifestation of one’s spirit, which can be either good or evil.

6.4.1.2 Spirituality entails understanding of self

Some participants viewed spirituality as entailing **understanding of self**. This is consistent with the extract below: “spirituality helps me as a leader to understand myself and my life in general” S’bongile. According to this research, understanding oneself is the prerequisite of leadership. This is also evident in the comments by S’busiso “if you really want to be a leader, the first thing you have to understand is yourself. Understanding yourself require you to tap on your spirituality.”

Spirituality is further understood by some participants as **helping them in understanding themselves**. Sandile said that “spirituality helps me to understand myself as a person. It is about my ultimate purpose here on earth.” This was reiterated by S’thembiso who said that:

“what I believe in is part of my spirituality. To be specific, I believe in Christ

and He is my saviour. My belief turns to motivates me, more especially when things are not going my way. It turns to help me to understand myself well, especially in tough situations.”

6.4.1.3 Spirituality entails curiosity about human existence.

The current research presents a view that **spirituality is about curiosity**. This implies that spirituality is questioning everything. This comprises questioning the reason for human existence. Sandile viewed spirituality as entailing curiosity about human existence as was evident in the following comments he made: “Spirituality is about being curious about human existence. It is all about questioning everything”. This implies that spirituality is about questioning life and the purpose of human existence. In addition, Ayanda also expressed spirituality as questioning human existence as was evident in the following remarks she made: “Spirituality is about questioning one’s existence. It’s about finding answers to the reasons for our existence. Questions like: why am I alive? What is the purpose of my life?.”

6.4.1.4 Spirituality viewed as a search for human purpose

One of the thematic categories emerging from the study was the notion that spiritual intelligence is **the search for human purpose**. Spirituality is understood as a desire of man to know more about his or her purpose of living. The above was evident in the following comment by S’busiso: “it is about having a strong desire to know about one’s purpose of living”.

The notion of spirituality is further understood as entailing an attitude based on the understanding of a person’s meaning and purpose on earth. This was evident in the comment made by Sandile that “spirituality is an attitude which influences my understanding of person’s meaning and purpose on earth”.

6.4.1.5 Spirituality viewed as the transcendent nature of man

The current research shows that spirituality is a **transcendental nature of man**. This is expressed by participants whose understanding of spirituality is part of human beings which is greater than natural. This is evident in this extract from Ayanda: “Spirituality is that part of a human being which is greater than natural”. Similarly, spirituality was also described as going beyond human limits of ordinary and natural expression. This was expressed by Lwazi that “... it’s about going beyond the human limits of ordinary and natural experiences”.

6.4.1.6 Spirituality as a complex construct

Although the majority of the participants expressed their opinions in defining the construct of spirituality S’thembiso however voiced his understanding of **spirituality as a complex construct** that is hard to define. He asserts that:

“Spirituality is complex. Its complexity makes it hard for one to come out with a single sentence to define it. I can also say that it is incomprehensible. It is beyond human level of understanding. The more you’re convinced you have successfully described it, the more other attributes of it emerge”

This implies that the construct of spirituality is multifaceted and mysterious.

6.4.1.7 Spirituality is not a soul

The current research revealed the differences between spirituality and the soul. This was evident from Zweli’s opinion that: “Spirituality is internal and soul is personal. The two are different. Your soul can only be perfected through your spirit.” Siyabonga also differentiates the soul from the spirit in that the “Soul is personal and the spirit is eternal. You are born the spirit and your genetic and environmental

factors influence the nature of your soul". The soul is further described by Ayanda as having three faculties:

"People are making big mistake to use spirituality and soul interchangeably. The two are different. My soul is divided into three parts, that is, the emotion, mind, and will. Spirituality speaks of who I am. I am a spiritual being, and I live in the body and have a soul."

This research revealed the view that the spirit is the source of our identity. This implies that the soul is the human attribute responsible for human feelings, thinking and decision making.

The following comments were also made by Lerato in this regard:

"Some people use spirituality and soul interchangeably. The two are different. The soul is one of the domains of man which is made out of the mind, emotions and the will. The spirit *is* totally different from the soul. The spirit deals with man's identity. It is who you are On the other hand; a will is that attribute of man which makes us different from animals."

The current research further revealed that the will is part of the soul which distinguishes man from animals. This was evident in Lerato's view that "...a will is that attribute of man which makes us different from animals". This was further confirmed by Sandile's comments that "A will is part of a soul which is found in human beings only. That is, only human beings have a will, not animals". *Even* though the spirit and soul are described above as being different, Ayanda embraced the notion that the two are interrelated. This was evident in the extract by him:

"The two are different but interconnected. Your spirituality has a direct influence on your soul. For your soul to develop or mature, the cultivation of spiritual principles into it is important. For example, forgiveness is a spiritual principle, but can only be actualised through the soul. In short, you cannot talk about your soul without your spirit"

The participant in this study further reiterated that the human spirit is concerned with his purpose in life, and that he employs the soul to realise his purpose in life. This is also expressed by Sibusiso:

“Spirituality is concerned with the identification of my purpose in life, whereas a soul helps me to realise that purpose”. This basically implies that my spirituality guides me towards my identity. It is the one which helps me to acknowledge the fact that I am different from other people. On the other hand, my soul helps me with my interpersonal relationships with my environment. Both are surely related.”

This implies that even though there is a definite difference between spirituality and the soul, the two are complementary entities; it further suggested that human beings employ the spiritual domain to search for their meaning in life and the soul to realise their purposes of life.

6.4.1.8 *Spirituality encompasses relationship*

The current research suggests that spirituality encompasses the relationship between man and God and also at the same time encompasses the relationship between man and man. This view was apparent from Siyabonga who said that spirituality is helpful in his relationship between God and human beings. “Spirituality helps me with my relationships with God and fellow human beings. My relationship with God determines the relationship I have with other people.” The above-mentioned extract over-emphasises the importance of man with God. It implies that man employs the spiritual domain to enter into a relationship that begins with God, which Sibusiso described a pre-requisite to one’s relationship with other people.

6.4.2 How spiritual intelligence emerged from the participants

During the primary data collection process, the leaders were asked to express their understanding concerning the spiritual intelligence construct (Refer to Annexure 1, Question 2). It was not the aim of this research to seek or suggest a single correct definition of spiritual intelligence, but rather to motivate awareness of variation among perspectives and appreciation for the role of such diversity at early stages of its theoretical development. Our findings also suggested multiple aspects. Following the participants' description of spiritual intelligence, the following sub-themes were generated from the raw material produced by research participants in the study: spiritual intelligence begins with God; spiritual intelligence is the expression of Ubuntu; spiritual intelligence involves a sense of wholeness; spiritual intelligence is about meaning; spiritual intelligence is an innate biological human trait; and spiritually intelligent leaders provide human sense of morality.

6.4.2.1 *Spiritual intelligence begins with God*

A thematic category that emerged from the study was the notion that spiritual intelligence begins with God. This was evident in an extract by Siyabonga who holds that:

“Everything originates from God. My brother, all of us, yourself included, is the product of His creation. Our Being originates from Him. The same with Spiritual intelligence we are talking about, it also begin with God”. You cannot realise the purpose for your life without Him. The Bible is very clear on this that God is the author and the finisher of our lives ”.

It was evident that Siyabonga was of the opinion that everything originates from God. This implies that there is no spiritual intelligence outside of God. The origin of

spiritual intelligence from God infers that spiritual intelligence deals with the supernatural part of a human being.

6.4.2.2 *Spiritual intelligence is the expression of Ubuntu*

The current research revealed the view that spiritual intelligence embraces the principle of Ubuntu, meaning that spiritual intelligence embraces the view that a person is a person through another person. It also embraces the notion that people around us are valuable. This view was made evident in an extract from Sandile:

“Spiritual intelligence can be summarised in one word, Ubuntu. The principle of Ubuntu says a person is a person through other persons. This is exactly the same with spiritually intelligent leaders. A leader is a leader because of other people around him or her.”

This also implies that leadership is about people: A leader is a leader through people around him or her. One cannot be a leader in isolation. A leader needs other people to lead. A leader needs others as much as they need him or her to lead. There is no leadership without people.

The current research further viewed spiritual intelligence as Ubuntu which can be attained through God’s word and applied in daily living. This was evident in a response by Lwazi:

“There is an African way of doing things which I can equate with spiritual intelligence. That is Ubuntu. It encourage sharing. Even in the area of leadership, leadership is not for one person. It is something shared among people. The same with spiritual intelligence, sharing the word of God and his purpose for our lives is what I regard as Ubuntu. This can only be achieved by the acquisition of God’s word and apply them in your daily living. It involves intimate relationship with your Creator.”

6.4.2.3 *Spiritual intelligence involves a sense of wholeness*

One of the thematic categories emerging from the study was the notion that spiritual intelligence involves **a sense of wholeness**. This was evident in the extract from Siyabonga who said that:

“It is wholeness. A person who is spiritually intelligent is seasoned. He is well developed. Spiritually intelligent person is the one who is matured in many facets of life.”

The current research shows that spiritually intelligent individuals are whole, implying that they are exercising maturity in most areas of their lives.

6.4.2.4 *Spiritual intelligence is about meaning*

One of the thematic categories emerging from the study was the notion that spiritual intelligence is the search for meaning as was evident in the comments made by Siyabonga:

“Spirituality is a search for meaning. It makes me to have a deep need to do something about my life. I wake up every morning with the excitement and positive energy to achieve more. I always have desire to help people around me, to impact them in a positive way”

This implies that Siyabonga experiences a need for his life to be meaningful through serving people.

Furthermore, Zweli reiterated that spiritual intelligence encompasses meaning. According to him, a spiritually intelligent person exercises the ability to experience meaning in life:

“To me it is important to always to live a meaningful life. A person with the ability to experience meaning in life is exercising spiritual intelligence. It also has something to do with your purpose in life that is, realising your purpose in life.”

6.4.2.5 *Spiritual intelligence is an innate biological human trait*

The conceptualisation of spiritual intelligence that emerged from the research process revealed spiritual intelligence as involving an innate biological human trait.

S’busiso was of the opinion that:

“It is the kind of intelligence which is part of my DNA. That is, it is part of my body systems. It forms part of my biology. I cannot separate myself from it. It’s me, and my connection with God’s spirit enables me to tap on it.”

6.4.2.6 *Spiritually intelligent leaders provide a human sense of morality*

This study further revealed the view that spiritually intelligent leaders provide a human sense of morality. This was evident in the extract below:

“The cultivation of good moral standards in our community is important. I believe that it will help us as leaders to eradicate corruption. We need more spiritually intelligent leaders who will provide human sense of morality in our communities.”

Some participants in this study expressed the opinion that spiritually intelligent leaders must be morally sound. Sibusiso holds that:

“Leaders are expected to be morally sound. Remember as a leader you are a role model to many young people. Your conduct must always be good, not evil.”

This view was also expressed by Nhlanhla who said that:

As a leader, I am able to distinguish between what is right and wrong. Whenever I make decisions, I am not making decisions thinking about for my selfish gratification, but must have a bigger picture. I must always restrain

myself.

6.4.3 Conceptualisation of leadership

In the primary data collection, the leaders interviewed were asked to express their understanding on the construct of leadership (Refer to Annexure 1, Question 3). It was not the aim of this research to seek or suggest a single correct definition of leadership, but rather to motivate awareness of variation of perspectives and appreciation for the role of such diversity at the stages of leadership conceptualisation. Following the participants' descriptions of leadership, the following sub-themes were generated from the raw material produced by research participants in the study. They perceived leadership as entailing the following: - leadership is God's idea; leadership is influence; problem solving is the heart of leadership; leadership is about leading at three levels; leading oneself; leading others; leading together; and that leadership is complex.

6.4.3.1 Leadership is God's idea

Some participants viewed leadership as God's idea. This was evident from the extract by S'bongile:

"Leadership started with God. God is the ultimate Leader. Learning about the ultimate Leader makes you to be an effective leader. God is not only the ultimate Leader, but He has called us to be leaders. You find this in Genesis 1: 26."

This implies the leadership is a mystical idea, meaning that it is transcendental and supernatural. It suggests that the Supernatural called man into leadership, the construct of leadership is His. This was further suggested by Zweli:

“Everything started with God. The book of Colossians 3 verse 16 says that everything, absolutely everything started with God. Leadership started with God even at the times of Adam. Remember Adam exercised leadership in the garden by naming all the animals and everything on the earth. He was able to do that because he was given power to do so by God in Genesis 1, verse 26.”

According to Lwazi, leaders are called by God to lead. This opinion was expressed in the extract from his responses:

“We are called by God to lead. God said in His word: Let us make man in our own image and in our own likeness, let them rule over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over all the earth and over every creeping thing that creeps on the earth. We are called to all things in the sea, on earth and in the air.”

This implies that God created man to lead.

6.4.3.2 Leadership is influence and not position

Another thematic category which emerged from this study was the notion **that leadership is influence**. This was suggested in the following extract from S’busiso:

“I think leadership is about influence. It is not about a position. I know many people who are in the positions of authority and are not leaders. They will appear bossy. Everything from them will always be right. They will also not inviting inputs from others. You know what; they will always remind you of their position.”

This idea was further expressed by S’thembisio who responded:

“Leadership is one area that is very influential. It either influences you positively or negatively. If you lead people with anger, it is easy that you can instil that anger to the people because they won’t see any goodness around you. But if you lead people with good hearts, which is from your spirituality, you will have people following you.”

This implies that leadership is influence that can be expressed outwardly either in a positive or negative way. Leadership was further viewed by Nhlanhla as:

“Leadership is all about guiding people on how to do things. You are a leader if people follow your guidance. You cannot claim to be a leader if there is no one following you. You must be able to chart the course well. At the same time, you must have strong feelings about people.”

This implies that leadership is guiding people to do things. It is the act of influencing the outcomes in a positive way. It is about having strong feelings about people, inspiring and motivating them towards common goals.

6.4.3.3 *Problem solving is the heart of leadership*

Some participants viewed problem solving as **the heart of leadership**. This was evident in the extract from Lerato:

“Leadership is about problem solving. A leader emerges when people are faced with problems. What made people like Madiba to be leaders was the need to liberate people from the evil of Apartheid. Madiba and others saw the opportunity. Imagine a situation where Apartheid never existed, Madiba would have not been known. His unique way of solving South African problem made him a prominent leader.”

This implies that problem solving is the essence of leadership. S’bongile further expressed the view that: “leaders are capable to solve problems and attain goals. That is what makes the difference between leaders and other people.”

6.4.3.4 *Leadership is complex and about leading at three different levels*

The conceptualisation of leadership that emerged from the research process

revealed leadership from three levels: leading oneself, leading others, and leading together.

6.4.3.4.1 Leading oneself

The first thematic sub-theme emerging from leadership as a process of leading is the leaders' notion of leading ourselves. This was evident in S'busiso's words that:

“Leadership starts with you. But tell me, how you can lead others when you failed to lead yourself. It always starts with you. Do you know why ...you are the evidence of the effectiveness of leadership principles you believe in? People will confidently follow a person who successfully led himself or herself.”

This was qualified by Zweli's view that:

“I think a person is an effective leader if he/she is able lead himself or herself first. By leading oneself I basically mean that, as a leader, I should be able manage the way I think.”

This means that leaders must learn to lead themselves before they can lead others. Leaders are expected to take responsibility for developing themselves before they should think of developing others.

6.4.3.4.2 Leading others

The second sub-theme which describes leadership as a process of leading was the interviewed leaders' notion of **leading others**. This was apparent in the excerpt taken from S'busiso: “I cannot say that I am a leader when there are no people following me. Leadership is about leading others.”

6.4.3.4.3 Leading together

The third sub-theme on leadership as a process of leading was the interviewed leaders' notion of **leading together**. This was apparent in the excerpt from Nhlanhla:

“I personally believe that there is no leadership without people. Leadership is all about leading people. As a leader, I cannot claim to lead people by myself. Leadership is a collective effort. You just cannot make it alone; I need other people to lead together with them.”

This was also suggested by Siyabonga who said that:

“Leadership is a broad subject. It's about achieving your goals through other people. It's more about adding value to other people, discovering their potential in life.”

This implies that leadership is an interactive process for which individuals take responsibility to achieve organisational goals. Leading together views leadership as a shared and communal concept. The very first leadership challenge is to focus exclusively on leadership of self, followed by leading others and then leading together. The integration of leadership of self with leadership of others and collective leadership is a necessary component of effective leadership. This implies that one is too small a number to be an effective leader. Leaders need others to be effective.

6.4.3.4.4 Leadership is complex

Another thematic category emerging from this study was the notion **that leadership is complex** as expressed by some participants. S'thembiso said that:

“Just like leadership, spirituality is complex. Its complexity makes it hard for one to come out with a single sentence to define it. I can also say that it is incomprehensible. It is beyond human level of understanding. The more

you're convinced you have successfully described it, the more other attributes of it emerge."

This suggests that leadership, like spirituality, is multifaceted. Nhlanhla made the following comment about leadership in this regard:

"Leadership is a broad subject. That makes it to be difficult. I think that also because of the nature of leadership. It has many dimensions. You cannot reduce it to one dimension like attitude. What I want to say is one can have a positive attitude. That good that is not enough, you need many other dimensions for you to be a leader. That is why I say that leadership is multidimensional."

6.4.4 Differences between religion and spirituality

In the primary data collection, the interviewees were asked to express their understanding of the relationship between religion and spirituality (Refer to Annexure 1, Question 4). The following three sub-themes were generated from the raw material produced by research participants on the differences between religion and spirituality, which supposed that there are differences between the two: spirituality is a special connection with God and religion is an organised social system of belief of man; spirituality is sacred and religion is a belief system of man; spirituality is the reason for believing and religion is the way of believing.

6.4.4.1 Spirituality is a special connection with God and Religion is an organised social system of man's belief

One of the sub-themes that emerged from the study was the notion that **spirituality is a special connection with God and religion is an organised social system of beliefs**. This was evident in the extracts from Ayanda:

“It’s my personal believe that my spirit is what connect me with God. It is all about my personal connection and relationship with God. But religion is different. To me a person is religious when he does things from the flesh. It’s like following daily routine of going to church, praying using same words all the time.”

On the other hand, religion was understood by Siyabonga as

“... an organised social system of belief of man, like church. We usually gather every Wednesday and Sunday praying together. That’s religion. One will say religion is not the end, but the means to an end, which for me, the end will be spirituality. That is why we are having many religious groups out there. Get me clear, I don’t say they are wrong, but most of them are failing to take us our end (.that is spiritual maturity). That’s in the nutshell the difference between religion and spirituality.”

This implies that spirituality encompasses the personal relation with sacred God, which is contrary to religion which is an organised social system of belief of man.

6.4.4.2 Spirituality is sacred and Religion is a belief system of man

One of the sub-theme categories that emerged from the study was the notion that **spirituality is sacred** and **religion is man’s practices**. This was evident in these extracts from Lerato:

“Spirituality is sacred. It is defined by the nature of God. On the other hand, religion is defined by man. It can be anything that the people practice, like going to church in a certain day, expected ways of dressing, and so on. In short, one can say spirituality is found within while religion is without.”

Siyabonga stated: “Religion is an institution established by man”.

This was echoed by S’tthembiso when he said:

“Religion is about the belief of man. It is about group of people following rules in worshipping God. Religion provides believers with an opportunity to come together and worship.”

6.4.4.3 *Spirituality is the reason for believing and Religion is the way of believing.*

Another of the theme which emerged from the study was the notion that **spirituality is the reason for believing** and **religion is the way of believing**. This was evident in the extracts from S'thembiso: "Spirituality is about my reason for believing. It's about my purpose. It is my common union with God." This implies that spirituality is man's pursuit for understanding answers to ultimate questions about life, questions about the meaning of existence. It is about the quest for man's existence.

Religion was understood by S'busiso as:

"To me, it is a belief of people in their way of living. It's about going to church every Sunday. One's physical involvement in church activities like singing for the church choir, being member of the church committees or board or your participation in any other sections of the church is religion."

The view that emerged was that religion is understood as an organised system of belief characterised by church attendance and involvement in church activities.

6.4.5 Relationship between leadership and spirituality

In the primary data collection undertaken, the interviewees were asked to express their understanding of the relationship between leadership and spirituality (Refer to Annexure 1, Question 5). Responses to the above question identified several categories: spirituality and leadership are interrelated; spirituality is a reservoir of honesty, integrity and patience; leadership grow out of spirituality; and leadership and spirituality are complex.

6.4.5.1 Spirituality and leadership are interconnected

The current research presented the view that spirituality and leadership are interconnected. This was evident in the extracts from Siyabonga who said that: “Leadership and spirituality are interrelated. Leaders find their identity from spirituality.” This was Ayanda’s position; he stated that:

“I think one cannot talk about leadership without spirituality. The two are connected. I know of leadership principles which are drawn from spirituality, principles like honesty, faithfulness and integrity. These principles can only get their meaning from the spiritual field.”

Ayanda further expressed her understanding of the role of understanding oneself, which she described as part of one’s spirituality, which she further described as an essential of leadership. She expressed the view that leaders need to understand themselves in order for them to be understood. This was evident in the following extract:

“As a leader you need to understand yourself for you to be understood. The relationship between spirituality and leadership plays a very important role in this regard because if you understand yourself, you will be able understand others. Spirituality enables you to be able approach people in a respectable way. You will be able understand from which perspective they are viewing life from. I think spirituality plays a very important role in that regard.”

6.4.5.1.1 Spirituality is a reservoir of honesty, integrity and patience, which are leadership traits.

The current research revealed the participants’ view that honesty, integrity and patience are the traits of spirituality and are also regarded as the qualities of effective leadership. This was evident from this extract contributed by Nhlanhla:

“There is a connection between leadership and spiritual intelligence. Great leaders draw from spirituality when they lead people. As a leader, you draw honesty, integrity and patience from your spiritual domain every day when you are leading people. Honesty, integrity and patience are, according to the Bible, the fruit of the spirit, so, if they are cultivated well, they lead to successful leadership”.

This research revealed Nhlanhla’s opinion that honesty, integrity and patience are essential qualities of effective leadership which are attained from the spiritual domain of a human being. It further revealed his view that honesty, integrity and patience need to be developed for a leader to be effective.

6.4.5.1.2 Leadership grows out of spirituality

The following sub-themes were generated from the raw material produced by research participants concerning the contribution of spiritual intelligence to leadership. They perceived leadership as intertwined with and realised from spirituality. This was evident in the extracts from Lerato: “I think my leadership actually grew out of my spirituality”. This was also suggested by Lwazi who said that he draws leadership principles from his spirituality. “My whole leadership principles come out of spirituality. You can think of leadership principles such as honesty.....” Zweli also stated that his leadership experiences are influenced by spirituality:

“How I interpret my leadership experiences is greatly influenced by my spirituality. My reality in life is greatly influenced by my spirituality. For any decision I make, I always think along what I believe in. In short, I can say that my spirituality influences every aspect of my leadership.”

6.4.5.1.3 Leadership and spirituality is complex

A further thematic category which emerged from this study was the notion **that both leadership and spirituality is complex**. Lerato viewed leadership as complex.

This was expressed by her as: “Leadership is complex”. While Nhlanhla concurred, saying: “...is complex. That is why we have few leaders”. Similarly, S’tthembiso expressed his opinion in defining the spirituality construct as complex. He asserted that:

“Just like leadership, spirituality is complex. Its complexity makes it hard for one to come out with a single sentence to define it. I can also say that it is incomprehensible. It is beyond human level of understanding. The more you’re convinced you have successfully described it, the more other attributes of it emerge.”

This implies that both leadership and spirituality are multifaceted and mystifying.

6.4.6 Qualities of the spiritually intelligent leader

In the primary data collection undertaken, the interviewees were asked to express their understanding of the qualities of spiritually intelligent leaders (Refer to Annexure 1, Question 6). The following sub-themes were generated from the raw material produced by research participants on the contribution of spiritual intelligence on leadership: commitment at levels; honesty; commitment to learning; commitment to servanthood; trust; parade a passion; compassion and right decision; integrity; and commitment to life purpose.

6.4.6.1 *Commitment at three levels*

The conceptualisation of the qualities of a spiritually intelligent leader that emerged from the research process revealed commitment at three levels: commitment to God; commitment to personal growth; and commitment to the development of others.

6.4.6.1.1 Commitment to God

One of the thematic categories emerging from the study was the notion of commitment to God as one of the qualities of the spiritually intelligent leader. This was evident in the following extracts from Siyabonga:

“Spiritual intelligence begins with God. The Bible says everything begin and ends with Him. I have experienced that in my life. From the time I committed my life to God, things started changing in my life. That is why I will say boldly that my commitment to God contributed to my leadership effectiveness.”

Another participant, S'bongile viewed leadership as God's idea. This was evident in the extract below:

“Leadership started with God. He is the ultimate Leader. Learning about the ultimate leader makes you to be an effective leader. God is not only the ultimate leader, but He has called us to be leaders. I am committed to God. He is the source of my strength.”

This implies that leadership is centred on God. It also suggests that leaders who are committed to God are effective.

According to Lwazi, leaders are called by God to lead. This was evident in the extract that follows:

“We are called by God to lead. God said in His word: Let us make man in our own image and in our own likeness, let them rule over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over all the earth and over every creeping thing that creeps on the earth. We are called to all things in the sea, on earth and in the air.”

Lwazi's notion of commitment to God as one of the qualities of the spiritually

intelligent leader implies that mankind was created by God to commit to Him with the purpose of leading in all spheres of life, on water, on air and on earth.

6.4.6.1.2 Commitment to personal growth

One of the thematic categories emerging from the study was the notion of commitment to self as one of the qualities of the spiritually intelligent leader. This was evident in the comments by S'busiso that:

“My high school teacher use to say that if you are not growing, you are dying. That helped me from the early age to commit myself to conscious developmental exercises. I am daily committed to my daily growth, being physical, mental and spiritual. My brother, I mean what I said, I am committed to my personal self- growth. That is having effect on leading people.”

6.4.6.1.3 Commitment to the development of others

Another thematic category which emerged from the study was the notion of commitment to others as one of the qualities of the spiritually intelligent leader. The current research indicated the respondents' view that spiritually intelligent leaders exercise commitment to other people organisational level. This was evident in the comment made by S'busiso that:

“... There is one thing that makes me to be fulfilled in life; impacting others positively. It's my personal believe that people working with me, from different levels, are potential leaders. I take whatever opportunity to delegate them with the aim of developing their leadership skills. I learned that the more I commit myself to the development of others, the more that impact our organisation in a positive way. That makes be happy.”

This is commitment to the willingness of the leader to allot vitality and allegiance to people around him. Lwazi: “Most of my energy is directed to members of my team. I

am always available to assist them.”

6.4.6.2 Honesty

The current research indicated that honesty is regarded by the respondents as a quality of the spiritually intelligent leader. This was evident in the following extracts from Ayanda:

“Honesty is the chromosomes of leadership. It is one of the leadership principles that tap on one’s character. Real leaders are those men and women who are truthful to themselves before they become truthful to others.”

Another of the qualities of the spiritually intelligent leader that was regarded as significant was that of dealing fairly with others. This was evident in the following extracts from Nhlanhla:

“I think one of the qualities of a great leader is dealing with others in a fair way. As much as people are different, yes, as a leader you can treat them differently, but ensure that you always give them a fair treatment.”

This was further reiterated by Ayanda that a leader:

“... is fair in dealing with others. The mistake many leaders commit is failure to exercise the principle of honesty. Our country is currently faced with high level of corruption because our people are not honest in whatever they are involved in, being in tendering processes and hiring employees. This is really a serious concern for our country, lack of honest leaders.”

This implies that one of the qualities of the spiritually intelligent leader is honesty, which is to be truthful to oneself and to deal with others fairly.

6.4.6.3 Commitment to learning

One of the thematic categories emerging from the study was the notion that spiritually intelligent leaders are committed to learning. This was evident in the following extract from Siyabonga:

“Leaders grow daily my brother. This is the kind of commitment I made that I will learn a least one new things every day. It is about learning from good books, good people and good places. I am daily learning something from reading leadership and business books, listening to leadership CDs. I also learn from other people by attending workshop and inviting people for either lunch or tea. That’s the commitment I made. Remember, as a leader, my knowledge base must always be broader for my influence to be broader.”

Similarly, Nhlanhla viewed qualities of the spiritually intelligent leaders within the **context of the willingness to learn**. This was evident in the following comment he made: “Great leaders are willingness to learn. They are always improving themselves.” This was echoed in Siyabonga’s response- he states that he also learns from other people to broaden his wisdom and leadership experiences, and that God is the source of his wisdom:

“As a leader, I spend my time learning from other people’s wisdom. I also understand that whatever wisdom I have comes from God. I continuously learn from the word of God. As a leader, I learned that I will never come to the stage where I will say I have arrived. The more I learn, the more I realise that I don’t know. That’s what I use to encourage people I am working with.”

This implies that successful leaders are learners. Commitment seems to be a separator. That is, commitment to learning separate leaders from followers. Leaders are spending their time learning from other people’s wisdom.

6.4.6.4 Commitment to servanthood

Some participants viewed one of the qualities of the spiritually intelligent leader as an attitude of servanthood. This implies that spiritually intelligent leaders are committed to serve others. This was evident in the extract below from one of Lwazi's responses:

"It's not about Me, Me, and Me. It's about others. You involve others in decision making. The Bible in Philippians 2:4 says that let each of you look not only to his own interests, but also to the interests of others. You lead for others to benefit."

This was reiterated by Siyabonga who said that:

"My job is to serve others, not to be served. I learnt as a leader that the life I live is not mine. I live it for others."

S'busiso regarded qualities of the spiritually intelligent leader within the **context of the leader to be willing to reduce him for others to can increase:**

"The Bible says that I must reduce myself for me to be increased. That's a powerful principle of leadership. Unfortunately, many leaders are doing the opposite. People are driven by their selfish ambitions instead of being driven by the ambitions of others. As a leader I learn to sometimes loss for others to win. What I discovered is that if I allow myself to loose, I ultimately will."

This research revealed the notion held by the participants that servanthood is the fundamental quality of the spiritually intelligent leader. Leadership is not about serving the interest of the leader; rather it is about serving others. It is about losing the right to serve oneself, but to serve others.

6.4.6.5 *Trust*

The current research indicates that trust is one of the qualities expected of the spiritually intelligent leader. It has been noted in this study that trust is a foundation of leadership. This was evident from the extract from S'busiso:

“The strong foundation of leadership is based on trust. Trust, I believe is a spiritual concept. The Bible says ‘Trust in the Lord with all your might.’”

Zweli also viewed trust as one of the qualities of the spiritually intelligent leader. This was also evident in his comments:

“I believe in people I am working with. I most of the time believe even in people whom others don't believe in. That has done wonders for our company. We nearly lost a lady who is now so effective if we would have relied on her poor performance in her first three month in the company. We supported her all the way. We believed in her and her performance now is very good. I personally believe that without believe or trust in your people, there is no leadership. It is therefore the role of a leader to cultivate the culture of trust in his or her organisation.”

Ayanda viewed qualities of the spiritually intelligent leader within the **context of viewing trust as a foundation of leadership**. This was evident in an extract from his responses:

“I think in life if you are leading a group of people, the most important thing is for a leader to build a strong foundation based on trust, and in the position that people begin to trust you and understand that it's your spiritual way of doing things. So at least people, whenever they experience problems in life they can easily trust or say that if we have a chat or an engagement with this particular leader, then it will be easy for us at least to find a solution to our problems.”

Other participants viewed trust as an attribute of leadership and spirituality. Trust is

viewed as one of the fundamental spiritual practises in the workplace that enhance employee relationship, engagement and efficiency in the organisation. Commenting on trust, Siyabonga said:

“Trust is one of the attributes of both leadership and spirituality. reminds me of acronym of TRUST; Towards Responsible Use of Substance Today. This basically means that as leaders we must learn to daily use substance (in this case people we are working with) in a responsible way. That can only happen if we develop the spirit of believing even in those who don't believe in themselves ... that's what I practice as a leader and it's doing wonders.”

Zweli viewed trust as one of the qualities of the spiritually intelligent within the context of holding relationships together; his opinion was evident in this extract:

“Relationships are important in every area of our lives. Staying in a relationship require trust between people who are in that relationship. Trust is like glue which holds every relationship together. That's a reason why trust is so key in leadership.”

Lwazi viewed qualities of the spiritually intelligent within the **context of trustworthiness to self and others, which he summarised as trust.** The following are his comments:

“Leaders must be trustworthy at two levels, firstly to themselves; and secondly, to their subordinates. It always starts with the leaders. They must learn to be dependable to their subordinates in order for them to succeed. In short, trust is key to spiritually intelligent leaders.”

In summary, this research revealed the fact that trust is considered to be the fundamental attribute of leadership and spirituality. It is viewed as one of the fundamental spiritual practices in the workplace that enhances employee relationships, engagement and efficiency in the organisation.

6.4.6.6 *Displaying passion*

Ayanda viewed **passion** as one of the attributes of the spiritually intelligent leaders. She understood passion as being one of the spiritual principles practiced at the workplace which aids success. This was evident in the extract below:

“I have a very strong feeling about people and work that compels me to achieve more. The Bible says if you do a thing, do it with all your might. I strongly believe that leaders must have passion for their work and people. Passion is the engine for my successes.”

This suggests that passion in this research was viewed as a very strong feeling spiritually intelligent leaders have about a person or thing. It is a spiritual practice in the workplace which is in Ayanda’s words, an engine of success, and is viewed as a strong attribute of great leaders.

6.4.6.7 *Compassion and right decisions*

The current research shows that **compassion and right decisions** are one of the qualities of the spiritually intelligent leader. Lwazi suggested that spiritually intelligent leaders take care of people round them. This is evident in the extract below:

“As a leader, taking care of people I lead is key to my successes. Leadership means going beyond putting your shoes into the shoes of people around you to walking the walk with the shoes on. What I am trying to say is the leaders must cry with the people around if it’s time to cry. This denotes that taking care of followers is the key to effective leadership.”

Zweli’s response in this regard was that:

“Spiritually intelligent leaders are able to discern people in need. By

discerning I basically mean detecting the needs of your subordinates before subordinates could. It's about foreseeing staff. This requires a leader to have an extra sense to be able to discern."

S'bongile also narrated qualities of the spiritually intelligent leaders within a context of being compassionate in making right decisions:

"A leader is compassionate in making right decisions. They are always considerate when making decisions. They don't just think of themselves. They make decisions that will at the end be beneficial to most of the people."

6.4.6.8 Integrity

The current research shows that **integrity** is one of the qualities of the spiritually intelligent leader. This was evident in the extract below by Siyabonga:

"... Integrity is the key to leadership. You cannot survive in your leadership without it."

Some participants viewed integrity within the context of spiritual practices. The following comments made by the following participants attest to the above-mentioned view. S'bongile:

"To me it's all about walking the talk. Man, talk is cheap. Everybody can talk, but it takes a leader to fulfil what he or she promised. Unfortunately we are living in the era where people are not demonstrating what they profess. We really need leaders who are men and women of integrity, people who live what they say."

Lwazi also viewed integrity as one of the qualities of spiritually intelligent leaders:

"Great leader are leading by example. Our children must not struggle to pick up

good things from leaders.”

Sandile viewed integrity as one of the qualities of the spiritually intelligent leaders:

“I strive to fulfil my promises. I avoid to promise anyone anything if I know that I will not be able to fulfil. There is nothing wrong not to commit.... I imagine what kind of damage to my character it will cause when I overcommitted and failed to deliver. Not to commit works greatly for me in leading others.”

In summary, the findings in this research viewed integrity as one of the spiritual practices of great leaders, that integrity is living up to one’s word, and that integrity is of central importance to effective leadership. This implies that integrity is the foundation of all efforts of leaders to lead people effectively.

6.4.6.9 Committed to a purposeful life

The current research identified the view that **commitment to a purposeful life** is one of the qualities of the spiritually intelligent leader. This is evident in the words of S’thembisio:

“Spirituality is about my reason for living. It’s all about the purpose of living. It is a risk not to know the reason for your living. I am sorry to say this ... most people seem to be living without purpose. It’s like an old say which going like: if you don’t know where you’re going, any way will take you there. This is even worse with people occupying position of authority.”

This refers to man’s pursuit for understanding answers to ultimate questions about life and questions about the meaning of existence. It is about the quest for man’s existence.

This further implies that a spiritually intelligent leader has a desire to know more about his or her purpose of living. The above is evident in the following comments by S'busiso:

“... it is about having a strong desire to know about one's purpose of living.”

This implies that spiritually intelligent leaders are committed to their life's purpose.

6.4.7 Translating spiritual practices into the workplace

In the primary data collection done, the interviewees were asked to express their understanding of the spiritual practices in the workplace (Refer to Annexure 1, Question 7). The following sub-themes were generated from the raw material produced by research participants concerning the translation of spiritual intelligence traits into leadership practices. They perceived the contribution of spiritual intelligence to leadership as entailing the following: love; teachability; addressing and solving problems; forgiveness and seeking forgiveness; patience; control of the soul; and instilling hope.

6.4.7.1 Love

Some participants viewed love as the primary tenet of leadership. They perceived love as a spiritual intelligence principle contributing towards effective leadership. Their views are classified into four categories: love of people/those they serve; love of work; love who they are; loving as experiencing a sense of meaning and significance.

6.4.7.1.1 Love of people

The current research revealed the respondents view that the love of people is one of

the qualities of the spiritually intelligent leader. This implies that spiritually intelligent leaders' love is the expression of who they are to people around them. This was further described by Lwazi:

“What draws me to work is the love of people. When I was at a junior position, it was all about paper work. It was all about meeting my due dates and all of that. But when moving up, it's all about people. Eighty percent of my life is constituted by series of meetings. I am meeting people every day. What counts is how much value I add to people. That is fulfilling me as a leader. Remember that the best leader is seen by people around him and people around him cannot be who they are unless you have not instilled something in them.”

They also embraced the notion that leaders should love those they serve. The following comments were also made by Zweli to attest to the above-mentioned view:

“Leaders love those they serve with the agape kind of love. They love without any attachments, but loving without expecting anything in return”.

Nhlanhla further expressed the view that unconditional love needed to be demonstrated by leaders towards others: “Great leaders cultivate unconditional love within themselves. When it is well cultivated, it will be expressed towards others through kind behaviour without any conditions.”

6.4.7.1.2 Love of work

One of the ways in which spiritual intelligence may be translated into the practical concerns for leadership in the workplace was further articulated by Ayanda:

“What motivates me to come to work is my love of my work. The Bible said that God first loved the world that He gave His begotten son. So He loved the world, so I also love my responsibilities, my work. I love what I'm doing. That is something that is pushing me to come and perform my duties. To me, you cannot separate leadership from love. Leadership is love and love is leadership.”

6.4.7.1.3 Love who you are

One of the ways in which spiritual intelligence can be translated into the practical concerns for leadership in the workplace was the expression of the leaders' love of who they are. This is clearly articulated by Lwazi: "Spiritually intelligent leaders love who they are, whom they are with and what they do".

6.4.7.1.4 Loving as experiencing a sense of meaning and significance

The current research evidenced the view that **loving as experiencing a sense of meaning and significance** is one of the qualities of the spiritually intelligent leader. Participants viewed the expression of love by spiritually intelligent leaders as resulting in them experiencing a sense of meaning and feeling of significance. This was evident in the extract from S'bongile below:

"It's because I love people and that always makes me to feel a deep sense of significance in life. It makes me experience meaning to live. Loving my people help them to be creative and innovative. This is the characteristic of spiritually intelligent leader."

In summary, the findings in this research viewed love as the primary tenant of leadership. Love was viewed as the capacity of a leader to sacrifice personal desires and ambitions in favour of what benefits others. This implies that leaders express selfless love that is passionately committed to the well-being of others. The expression of love by leaders, results in them experiencing a sense of meaning and a feeling of significance in life.

6.4.7.2 Teachability

Another thematic sub-category that emerged from this study was the notion that teachability is one of the ways in which spiritual intelligence is translated into practical concerns for leadership. The following comment was made by S'bongile and attests to the above-mentioned view: "Teachability is the requirement for effective leadership. It is a spiritual principle through which spiritual intelligence could be practiced in the workplace," suggesting that teachability as the spiritual principle through which spiritual intelligence could be practised in the workplace.

Teachability is viewed by Lwazi as the willingness of a leader to learn continuously. Continuous learning is believed to bring relevance in the leadership style of choice for a particular leader. This implies that what the leader learns after they know it all is what counts. The following comment was made by Lwazi and attests to the above-mentioned view:

"Leaders must have willingness to learn. I personally believe that leaders are expected to learn continuously. This will make their leadership style to be relevant because he will be learning new things and will be knowledgeable about current issues of life."

This view was also articulated by Nhlanhla who indicated that the acknowledgement by leaders of their mistakes is an opportunity for them to learn: "A leader who acknowledges his or her mistakes create an opportunity for him or herself learn."

6.4.7.3 Addressing and solving problems

A further sub-category which emerged from this study was the notion of the manner in which leaders address and solve organisational problems. According to

Siyabonga, the spirituality of a leader helps the leader to make a good judgement when addressing organisational problems:

“When you are dealing with problems in the organisation, your judgement as a leader counts a lot. You must strive to bring judgement which will benefit you in the expense of people and organisation. That’s when a leader will employ spirituality in making good judgements.”

A further view expressed by Sandile was that the addressing and solving of problems is one of the ways in which spiritual intelligence could be translated into a practical concern for leadership in the workplace:

“If leaders could understand and demonstrate spirituality in the workplace, many of the problems will be solved. Applications of spiritual intelligent principles are helpful in solving problems in the workplace.”

In summary, addressing and solving problems is one of the ways in which spiritual intelligence is translated into practical concerns for leadership. The current research reveals the respondent’s opinion that the spirituality of leaders is helpful in making good judgements.

6.4.7.4 *Forgiving and seeking forgiveness*

The current research acknowledged forgiveness as a noble quality of spiritually intelligent leadership. This was apparent in Lerato’s response that forgiveness is the primary tenet of spirituality and of spirituality intelligent leadership:

“Forgiving is a must have for effective leadership. It is also a Biblical principle. These can be demonstrated well at the workplace by seeking for forgiveness and forgiving others. To me, forgiveness is a fundamental principle of spirituality and spiritually intelligent leadership.”

An additional view that was expressed by S'busiso was that the exercise of

forgiveness benefits the one who forgives more than the one who is forgiven:

“What I like about forgiving other person is that I am the one who benefit in the process. It might sound easy, but it is not easy. It is something one learns. Again, forgiveness tends to strengthen relationships. I always feel relieved after I forgive. I also believe that it requires the wisdom of a leader to let other person to also benefit from forgiveness. “

The above extract implies that forgiveness benefits the forgiver far more than the person being forgiven. This will only be realised when a leader manages forgiveness well.

Siyabonga, on the other hand viewed forgiveness as the spiritual exercise to pursue peace with man:

“Spiritually Intelligent leaders pursue peace with all men. The Bible says in Hebrews 12: 14-15 that you must pursue peace with all men.... See to it that no one comes short of the grace of God, that no root of bitterness springing up cause trouble, and by it may be defiled. I always get encouraged by this scripture, not only encouraged, but also to take courage to pursue peace.”

The above extract implies that the will to forgive and seek forgiveness and the will to pursue reconciliation by servant leaders may be a significant part of spiritual intelligence leadership.

Zweli meanwhile viewed forgiveness as the spiritual exercise to learn from one's mistakes:

“There is no one who is perfect here on earth. Forgiveness gives us another opportunity to rectify whatever wrongs we might have done. We all need forgiveness. That is why it is essential for leaders to continue cultivating the spirit of forgiveness in order that they can give that when need do arise.”

In conclusion, participants held that the **will to forgive and seek forgiveness** is a spiritual trait that needs to be cultivated by leaders.

6.4.7.5 *Patience*

The current research indicated that one of the respondents viewed patience as the foundation of spiritually intelligent leadership. This was evident in the extract from Zweli's responses:

"Every time when I exercise patience with my co-workers, the end results are always better. I always remind myself that I am working with people, not machines. It is a requirement to always exercising patience with them. As leaders sometimes we fail to arrive to the point that people around us are always exercising patience with us. We sometimes deceive ourselves that as leaders we are always right."

According to Zweli, leadership is about people and not machines, so patience in his view is the greatest quality of effective leadership.

6.4.7.6 *Control of the soul*

The current research presented the opinion held by the respondents that spiritual intelligence is about exercising control over the following two dimensions of the soul: self-control over one's thoughts and self-control over one's emotions.

6.4.7.6.1 *Self-control over one's thoughts*

Self-control over one's thoughts was regarded as one of the spiritual intelligence practices successful leaders must exercise. This was evident in the extract below from S'bongile:

"I mastered control over my mind. My spirituality helps me not to entertain whatever that enters into my mind. It helps me to takes full control of my

mind. I personally believe that what distinguish my leadership style from others.”

Results from the current research suggested that self-control over one's thoughts which involves entertaining only those thoughts that are acceptable to God is one of the spiritual practices successful leaders exercise. This was evident in S'busiso:

“The Bible says in Romans 12: 2: Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. Entertaining only those thoughts that are acceptable to God works well for me in leading people. That makes me to enjoy leading people.”

6.4.7.6.2 Self-control over one's emotions

The current research additionally revealed the respondents' view that self-control over one's emotions is one of the spiritually intelligent leaders', spiritual practices leading to success. This was evident in S'thembiso's response:

“... The same with my emotions, I always ensure that I act my emotions appropriately. I do not allow my emotions control my behaviour. That's what a spiritually intelligent leader is expected to. They should restrain themselves from losing control over their emotions.”

The above extract holds that spiritually intelligent leaders exercise control over their emotions. According to this research, exercising control implies that spiritually intelligent leaders are knowledgeable about their emotions and are able to use them constructively. This implies that exercising control over emotions is the separator between spiritually intelligent leaders from other leaders.

Ayanda's position echoes that of S'thembiso control of the emotions by spiritually

intelligent leaders within the context of decision making:

“The decision made by leaders is not influenced by negative emotions such as anger, sadness and others. That as a result enhances their problem solving abilities.”

This extract implies that spiritually intelligent leaders' ability to exercise control over their emotions enables them to make constructive decisions.

In conclusion, the current research shows that self-control over one's emotions is one of the spiritual practices successful leaders exercise. Spiritually intelligent leaders' exercise of self-control over their emotions enhance their problem solving abilities.

6.4.7.7 *Instilling Hope*

The current research shows that instilling hope is one of the spiritual practices with most influence in the organisation. This was evident in the extract from Nhlanhla's response: “Hope fills me with energy when I am exhausted, when my energy is all drained.”

Nhlanhla's view was echoed in Siyabonga's response who described spiritually intelligent leaders as hopeful: “My level of spiritual intelligence determines the level of my hope. A leader with a high level of intelligence is hopeful, even in the mist of adversities.”

In summary, the findings in this research revealed that leaders who instil hope in their followers is one of the spiritual practices with most influence in the organisation. Hope is believed to be filling followers with energy to persevere, even in tough times.

6.5 Conclusion

An account of the findings of this study was offered in this chapter. In this study, the results of the contribution of spiritual intelligence to leadership in the public sector, as viewed by the leaders were presented. I identified themes and sub-themes which were identified by the public sector leaders. The next chapter provides a discussion of the results and their implications in the light of existing literature.

Chapter 7

Discussion of the Results

7.1 Introduction

The aim of this chapter is to discuss the research results obtained by means of unstructured interviews with ten Free State Department of Education leaders, as elucidated in Chapter 6.

7.2 Discussion

Face-to-face unstructured interviews are described by Punch (1998) as a way to understand the complex behaviour of people without imposing any *a priori* categorisation, which might limit the field of inquiry which means that neither the question nor the answer categories were pre-arranged. In the present study, as noted earlier, face-to-face unstructured interviews were aimed at in order to examine the contribution of spiritual intelligence to leadership in the public sector. The data was however collected through face-to-face unstructured interviews from ten leaders working for the Free State Department of Education.

In the primary data collection process, the participants were asked to express their understanding of the construct spirituality (Refer to Annexure 1, Question 1). Following the participants' description of spirituality, the following sub-themes emerged from the raw material produced by the research participants. They perceived spirituality as entailing the following: a source of human identity; understanding of self; curiosity about human existence; a search for human purpose;

the transcendent nature of man; a complex construct; spirituality is not a soul; and it encompasses relationship which are discussed below:

7.2.1 Theme 1: How spirituality emerged from the participants' responses

7.2.1.1 Spirituality as a source of human individuality

Some of the participants viewed spirituality as a **part of human individuality**. They understood spirituality as part of being human that distinguished him or her from other living organisms such as animals while others described spirituality as being about their individuality. This was reiterated by other participants who viewed spirituality in a context of human individuality that makes humans distinct from other species. Spirituality was further described as the source of our inherent capacity to be self-validating, self-motivating, and self-directing.

7.2.1.2 Spirituality as a source of self-identity

The present research also pointed to the spirituality within the **context of self-identity**. The participant identified himself as a spirit, living in the body and having a soul. His views on spirituality express spirituality as the source of his identity. This was also illustrated in the following comment by one of the participants who stated:

“I am a spirit, living in the body and has a soul, which is. My spirit is concerned with my identity. Like I said, I am a spirit living in the body. It is my body which enables my existence on earth. On the other hand, my soul helps me in my relationship with other people and my entire environment. My soul has three faculties, which are emotion, mind, and will. Spirituality speaks of who I am. I am a spiritual being.”

This implies that identity is not limited to ego but to spiritual nature. This resonates well with the transpersonal theory which argued that identity may not be delimited to

ego and egoist functions but rather is fundamentally spiritual in nature.

There is a correlation between literature and the above-mentioned view that human identity and spirituality are seen as being ultimately the same, both reflecting the inherent true nature of reality as expressed in absolute unitary consciousness where distinctions between self and not-self cease to operate (Wilber, 2000). This implies that human identity is described from the spiritual context. Participants in this study understood humans as spirit which gives life to the body. It was further argued by the participants that when the human body dies, the spirit remains alive. This was described as evident in the Sotho culture which regards dead people as the living dead, with the spirit understood as not dead, but asleep. His or her spirit is not dead, only the body dies.

The present research also points to humans calling themselves spirit. This was reiterated by Nhlanhla who called himself a spirit and is evident in the following extract "... then if God is Spirit, then I am also a spirit. I am like Him". This was furthermore echoed by Lwazi who perceived spirituality as who he is. This endorses Wigglesworth's (2012) utterance that spirituality is what humans already are. This is evident in the following comments made by Lwazi:

"To me spirituality is about who I am. When I accepted Christ as my Lord and Saviour that gives me an opportunity to reclaim back my once lost identity. My spirituality guides me in my everyday work."

The present research points to spirituality within the context of identity. Identity is defined by Leary and Tangney (2003) as a distinctive characteristic belonging to any given individual, or shared by all members of a particular social category or group. Identity may be distinguished from identification; the former is a label, whereas the

latter refers to the classifying act itself. Identity is thus best construed as being both relational and contextual, while the act of identification is best viewed as inherently procession. This implies that spirituality is used to describe the relational nature of human beings, which in turn describes who they are.

The present research further understood spirituality within the context of self-concept. Self-concept is described by Pastorino and Doyle-Portillo (2013), as the perception or image human beings have about their abilities and our uniqueness. This is evident in the views of Nhlanhla who stated that human beings were created in the image of God and that they are spirits. Participants understood spirituality as part of their image and further reiterated that humans are spirits. The following is a comment by Nhlanhla:

“... Genesis 1: 26 said that God created man in His own image and likeness. That means that I was created in the image of God. The Bible further describes God as a Spirit. Then if God is Spirit, then I am also a spirit just because I was created in His image and likeness. I am like Him.”

7.2.1.3 Spirituality as a source of awareness of humans` uniqueness.

Spirituality is further expressed as a human domain which helps with the awareness of one's uniqueness. This is revealed in S'bongile's statement that “....spirituality makes me aware of my uniqueness. That makes me to be different. I am wired differently from others for me to be different.”

7.2.1.4 Spirituality as an intuition that connects humans to God

Spirituality is further understood by Lerato as the inner-most part of the human being or intuition that connects her to God. This concurs with Wigglesworth's (2012) view

that other theorists understood spirituality as a matter of inner realisation, a connection to Spirit or to some form of divine inspiration. Zohar and Marshall (2004) further reiterated that deep self-awareness put human beings in touch with their deepest centre, allowing them to create or re-create themselves continuously. They further reiterated that spirituality enables human beings to hear the call of the deep self, the voice of conscience and responsibility. Spirituality refers to certain kinds of phenomenological states of awareness, those that transcend the limits of normal, everyday, waking and ego-consciousness.

7.2.1.5 Spirituality is the invisible dimension of man

On the other hand, Sandile also understood spirituality as a part of him which is **invisible**. Spirituality was further understood by Sandile as demonstrated outwardly through behaviour, implying that one's behaviour is the manifestation of one's spirit, which can either be good or evil.

The spiritual being has a conscious awareness of both the physical and the invisible dimension, while the non-spiritual being is only aware of the physical domain (Dyer, 1993).

7.2.1.6 Spirituality entails understanding of self

Analysis of the data also revealed that spirituality entails the understanding of self. This is consistent with the extract below: "spirituality helps me as a leader to understand myself and my life in general", S'bongile. According to this research, understanding oneself is the pre-requisite of leadership. This is also evident from the comments by S'busiso who stated that "if you really want to be a leader, the first thing you have to understand is yourself. Understanding yourself requires you to tap

into your spirituality. “

Spirituality is further understood by some participants as helping them in understanding themselves. Sandile said that “spirituality helps me to understand myself as a person. It is about my ultimate purpose here on earth” **This** is further reiterated by S’thembiso who said that

“What I believe in is part of my spirituality. To be specific, I believe in Christ and He is my saviour. My belief motivates me, more especially when things are not going my way. It helps me to understand myself well, especially in tough situations.”

7.2.1.7 Spirituality entails curiosity about human existence.

The current research further revealed the view that **spirituality entails curiosity about human existence**. This implies that spirituality is about questioning life and the purpose of human existence. Curiosity within the inter-faith context resonates with this result of the research in that it designates a genuine interest in what God has meant and still means in the lives of other people; the wish to discover the riches which a generous God has distributed among the nations (Schmidt-Leukel, 2010). This addresses the issue of questioning the reason for human existence; it’s about finding answers to the reasons for our existence.

7.2.1.8 Spirituality viewed as a search for human purpose

One of the themes that emerged from the study was the notion that spirituality is **the search for human purpose**. Some participants viewed spirituality as mankind’s desire to know more about his or her purpose for living. It refers to having a strong desire to understand about one’s purpose of living. This is evident in research

conducted by Tart (1975, cited in Mattis 2000) who expressed spirituality as that vast realm of human potential dealing with ultimate purposes, with higher entities, with God, with life, with compassion, [and] with purpose. Tart's definition of spirituality links spirituality with transcendent forces, life meaning, and core social values. In addition, research has also revealed that spirituality is a vast realm of human potential dealing with ultimate purposes, with higher entities with God, with life, with compassion and with purpose (Benner, 1991, cited in Mattis, 2000), which is consistent with perception of leaders' participants.

The notion of spirituality is further understood by one participant as an attitude based on the understanding of a person's meaning and purpose on earth. This is evident in the comment made by Sandile that spirituality is an attitude which influences my understanding of a person's meaning and purpose on earth. This is consistent with Donelson's (1999) view that religion and spirituality address the very existential questions regarding identity, purpose, and meaning that are at the heart of development during adolescence and early adulthood.

7.2.1.9 Spirituality viewed as the transcendent nature of man

The current research reveals that spirituality is viewed as the **transcendental nature of man**. This is expressed by participants whose perception is that spirituality is part of the human being which is greater than natural. This was evident in this extract from Ayanda:

“Spirituality is that part of a human being which is greater than natural”. Similarly, spirituality is further expressed as going beyond human limits of ordinary and natural expression. This was expressed by Lwazi as “it's about going beyond the human limits of ordinary and natural experiences.”

7.2.1.10 Spirituality as a complex construct

Although the majority of the participants expressed their opinions in describing spirituality, one participant voiced his understanding of **spirituality as a complex construct** that is hard to define. He asserted that spirituality is beyond our human level of understanding: “The more you’re convinced you have successfully described it, the more other attributes of it emerge”. This sentiment was raised by Hill and Dirk (2012) in his book *Psychology of Religion and workplace Spirituality* where he makes the point that: “spirituality is a complex phenomenon that requires well-grounded theoretical constructs” (p. 11).

7.2.1.11 Spirituality encompasses relationship

The data demonstrates that some participants perceived spirituality as encompassing the relationship at two levels, relationship to God and to fellow humans. The findings in this research reverberated with Cowan’s (2010) notion that spirituality involves a relationship, commitment, belonging, and connectedness. The spirit was further understood by Nee (1998), as the articulation of our relationship with God, and that’s the reason why it is called the element of God-consciousness. This also supports the literature on the research conducted by Vaughan (2002) which revealed that some people define spirituality in terms of relationship to God, to fellow humans, or to the earth; belief or faith in a Higher Power of some kind, or integrating one’s values and beliefs with one’s behaviour in daily life.

The relationship of human beings with God is further described by some participants as the first level of relationship, which is consistent with the findings of the literature on Chaffers’ (1994) research which suggested that spirituality is relational, and that it

imbues life with passion, creativity, and direction. Spirituality was further described as a relationship with the transcendent source, which has an undeniable effect on a person's life (Emmons, 1999). This kind of relationship is characterised by an attachment to someone who has greater knowledge or power. Mattis (2000) also frames spirituality as a relationship between God and humans. This implies that spirituality is the active presence of the divine in the lives of humans. This was further reiterated by Wigglesworth, (2012) who posited that spirituality is an innate human need to be connected to something greater than oneself, something we consider to be divine or of exceptional nobility. It implies that man employs the spiritual domain to enter into a relationship with God, which Sibusiso described as the pre-requisite to man's relationship with other people.

Some participants demonstrated the second level of relationships of human beings with fellow human beings. This type of relationship was described by this research as a horizontal relationship: a relationship characterized by reciprocity and interactions and expectations on an even platform, a typical example of which would be a friendship between peers of the same age.

In conclusion, spirituality is described as a construct which influences a leader's life experiences. This implies that leadership begins and ends in attitude. It begins when we possess the right attitude about, firstly ourselves, and lastly, our circumstances.

7.2.2 Theme 2: How the construct spirit emerged from the participants' responses

In the primary data collection process, the leaders were asked to express their

understanding on the spirit construct (Refer to Annexure 1, Question 2). It was not the aim of this research to seek or suggest a single correct definition of the spirit, but rather to motivate awareness of variation among perspectives and appreciation for the role of such diversity during the stages of its theoretical development in leadership. Findings from this research suggested multiple aspects. Following the leaders' descriptions of the spirit, the following sub-themes were generated from the raw data: The Spirit is different from the soul; Humanity created in the image of God who is Spirit;

7.2.2.1 The Spirit is different from the soul

The current research findings indicate that there is a belief held that there is a definite difference between spirituality and the soul. This is evident from Siyabonga's views that human spirit is eternal and the soul is personal. Zweli further reiterated that the human soul may only be perfected through the human spirit. Their views correlates with that of Nee (1998), who contends that man is composed of not two, but three, parts; spirit, soul and body. This was further reiterated by Fry (2003), whose research found that the spiritual potential of human beings is integrally connected with the mind, body and emotions.

The definite difference between the spirit and the soul is described in this research in that the spirit is understood as the source of human identity and the soul as a human attribute responsible for human feelings, thinking and decision making. The soul was also described by one participant as a human dimension with three faculties, i.e. emotion, mind and will. This resonates with Nee's (1998) view that "... the soul is the seat of personality; man's will, intellect, and emotion all lie in the soul" (p. 10).

Even though the spirit and soul are described above as being different, the current research also holds that the spirit and the soul are complementary entities. This was illustrated by the participant who described the soul as one of the domains of human beings which is made out of the mind, emotions and will. On the other hand, the spirit is described as one dimension of the human being which described who human beings are. Human beings are described as spiritual beings, who live in bodies and have a soul.

The current research further revealed that the human will, which was understood by participants above as part of the soul, is the one which distinguishes humans from animals. According to Nee (1998), the soul belongs to man's own self and reveals his personality, which he termed a part of self-consciousness. God dwells in the spirit, self-dwells in the soul, while senses dwell in the body.

Even though the spirit and soul are described above as different, one participant embraced the fact that, although the two are different, they are also inter-related. The human spirit was described as having a direct influence on your soul. For the human soul to develop and mature, the cultivation of spiritual principles is important. "... For example, forgiveness is a spiritual principle, but can only be actualised through the soul. In short, you cannot talk about your soul without your spirit."

Some participants further reiterated that the human spirit is concerned with humans' purpose in life, and that a human employs the soul to realise humans' purpose in life. This is also evident in this research that spirituality is concerned with the identification of humans' purpose in life, whereas a soul helps humans to realise that purpose. This basically implies that human's spirituality guides humans towards their identity. It is the one which helps them to acknowledge the fact that they are

different from others. On the other hand, human soul helps them in their interpersonal relationships with their environment.

7.2.2.2 *Humanity is created in the image of God who is Spirit*

The research results expressed spirituality as part of the **human image**. Siyabonga further echoed the same sentiments when he said that “The Bible says that I was created in the image of God, and that God is Spirit. That means that I am also a spirit.” Another participant concurred in their view, quoting from the Bible that human beings were created in the image of God, that God is Spirit, and that human beings are also spirit. The above-mentioned views support Crichton’s (2008) position that, “... humanity is created in the image of God and that God is Spirit” (p.60). This implies that humans are spirits created in the image and likeness of God.

7.2.3 Theme 3: How spiritual intelligence emerged from the participants’ responses

In the primary data collection process, the leaders were asked to express their understanding on the spiritual intelligence construct (Refer to Annexure 1, Question 3). It was not the aim of this research to seek or suggest a single correct definition of spiritual intelligence, but rather to motivate awareness of variation among perspectives and appreciation for the role of such diversity during the stages of its theoretical development. Findings from this research on this theme also suggested multiple aspects. Following the leaders’ descriptions of spiritual intelligence, the following sub-themes were generated from the raw data: spiritual intelligence begins with God; is the expression of Ubuntu; involves a sense of wholeness; is about meaning; spiritual intelligence is an innate biological human trait; and spiritually

intelligent leaders provide a human sense of morality.

7.2.3.1 *Spiritual intelligence begins with God*

One of the thematic categories emerging from the study was the notion that spiritual intelligence begins with God. This is evident in the extract by Siyabonga who responded that “Everything originates from God. My brother, all of us, yourself included are the product of His creation. Our being originates from Him. The same with spiritual intelligence we are talking about, it also begins with God.” You cannot realise the purpose for your life without Him. The Bible is very clear on the fact that God is the author and the finisher of our lives”. This accords with Beardsley’s (2004) view that spiritual intelligence comes by revelation through God’s Spirit, which expresses spiritual truths in a spiritual manner. From Siyabonga’s point of view, it is evident that he considers that everything originates from God, implying that there is no spiritual intelligence apart from God. Current literature notes that spiritual intelligence is the capacity to transcend the physical and material, which is, performing beyond the ordinary limits of physicality (Emmons, 1999, p. 164). Spiritual intelligence goes beyond conventional psychological development. In addition to self-awareness, it implies awareness of our relationship to the transcendent, to each other, to the earth and all beings Vaughan (2002).

7.2.3.2 *Spiritual intelligence is the expression of Ubuntu*

The current research shows that spiritual intelligence embraces the principles of Ubuntu meaning that a person is a person through other persons. It also embraces the fact that people around us are significant. This is evident in the extract of one participant who stated that: “spiritual intelligence can be summarised in one word,

Ubuntu. The principle of Ubuntu says a person is a person through other persons. This is exactly the same with spiritually intelligent leaders. A leader is a leader because of other people”.

The above-mentioned extract is consistent with the view of Archbishop Desmond Tutu that Ubuntu is an essence of being human: “It speaks of the fact that my humanity is caught up and is inextricably bound up in yours. I am human because I belong. It speaks about wholeness, it speaks about compassion. A person with Ubuntu is welcoming, hospitable, warm and generous, willing to share. Such people are open and available to others, willing to be vulnerable, affirming of others, do not feel threatened that others are able and good, for they have a proper self-assurance that comes from knowing that they belong in a greater whole. They know that they are diminished when others are humiliated, diminished when others are oppressed, diminished when others are treated as if they were less than who they are” (Tutu, 2004). According to him, Ubuntu speaks particularly about the fact that a person can't exist as a human being in isolation. It speaks about our inter-connectedness.

The current research shows that the respondents also viewed spiritual intelligence as Ubuntu which can be attained through God's word and applied in daily living. This is evident in the extract of Lwazi that: “There is an African way of doing things which I can equate with spiritual intelligence. That is Ubuntu. It encourages sharing. Even in the area of leadership, leadership is not for one person. It is something shared among people. The same with spiritual intelligence, sharing the word of God and his purpose for our lives is what I regard as Ubuntu. This can only be achieved by the acquisition of God's words and applying them in your daily living. It involves intimate relationship with your Creator.”

7.2.3.3 *Spiritual intelligence involves a sense of wholeness*

One of the thematic categories that emerged from the study was the notion that spiritual intelligence involves **a sense of wholeness**. This is evident in the extract from Siyabonga who said that “It is wholeness. A person who is spiritually intelligent is seasoned. He is well developed. A spiritually intelligent person is the one who is mature in many facets of life.” The current research indicates that the respondents are of the view that spiritually intelligent individuals are whole, which implies that they are exercising maturity in most areas of their lives.

7.2.3.4 *Spiritual intelligence is about meaning*

One of the thematic categories that emerged from the study was the notion that spiritual intelligence is the search for meaning. This was evident in the comments made by Siyabonga who stated that spirituality is a search for meaning which makes the participant have a deep need to do something about his life. The above-mentioned thematic category is consistent with Emmons’ (2000) view that spirituality is a search for meaning, while Love (2000), was of the opinion that it attempts to find connections and meaning across all dimensions of the human experience. It is also consistent with Ellison’s (1983) view that spirituality is part of humanity’s on-going search for meaning and purpose embodied in a super-rational being or a force greater than the self.

Furthermore, Zweli reiterated that spiritual intelligence encompasses meaning. According to him, a spiritually intelligent person exercises the ability to experience meaning in life. This was evident in his extract from his response: “To me it is important to live a meaningful life. A person with the ability to experience meaning in

life is exercising spiritual intelligence. It also has something to do with your purpose in life that is, realising your purpose in life". This resonates with Park's (2000) understanding of spirituality as a process of meaning-making attempting to fully understand the human experience.

7.2.3.5 *Spiritual intelligence is an innate biological human trait*

The conceptualisation of spiritual intelligence that emerged from this research process revealed spiritual intelligence as entailing an innate biological human trait. This is evident in S'busiso's opinion that: "It is the kind of intelligence which is part of my DNA. i.e. it is part of my body systems. It forms part of my biology. I cannot separate myself from it. It's me, and my connection with God's spirit enables me to tap into." The definition of spiritual intelligence in this research is in fact related to the definition of spirituality and not spiritual intelligence, thus it does not resonate with Wigglesworth's (2012) position that spirituality is defined as an innate human need to be connected to something larger than themselves, something we consider to be divine or of exceptional nobility or to connect to something larger than our immature ego, our little needs (Wigglesworth, 2012). She also holds that spiritual intelligence is distinct from spirituality. It is a set of skills we develop over time, with practice. It can be developed either within or independent of a religious belief or tradition. We are all born spiritual, but we are not born spiritually intelligent. Spiritual intelligence takes work and practice.

Rather Spiritual intelligence is the ability to behave with wisdom and compassion, while maintaining inner and outer peace, regardless of the situation (Wigglesworth, 2012).

7.2.3.6 Spiritually intelligent leaders demonstrate a human sense of morality

The word moral is defined as “of/or pertaining to the distinction between right and wrong; or good and evil in relation to the actions, volitions, or character of human beings” (Simpson, 1991). This study further revealed the view that spiritually intelligent leaders demonstrate a human sense of morality. This is evident in the extract below by S'thembiso. “The cultivation of good moral standards in our community is important. I believe that it will help us as leaders to eradicate corruption. We need more spiritually intelligent leaders who will provide a human sense of morality in our communities.”

Some participants in this study expressed the opinion that spiritually intelligent leaders must be morally sound. Sibusiso holds that “leaders are expected to be morally sound. Leaders serve as role models to many young people. Your conduct must always be good, not evil”. This was further reiterated by Nhlanhla who said that “As a leader, I am able to distinguish between what is right and wrong. Whenever I make decisions, I am not making decisions thinking about my selfish gratification, but must have a bigger picture. I must always restrain myself.” The above views concur with those of Ciulla (1995, cited in Sendjaya, 2005) that for leadership to be superior, it has to include both technical competencies and moral capacities. It is not enough for leaders to be technically effective but ethically ineffective.

7.2.4 Theme 4: How leadership emerged from the participants' responses

In the primary data collection, the leaders were asked to express their understanding on the construct of leadership (Refer to Annexure 1, Question 4). It was not the aim

of this research to seek or suggest a single correct definition of leadership, but rather to motivate an awareness of variations in perspectives and appreciation for the role of such diversity during the stages of theoretical development. The findings also suggested multiple aspects. Following the participants' description of leadership, the following sub-themes were generated from the leaders' responses. They perceived leadership as entailing the following: leadership is God's idea; leadership is influence; problem solving is the heart of leadership; leadership is about leading at three levels; leading oneself; leading others; leading together; and leadership is complex.

7.2.4.1 Leadership is God's idea

Some participants viewed leadership as God's idea. This is evident in the extract by S'bongile below: "Leadership started with God. God is the ultimate Leader. Learning about the ultimate leader makes you to be an effective leader. God is not only the ultimate leader, but He has called us to be leaders. You find this in Genesis 1:26." This implies that leadership is a mystical idea, meaning that it is transcendental and supernatural; that the supernatural called man into leadership, the construct of leadership is His. This position was reiterated by Zweli who said "Everything started with God. The book of Colossians 3 verse 16 says that everything, absolutely everything started with God. Leadership started with God even at the times of Adam. Remember Adam exercised leadership in the garden by naming all the animals and everything on the earth. He was able to do that because he was given power to do so by God in Genesis 1, verse 26."

According to Lwazi, leaders are called by God to lead. This is evident in the following extract from her: "We are called by God to lead. God said in His word: Let

us make man in our own image and in our own likeness, let them rule over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over all the earth and over every creeping thing that creeps on the earth. We are called to lead all things in the sea, on earth and in the air”.

According to Munroe (2009), “since man was made in God’s image, deeply embedded in the nature of man is the spirit of rulership and authority” (p.26). This implies that man was called to lead. This view was further supported by Maxwell (2008) who said: “when I study the Bible closely, we see that Leadership is, indeed, God’s idea. God is not only the Ultimate Leader, but has called us to lead as well” (p.3).

7.2.4.2 Leadership is influence and not position

Another thematic category that emerged from this study was the notion **that leadership is influence** evident in the extract below. “I think leadership is about influence. It is not about a position. I know many people who are in the positions of authority who are not leaders.” They will appear bossy. Everything from them will always be right. They will also not invite inputs from others. You know what; they will always remind you of their position”. This sentiment is also evident in the definition of leadership by Myles Munroe’s (2009) definition of leadership that “leadership is the capacity to influence others through inspiration, generated by a passion, motivated by a vision, birthed from a conviction, produced by a purpose” (p.37), while to Maxwell (2013), leadership is a process, not a position.

This idea is further expressed by another participant whose view was that leadership is one area that is very influential. It either influences you positively or negatively. If

leaders lead people with anger, it is easy that they can instil that anger into the people because people won't see any goodness around you. However, if they lead people with good hearts, which is from their spirituality, they will have people following you. This implies that leadership is influence that can be expressed outwardly either in a positive or negative way.

Leadership is further viewed by Nhlanhla as "Leadership is all about guiding people on how to do things. You are a leader if people follow your guidance. You cannot claim to be a leader if there are no people following you. You must be able to chart the course well. At the same time, you must have strong feelings about people."

This implies that leadership is guiding people to do things. It is the act of influencing the outcomes in a positive way. It is about having strong feelings about people, inspiring and motivating them towards a common goal.

Consistent with the literature reviewed earlier, the data indicated that leadership is influence. According to Maxwell (2013), leadership is influence, nothing more, nothing less. If people can increase their influence with others, they can lead more effectively. The above-mentioned extract is also consistent with Chemers' (1997) understanding of leadership as a process of social influence in which one person can enlist the aid and support of others in the accomplishment of a common task. According to Munroe, (2005), leadership is the ability to influence others through inspiration motivated by passion, generated by a vision, produced by a conviction, ignited by a purpose.

Leadership is an interaction between two or more members of a group that often involves a structuring or restructuring of the situation and the perceptions and

expectations of the members. Leaders are agents of change—persons whose acts affect other people more than other people's acts affect them. Leadership occurs when one group member modifies the motivation or competencies of others in the group ... any member of the group can exhibit some amount of leadership and will vary in the extent to which they do so (Bass, 1999).

7.2.4.3 Problem solving is the heart of leadership

Some participants viewed problem solving as **the heart of leadership**. This was evident in the extract from Lerato that: "Leadership is about problem solving. Leaders emerge when people are faced with problems. What made people like Madiba to be leaders was the need to liberate people from the evil of Apartheid. Madiba and others saw the opportunity. Imagine a situation where Apartheid never existed, Madiba would have not been known. His unique way of solving South African problems made him a prominent leader." That problem solving is the essence of leadership resonates with Rowe's and Guerrero's (2011) argument that "problem-solving skills as creative abilities that leaders bring to unique, vague, hard to get a handle on" organisational problems. These skills include the following: defining problems and issues that are important, accumulating information related to the problem/issue, developing new ways to comprehend each problem/issue, and developing unique, first-of-its-kind alternatives for solving the problem/issues" (p. 83). S'bongile's view is in agreement with the abovementioned one, when he states that: "leaders are capable of solving problems and to attain goals. That is what makes the difference between leaders from other people."

Bowden (2011, p.126) concurred with Rowe and Guerrero when he quoted Colin Powell, former U.S. Secretary of State in his book, who once said this: "Leadership is

solving problem. When people stop bringing you their problems, you're through as a leader. The day soldiers stop bringing you their problems is the day you have stopped leading them. They have either lost confidence that you can help or concluded you do not care. Either case is a failure of leadership", Colin Powell. According to Emmons (2000), spirituality is an element of intelligence because it predicts functioning and adaptation and offers capabilities that enable people to solve problems and attain goals

7.2.4.4 Leadership is complex and about leading at three different levels

The conceptualisation of leadership that emerged from the research process revealed leadership on three levels: leading oneself, leading others, and leading together.

7.2.4.4.1 Leading oneself

The first sub-theme which emerged on leadership as a process of leading is the leaders' notion of leading ourselves evident in S'busiso's statement: "Leadership starts with yourself. But tell me, how you can lead others when you failed to lead yourself. It always starts with you. Do you know why you are the evidence of the effectiveness of leadership principles you believe in? People will confidently follow a person who successfully leads himself or herself." The findings in this research also supported Maxwell's (2005, p.8) statement that "the first person to lead is yourself". This is further said well by Gandhi (2003, cited in Gardiner, 2006) when he said that man must learn to face himself as he faces others; meaning that leaders must learn to lead themselves before they lead others. Leaders are expected to take responsibility for developing themselves before they think of developing others. This was consistent with some of the literature which stated that increasing our abilities to

lead ourselves and live lives aligned to our personal vision increases our authenticity, improves our work performance and achieves greater feelings of personal fulfilment and wellbeing (Loehr & Schwartz, 2003; Manz & Neck, 1999). This is evident in the extract below. It was Zweli's view that: "I think a person is an effective leader if he/she is able to lead himself or herself first. By leading oneself I mean that, as a leader, I should be able to manage the way I think." This denotes that leaders must learn to lead themselves before they can lead others. Leaders are expected to take responsibility for developing themselves before they can think of developing others.

7.2.4.4.2 Leading others

The second thematic sub-theme emerging from leadership as a process of leading is the leaders' notion of **leading others**. This is apparent in the excerpt echoed by S'busiso that follows: "I cannot say that I am a leader when there are no people following me. Leadership is about leading others." This is evident in the research conducted by Crossan et al. (2008) who concluded that leadership of others involves the mechanisms of interpersonal influence a leader has upon followers.

7.2.4.4.3 Leading together

The third sub-theme emerging from the study is the leaders' notion of **leading together**. The findings in this research supported the findings by Dentico's (1999) view of leadership as a collective relationship wherein people do leadership together. This notion was apparent in the response from Nhlanhla: "I personally believe that there is no leadership without people. Leadership is all about leading people. As a leader, I cannot claim to lead people by myself. Leadership is a collective effort. You just cannot make it alone; I need other people to lead together with them."

These findings resonate with the findings by Maxwell (2013), that good leadership isn't about advancing leaders, but it is about advancing their team.

This was further echoed by Siyabonga: "Leadership is a broad subject. It's about achieving your goals through other people. It's more about adding value to other people, discovering their potential in life". This implies that leadership is an interactive process for which individuals take responsibility to achieve organisational goals. Those who hold the idea of leading together regard leadership as a shared and communal concept.

It can then be said that the first key leadership challenge is to focus exclusively on the leadership of self, followed by leading others and then that of leading together. The integration of leadership of self with leadership of others and collective leadership are the necessary components of effective leadership. This suggests that one is too small a number to be an effective leader; that leaders need others to achieve greatness. This also implies that leadership is an interactive process for which individuals take responsibility to achieve organisational goals. Leading together views leadership as shared and communal concept.

7.2.4.4 Leadership is complex

Another theme that emerged from this study was the notion **that leadership is complex**. Some participants viewed leadership as complex. This was expressed by S'thembiso as: "Just like leadership, spirituality is complex. Its complexity makes it hard for one to come out with a single sentence to define it. I can also say that it is incomprehensible. It is beyond our human level of understanding. The more you're convinced you have successfully described it, the more other attributes of it emerge." These findings resonate with the literature extract in which Hazy (2008), argued that

leadership might mean a complex adaptive system composed of human beings interacting in a social network.

This suggests that leadership, like spirituality is multifaceted. Leadership is further described by Nhlanhla as “Leadership is a broad subject. That makes it to be difficult. I think that also because of the nature of leadership. It has many dimensions. You can reduce it to one dimension like attitude. What I want to say is, one can have a positive attitude. That is good, but not good enough, you need many other dimensions for you to be a leader. That is why I say that leadership is multidimensional.” Goldstein et al. (2010) contend that leadership is a system function that operates to change the rules of interaction among people or groups within a complex adaptive system of interactions, both in terms of ends - where the system is going, and means how to get there. Maxwell (2011) holds that the subject is inexhaustible, implying infinite, unlimited, endless. In conclusion, leadership is a complex system of interaction in a social context.

7.2.5 Theme 5: How differences between religion and spirituality emerged

In the primary data collection process, the interviewees were asked to express their understanding on the relationship between religion and spirituality (Refer to Annexure 1, Question 4). The following three sub-themes were generated from the raw material regarding these differences. The sub-themes were as follows: spirituality is a special connection with God and religion is an organised social system of belief in God; spirituality is sacred and religion is a human belief system; and spirituality is the reason for believing while religion is the way of believing.

7.2.5.1 Spirituality is a special connection with God. Religion is an organised social system of belief in God.

One of the sub-themes that emerged from the study was the notion that **spirituality is a special connection with God and religion as an organised social system of belief in God**. This was evident in an extract from Ayanda “It’s my personal belief that my spirit is what connects me with God. It is all about my personal connection and relationship with God. But religion is different. To me a person is religious when he does things from the flesh. It’s like following a daily routine of going to church, praying using the same words all the time.”

On the other hand, religion was understood by Siyabonga as “... an organised social system of belief of man, like church. We usually gather every Wednesday and Sunday praying together. That’s religion. One will say religion is not the end, but the means to an end, which for me, the end will be spirituality. That is why we are having many religious groups out there. Get me clear, I don’t say they are wrong, but most of them are failing to take us to our end (that is spiritual maturity). That’s in the nutshell the difference between religion and spirituality.” The findings are consistent with the literature extract in which Koenig et al. (2000), argued that spirituality is about relationship to the sacred or transcendent and Cowan’s (2010) notion that spirituality involves a relationship, that is commitment, belonging, connectedness. This is also consistent with the findings from research conducted by Vaughan (2002), which revealed that some people define spirituality in terms of relationship to God, to fellow humans, or to the earth; belief or faith in a Higher Power of some kind, or integrating one’s values and beliefs with one’s behaviour in daily life. This implies that spirituality encompasses the personal relation with the

sacred God, which is contrary to religion which is an organised social system of belief by man. The above-stated sub-theme echoes Koenig et al.'s (2000) view of religion as an organised system of belief, practices, rituals, and symbols; characterised by measures of church attendance, amount of prayer, involvement in church-related activities (Schley, 2008).

7.2.5.2 *Spirituality is sacred. Religion is an organised social system of belief in God.*

Another of the sub-themes that emerged from the study was the notion that spirituality is sacred and religion is an organised social system of belief in God. This is evident in the extract from Lerato "Spirituality is sacred. It is defined by the nature of God. On the other hand, religion is defined by man. It can be anything that the people practice, like going to church on a certain day, expected ways of dressing, and so on. In short, one can say spirituality is found within while religion is without". The findings were consistent with the literature extract in which Koenig, et al. (2000), argued that spirituality is about relationship to the sacred or transcendent.

This was further reiterated by S'thembiso "... religion is about the belief of man" and was restated by Siyabonga who said: "Religion is an institution established by man. It was established by man, not God". This is also argued by Koenig et al. (2000) who state that religion is an organised system of belief, practices, rituals, and symbols; which are characterised by measures of church attendance, amount of prayer, involvement in church-related activities. This implies that religion is about a group of people who agreed to gather together to worship God. It provides believers with the opportunity to come together and worship.

7.2.5.3 Spirituality is the reason for believing. Religion is the way of believing.

Another of the sub-themes that emerged from the study was the notion that **spirituality is the reason for believing** and **religion is the way of believing**. This was evident in the extracts that follow by S'thembiso "Spirituality is about my reason for believing. It's about my purpose. It is my common union with God." On the other hand, spirituality is viewed as the extent to which an individual is motivated to find sacred meaning and purpose to his or her existence (Tepper, 2010). This infers that spirituality is man's pursuit for understanding answers to the ultimate questions about life, and questions about the meaning of existence.

On the other hand, religion is understood by S'busiso as: "To me, it is a belief of people in their way of living. It's about going to church every Sunday. One's physical involvement in church, activities like singing for the church choir, being a member of the church committees or board or your participation in any other sections of the church is religion." This concurs with Koenig, et al.'s (2000) argument that religion is viewed as an organised system of beliefs, practices, rituals, and symbols, while spirituality is regarded as the personal quest for understanding answers to ultimate questions about life, about meaning, and about relationship to the sacred or transcendent. This implies that religion is an organised system of belief characterised by church attendance and involvement in church activities.

7.2.6 Theme 6: How the relationship between leadership and spirituality emerged

In the primary data collection phase, the interviewees were asked to express their

understanding concerning the relationship between leadership and spirituality (Refer to Annexure 1, Question 5). The following responses to the above question are discussed below: spirituality and leadership are interrelated; spirituality is a reservoir of honesty, integrity and patience; leadership grows out of spirituality; and leadership and spirituality is complex.

7.2.6.1 *Spirituality and leadership are interconnected*

The current research's findings were that spirituality and leadership are interconnected. This was evident in Siyabonga's response that "Leadership and spirituality are interrelated. Leaders find their identity from spirituality." This stance was echoed by Ayanda who holds that "I think one cannot talk about leadership without spirituality. The two are connected. I know of leadership principles which are drawn from spirituality, principles like honesty, faithfulness and integrity. These principles can only get their meaning from the spiritual field."

Ayanda further expressed her understanding of the role of understanding oneself, which she described as part of one's spirituality, which she further described as essential to leadership. She expressed the view that leaders need to understand themselves in order for them to be understood. This is evident in the extract from Siyabonga "As a leader you need to understand yourself for you to be understood. The relationship between spirituality and leadership plays a very important role in this regard because if you understand yourself, you will be able to understand others. Spirituality enables you to be able to approach people in a respectable way. You will be able understand from which perspective they are viewing life from. I think spirituality plays a very important role in that regard."

7.2.6.2 Spirituality is a reservoir of honesty, integrity and patience.

The current research shows that honesty, integrity and patience are the traits of spirituality and are also regarded as the qualities of effective leadership according to the participants' responses. This is evident in the extracts below from Nhlanhla. "Great leaders draw from spirituality when they lead people. As a leader, you draw honesty, integrity and patience from your spiritual domain every day when you are leading people. Honesty, integrity and patience are, according to the Bible, the fruit of the spirit, so, if they are cultivated well, they lead to successful leadership."

This research revealed the respondents' view that honesty, integrity and patience are essential qualities of effective leadership which is attained from the spiritual domain of a human being. It further revealed the fact that honesty, integrity and patience need to be developed for leaders to be effective; these are attained from the spiritual domain of a human being. Consistent with the existing literature reviewed; integrity is one of the essential traits of leadership. Yukl (2001) postulated that most scholars regard integrity as a requirement of ethical leadership. According to him, integrity is placed high on the list of essential leadership traits.

Campbell's (1997) view was that patience and persistence are essential twins for getting things done in leadership. According to him, it takes time, time for leadership, and time for change.

7.2.6.3 Leadership grows out of spirituality

The following sub-themes were generated by research participants on the contribution of spiritual intelligence to leadership. They perceived leadership as intertwined and attained from spirituality. This is evident in one of the extracts from

Lerato “I think my leadership actually grew out of my spirituality”. This sub-theme agrees with Astin and Astin’s (2000) argument that “future leaders will not only need to possess new knowledge and skills, but will also be called upon to display a high level of emotional and spiritual wisdom and maturity” (p. 1). This was also mentioned by Lwazi who alluded to the fact that he draws leadership principles from his spirituality. This is evident in the following extract: “My whole leadership principles come out of spirituality. You can think of leadership principles such as honesty.”

Zweli also holds that his leadership experiences are influenced by spirituality “How I interpret my leadership experiences is greatly influenced by my spirituality. My reality in life is greatly influenced by my spirituality. For any decision I make, I always think along what I believe in. In short, I can say that my spirituality influences every aspect of my leadership.” This correlates well with Harung’s (1999) position when he claims that “leadership potential is unfolded by the experience of transcending” (p. 49). Furthermore, a qualitative study by Yasuno (2004,) on whether spirituality can help college student activists exercise leadership for social change, and whether higher education can provide an environment that can assist students in the development of their spiritual leadership potential also affirms the view that spirituality has an influence on leadership. His research outcomes found that most participants saw a strong connection between their spirituality and leadership. Based on this finding, he argues that participants have developed spiritual beliefs and values, such as inter-connectedness and compassion, the capacity to feel another’s pain and sorrow, and the ability to feel responsible towards others. This implies that spirituality has an influence on every aspect of leadership.

7.2.6.4 Leadership and Spirituality are complex

Another thematic category which emerged from this study was the notion **that both leadership and spirituality is complex**. Lerato viewed leadership as complex and expressed this by saying “Leadership is complex”. Leadership was also described by Nhlanhla as: “... complex. That is why we have few leaders.” For instance, Ghani (2012), described leadership as a complex phenomenon. According to him, regardless of all the attention paid to the phenomenon of leadership and its importance, it does remain a concept that is problematic to explain.

S'thembiso expressed similar opinions in his understanding of spirituality as a complex construct. He asserted that “Just like leadership, spirituality is complex. Its complexity makes it hard for one to come out with a single sentence to define it. I can also say that it is incomprehensible. It is beyond our human level of understanding. The more you're convinced you have successfully described it, the more attributes of it emerge.” Hill and Dirk (2012, p.11) also argued that “spirituality is a complex phenomenon that requires well-grounded theoretical constructs”. Researchers at the University of Missouri have completed studies which also portray spirituality as a complex phenomenon while to multiple areas of the brain as being responsible for the many aspects of spiritual experiences. Their research was based on a previously published study that indicates spiritual transcendence as associated with decreased right parietal lobe functioning, and these findings were replicated by the MU researchers. In addition, both researchers determined that other aspects of spiritual functioning are related to increased activity in the frontal lobe (Johnstone, Bodling, Cohen, Christ & Wegrzyn, 2012).

This research holds that both leadership and spirituality are viewed as multifaceted

and mystifying. This implies that they remain an inexplicable concept.

7.2.7 Theme 7: Qualities of the spiritually intelligent leaders

In the primary data collection phase, the interviewees were asked to express their understanding of the qualities of spiritually intelligent leaders (Refer to Annexure 1, Question 6). The following sub-themes were generated from the raw material produced by the research participants concerning the contribution of spiritual intelligence on leadership. The following sub-themes were identified: commitment at three levels; honesty; commitment to learning; commitment to servanthood; trust; displaying passion; compassion and right decision making; integrity; and commitment to a life purpose.

7.2.7.1 Commitment at three levels

The conceptualisation of the qualities of the spiritually intelligent leader that emerged from the research process revealed commitment on three levels: commitment to God; commitment to personal growth; and commitment to development of others.

7.2.7.1.1 Commitment to God

One thematic category that emerged from the study was the notion of commitment to God as one of the qualities of the spiritually intelligent leader. This is evident in the extracts from Siyabonga “Spiritual intelligence begins with God. The Bible says everything begins and ends with Him. I have experienced that in my life. From the time I committed my life to God, things started changing in my life. That is why I will say boldly that my commitment to God contributed to my leadership effectiveness.”

S’bongile viewed leadership as God’s idea. This is evident in the extract below:

“Leadership started with God. He is the ultimate Leader. Learning about the ultimate leader makes you to be an effective leader. God is not only the ultimate leader, but He has called us to be leaders. I am committed to God. He is the source of my strength. This implies that leadership is centred around God and further suggests that leaders who are committed to God tend to be effective.

According to Lwazi, leaders are called by God to lead. This is evident in the extract that follows: “We are called by God to lead. God said in His word: Let us make man in our own image and in our own likeness, let them rule over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth. We are called to lead all things in the sea, on earth and in the air.”

Lwazi’s notion of commitment to God as one of the qualities of the spiritually intelligent leader implies that man was created by God to commit to Him with the purpose to leading in all spheres of life, i.e. water, air and earth. Cerff (2004 p.7) points out that this view results from an individual personal relationship with Christ *and* “as the character and purposes of Christ become pre-eminent in an individual’s life”.

7.2.7.1.2 Commitment to personal growth

The thematic category that emerged from the study was the notion of commitment to self as one of the qualities of the spiritually intelligent leader. This is evident in the comments by S’busiso “My high school teacher used to say that if you are not growing, you are dying. That helped me from an early age to commit myself to conscious developmental exercises. I am daily committed to my daily growth, being physical, mental and spiritual. My brother, I mean what I said, I am committed to my

personal self- growth. That is having an effect on leading people.”

Leaders are consummate readers and are always looking for opportunities to advance their knowledge (Munroe, 2005).

7.2.7.1.3 Commitment to growing others

Another thematic category that emerged from the study was the notion of commitment to others as one of the qualities of the spiritually intelligent leader. The participants’ personal views included that spiritually intelligent leaders exercise commitment to themselves and to other people on an organisational level. This was evident in the comment by S'busiso that “... there is one thing that makes me to be fulfilled in life; impacting others positively. It’s my personal belief that people working with me, from different levels, are potential leaders. I take whatever opportunity to delegate to them with the aim of developing their leadership skills. I learned that the more I commit myself to the development of others, the more that impacts our organisation in a positive way. That makes me happy.”

This refers to the willingness of the leader to share his vitality and allegiance with those around him. This is evident in the extracts below “Most of my energy is directed to members of my team. I am always available to assist them.” Lwazi.

The above-mentioned sub-theme echoed Kanter’s (1968) views that organizational commitment is the willingness of workers to devote energy and loyalty to an organization. The commitment to organization is probably the most reflective of how employees feel about leaders and the behaviours they exhibit.

7.2.7.2 Honesty

The current research revealed that the respondents regard honesty as one of the qualities of the spiritually intelligent leader. This is evident in the extracts from Ayanda “Honesty is a chromosome of leadership. It is one of the leadership principles that tap into one’s character. Real leaders are those men and women who are truthful to themselves before they become truthful to others.”

The current research identified the view that one of the qualities of the spiritually intelligent leader is to deal with others fairly. This is evident in the extracts from Nhlanhla “I think one of the qualities of a great leader is dealing with others in a fair way. As much as people are different, yes, as a leader you can treat them differently, but ensure that you always give them a fair treatment.”

This was echoed in the words of Ayanda who said that a leader “... is fair in dealing with others. The mistake many leaders commit is failure to exercise the principle of honesty. Our country is currently faced with high level of corruption because our people are not honest in whatever they are involved in, be it in tendering processes or hiring employees. This is really a serious concern for our country, lack of honest leaders”.

This suggests that one of the qualities of the spiritually intelligent leaders is honesty, which is to be truthful to oneself and to deal with others fairly.

7.2.7.3 Commitment to learning

One of the thematic categories emerging from the study was the notion that spiritually intelligent leaders are committed to learning. This is evident from the

following extracts from Siyabonga “Leaders grow daily my brother. This is the kind of commitment I made that I will learn at least one new thing every day, learning from good books, good people and good places. I am daily learning something from reading leadership and business books, listening to leadership CDs. I also learn from other people by attending workshops and inviting people for either lunch or tea. That’s the commitment I made. Remember, as a leader, my knowledge base must always be broad for my influence to broaden.”

Similarly, Nhlanhla viewed qualities of the spiritually intelligent within the **context of the willingness to learn**. This is evident in the following comment he made “Great leaders are willing to learn. They are always improving themselves”. This was further reiterated by Siyabonga who holds that he is also learning from other people to broaden his wisdom and leadership experiences, and that God is the source of his wisdom. “As a leader, I am spending my time learning from other people’s wisdom. I also understand that whatever wisdom I have comes from God. I am continuously learning from the word of God. As a leader, I learned that I will never come to the stage where I will say I have arrived. The more I learn, the more I realise that I don’t know. That’s what I use to encourage people I am working with.”

This implies that successful leaders are learners. Commitment seems to be a separator between successful leaders and followers. That is, commitment to learning separates leaders from followers. Leaders are spending more time learning from other people’s wisdom.

The above-mentioned sub-theme supports the views of Warren Bennis and Burt Nanus (cited in Maxwell, 1998, p.24) about the relationship between learning and leadership that "it is the capacity to develop and improve their skills that

distinguishes leaders from their followers.” Maxwell (2008) in the same text went on to point out “if you want to be a good leader, you’ve got to be a good learner” (p.125).

In summary, the analysis of the findings of this research led to the conclusion that successful leaders are learners. Learning is the separator, that is, it separates leaders from followers. Leaders are spending time learning from other people’s wisdom.

7.2.7.4 Commitment to servanthood

Some participants viewed one quality of the spiritually intelligent leader as servanthood. This implies that spiritually intelligent leaders are committed to serving others. This was evident in the extract from Lwazi “It’s not about Me, Me, and Me. It’s about others. You involve others in decision making. The Bible in Philippians 2:4 says that let each of you look not only to his own interests, but also to the interests of others. You lead for others to benefit.”

This view was reiterated by Siyabonga “My job is to serve others, not to be served. I learnt as a leader that the life I live is not mine. I live it for others.” S’busiso viewed qualities of the spiritually intelligent within the **context of the leader willing to reduce himself for others to increase.** “The Bible says that I must reduce myself for me to be increased. That’s a powerful principle of leadership. Unfortunately, many leaders are doing the opposite. People are driven by their selfish ambitions instead of being driven by the ambitions of others. As a leader I learn to sometimes lose for others to win. What I discovered is that if I allow myself to lose, I ultimately win.”

This research revealed the participants believe that servanthood is the fundamental quality of a spiritually intelligent leader. Leadership is not about serving the interest of the leader; rather it is about serving others. It is about losing the right to serve oneself, in serving others. Consistent with the literature reviewed earlier, the data showed that the respondents were of the view that spiritually intelligent leaders are servants. McCuddy and Reeb-Gruber (2008) argued that leadership could include sacrificing one's own life to save the life of another human being. These leaders lead because they want to serve others (Dalglish, 2009). Gerald Brooks said it well that "when you become a leader, you lose the right to think about yourself" (cited in Maxwell, 1998, p.189).

In summary, this research revealed the view that servanthood is a fundamental attribute of leadership.

7.2.7.5 Trust

The current research revealed that trust is one of the qualities of the spiritually intelligent leader. It has been noted in this study that trust is part of the foundation of leadership. This is evident in the extract below "The strong foundation of leadership is based on trust. Trust, I believe is a spiritual concept. The Bible says "Trust in the Lord with all your might" S'busiso.

Zweli also regarded trust as one of the qualities of the spiritually intelligent leader. This was evident in his comments: "I believe in people I am working with. I most of the time believe even in people whom others don't believe in. That has done wonders for our company. We nearly lost a lady who is now so effective if we would have relied on her poor performance in her first three month in the company. We

supported her all the way. We believed in her and her performance now is very good. I personally believe that without belief or trust in your people, there is no leadership. It is therefore the role of a leader to cultivate the culture of trust in his or her organisation”

Ayanda viewed qualities of the spiritually intelligent leader within the **context of viewing trust as a foundation of leadership**. This was part of the evidence in the extract from Ayanda below “I think in life if you are leading a group of people, the most important thing is for a leader to build a strong foundation based on trust, and in the position that people begin to trust you and understand that it’s your spiritual way of doing things. So at least people, whenever they experience problems in life they can easily trust or say that if we have a chat or an engagement with this particular leader, then it will be easy for us at least to find a solution to our problems”.

Other participants considered trust an attribute of leadership and spirituality. Trust is viewed as one of the fundamental spiritual practices in the workplace that enhances employee relationship, engagement and efficiency in the organisation. Commenting on trust Siyabonga said “Trust is one of the attributes of both leadership and spirituality. This reminds me of the acronym of TRUST; Towards Responsible Use of Substance Today. This basically means that as leaders we must learn to daily use substance (in this case people we are working with) in a responsible way. That can only happen if we develop the spirit of believing even in those who don’t believe in themselves ... that’s what I practice as a leader and it’s *doing wonders*.”

Zweli perceived trust as one of the qualities of the spiritually intelligent leader within the context of holding relationships together. This was evident in this extract: “Relationships are important in every area of our lives. Staying in a relationship

requires trust between people who are in that relationship. Trust is like a glue which holds every relationship together. That's a reason why trust is so key in leadership." Lwazi viewed qualities of the spiritually intelligent within the **context of trustworthiness to self and others, which he summarised as trust.** The following are his comments "Leaders must be trustworthy at two levels, firstly to themselves; and secondly, to their subordinates. It always starts with the leaders. They must learn to be dependable to their subordinates in order for them to succeed. In short, trust is key to spiritually intelligent leaders."

This resonates with Rath's and Conchie's (2009) attitude that trust is the do or dies foundation for leading. According to them, trust also increases engagement, as well as speed and efficiency in an organisation.

In summary, this research revealed that trust is considered a fundamental attribute of leadership and spirituality. It is viewed as one of the central spiritual practices in the workplace that enhances employee relationship, engagement and efficiency in the organisation.

7.2.7.6 Passion

Ayanda viewed **passion** as one of the attributes of the spiritually intelligent leaders. She understood passion as one of the spiritual principles practiced at the workplace which is an engine of success. This was evident in an extract from her responses "I have a very strong feeling about people and work that compels me to achieve more. The Bible says if you do a thing, do it with all your might. I strongly believe that leaders must have passion for their work and people. Passion is the engine for my successes".

This means that passion in this research was viewed as a very strong feeling spiritually intelligent leaders have about a person or thing. It is a spiritual practice in the workplace which is an engine of success, and is viewed as a strong attribute of great leaders.

This resonates with the literature, the attitude of passion is the second most indispensable attribute of leadership and serves as the driving force of motivation that sustains the focus of the leader. It is the first attributer that separates followers from leaders (Munroe, 2005).

The above-mentioned sub-theme concurs closely with Munroe's (2009) contention that a leader's passion directs the management of his time, resources and priorities. This is further reiterated by Swarts and Thorpse (2008) that leaders who can do something far better than others often find high purpose in sharing their talents and expertise with others.

7.2.7.7 Compassion and right decisions

The current research shows that **compassion and right decisions** are one of the qualities of the spiritually intelligent leader. Lwazi suggested that spiritually intelligent leaders take care of people around them. The above-mentioned sub-theme correlates with the findings of the studies conducted by Rath and Conchie (2009) who argued that taking care of the people one leads is the key to effective leadership. This implies that leaders go beyond putting their shoes into the shoes of others (which is empathy) to walking the walk with other people's shoes on (which is compassion), meaning that leaders cry with the people when it is time to cry.

The current research presented the idea that spiritually intelligent leaders are able to

discern people in need. This means that leaders have a sense which enables them to detect the needs of people before people do.

The current research shows qualities of the spiritually intelligent leader within a context of being compassionate in making right decisions. This was evident in the comment by S'bongile that "A leader is compassionate in making right decisions. They are always considerate when making decisions. They don't just think of themselves. They make decisions that will at the end be beneficial to most of the people."

In summary, the findings in this research view compassion as one of the qualities of the spiritually intelligent leader. This research revealed that taking care of followers is the key to effective leadership.

7.2.7.8 Integrity

The current research identified **integrity** as one of the qualities of the spiritually intelligent leader. This was evident in the extract from Siyabonga: "... Integrity is the key to leadership. You cannot survive in your leadership without it".

Some participants further viewed integrity within the context of spiritual practices. The following comments were made by the following participants to attest to the above-mentioned view by S'bongile: "To me it's all about walking the talk. Man, talk is cheap. Everybody can talk, but it takes a leader to fulfil what he or she promised. Unfortunately we are living in the era where people are not demonstrating what they profess. We really need leaders who are men and women of integrity, people who live what they say. "

Lwazi also viewed integrity as one of the qualities of spiritually intelligent leaders. This was evident in what he said: “Great leaders are leading by example. Our children must not struggle to pick up good things from leaders.”

Sandile viewed integrity as one of the qualities of the spiritually intelligent leaders: “I strive to fulfil my promises. I avoid to promise anyone anything if I know that I will not be able to fulfil. There is nothing wrong not to commit.... I imagine what kind of damage to my character it will cause when I overcommitted and failed to deliver. Not to commit works greatly for me in leading others”.

In summary, the findings in this research regarded integrity as one of the spiritual practices of leaders. Integrity is living up to one’s word. It is of central importance to effective leadership according to the subjective views of the participants.

7.2.7.9 Committed to a life purpose

The current research explains that **commitment to a life purpose** is one of the qualities of the spiritually intelligent leader. This was evident in the extract from S’thembiso below: “Spirituality is about my reason for living. It’s all about the purpose of living. It is a risk not to know the reason for your living. I am sorry to say that most people seem to be living without purpose. It’s like an old saying which goes like this: if you don’t know where you’re going, any way will take you there. This is even worse with people occupying a position of authority.” This implies that this is man’s pursuit for understanding answers to ultimate questions about life, questions about the meaning of existence. It is about the quest for man’s existence.

This further implies that a spiritually intelligent leader has a desire to know more about his or her purpose for living. The above was evident in the following

comments by S'busiso: "... it is about having a strong desire to know about one's purpose of living." Leaders know that purpose is much bigger than one incident or several incidents. Instead, they keep on moving toward the fulfilment of their purposes, no matter what (Munroe, 2005). This implies that spiritually intelligent leaders are committed to their life purposes.

7.2.8 Theme 8: Translating spiritual practices in the workplace

In the primary data collection phase, the interviewees were asked to express their understanding of the spiritual practices in the workplace (Refer to Annexure 1, Question 7). The following sub-themes were generated from the raw material produced by research participants on the translation of spiritual intelligence traits into leadership practices. They perceived the contribution of spiritual intelligence on leadership as entailing the following: love; teachability; addressing and solving problems; forgiving and seeking forgiveness; patience; control of the soul; and instilling hope.

7.2.8.1 Love

Some participants viewed love as the primary tenet of leadership. They perceived love as a spiritual intelligence principle contributing to effective leadership. Their views are classified into four categories: love of people/those they serve; love of work; love who they are; loving as experiencing a sense of meaning and significance.

7.2.8.1.1 Love of people

The current research shows that the love of people is regarded as one of the qualities of the spiritually intelligent leader. For example, one participant mentioned:

“What draws me to work is the love of people. When I was at a junior position, it was all about paper work. It was all about meeting my due dates and all of that. But when moving up, it’s all about people. Eighty percent of my life is constituted by series of meetings. I am meeting people every day. What counts is how much value I add to people. That is fulfilling me as a leader. Remember that the best leader is seen by people around him and people around him cannot be who they are unless you have not instilled something in them”. His words suggest that leaders’ love is the expression of who they are to people around them. The words embrace the idea that leaders should love those they serve. Furthermore, the following comments were also made by another participant: “Leaders love those they serve with the agape kind of love, the love without any attachments, but loving without expecting anything in return.”

In addition, another participant expressed unconditional love by leaders towards others. This is evident in the extract from Nhlanhla: “Great leaders cultivate unconditional love within themselves. When it is well cultivated, it will be expressed towards others through kind behaviour without any conditions.” The above-stated views from the four participants correlate with Winston’s (2002)’s view that the leader’s focus has love as the cornerstone and is advanced through the leader’s service to his followers, his willingness to learn the gifts and talents of his followers, and results in servant leaders who inspire hope and courage. The leader focuses on the well-being of their followers (Bass, 2000; Stone, Russell & Patterson, 2003).

In summary, love of people is one of the qualities of the spiritually intelligent leader. The words embrace that leaders should love those they serve. This implies that leaders’ unconditional love is the expression of who they are towards others.

7.2.8.1.2 Love of work

One of the ways in which spiritual intelligence can be translated into the practical concerns for leadership in the workplace was further articulated by Ayanda in the following extract: “What motivates me to come to work is my love of my work. The Bible says that God first loved the world that He gave His only begotten son. So He loved the world, so I also love my responsibilities, my work. I love what I’m doing. That is something that is pushing me to come and perform my duties. To me, you cannot separate leadership from love. Leadership is love and love is leadership”. This sentiment was reflected in Manby`s (2012) book *Love Works* that love has everything to do with leading effectively at work. This research revealed the fact that love of work results in doing work effectively. This implies that leaders who love their work learn to lead effectively.

In summary, leadership is love and love is leadership. This implies that the love of work by leaders results in them doing work effectively and that leaders who love their work tend to lead effectively.

7.2.8.1.3 Loving themselves

One of the ways in which spiritual intelligence can be translated into the practical concerns for leadership in the workplace was the expression of the leaders loving themselves. This was clearly articulated by a participant in the current study in the following extract from Lwazi: “Spiritually intelligent leaders love themselves, with whom they are with and what they do.” This concurs with what Fromm (1985) expressed that “an attitude of love towards themselves will be found in all those who are capable of loving others” (p. 46). This suggests that leaders who are capable of loving themselves will have the same capacity for loving others. Fromm (1985)

further expressed the idea from the Biblical perspective that “Love thy neighbour as thyself”, which according to him implies that respect for one’s own integrity and uniqueness, love for and understanding of one’s own self cannot be separated from respect and love of one’s own self, cannot be separated” (p. 46). In contrast, Freud’s view of loving oneself is the opposite of Fromm’s view. It is understood as bad and selfish, and loving oneself as the manifestation of libido towards oneself is narcissism (Fromm, 1985).

In summary, leaders’ love of themselves is one of the ways in which spiritual intelligence can be translated into the practical concerns for leadership in the workplace. Leaders who are capable of loving themselves will have the same capacity to love others.

7.2.8.1.4 Loving as experiencing a sense of meaning and significance

The current research indicates that **loving as experiencing a sense of meaning and significance** is one of the qualities of the spiritually intelligent leader. Participants viewed the expression of love by spiritually intelligent leaders as resulting in experiencing a sense of meaning and feelings of significance. This was evident in the extract from S’bongile who said: “It’s because I love people and that always makes me feel a deep sense of significance in life. It makes me experience meaning to live. Loving my people helps them to be creative and innovative. This was the characteristic of a spiritually intelligent leader”. This research finding implies that there is a relationship between leadership and love, which is consistent with the extract from the literature by Autry (1991) where he stated that “Good management is largely a matter of love. Or if you’re uncomfortable with that word, call it caring, because proper management involves caring for people, not manipulating them” (p.

17).

The above-stated thematic extracts from Nhlanhla resonate well with Caldwell's and Dixon's (2010) definition of love as "the unconditional acts of respect, caring and kindness that communicate the worth of others and that promote their welfare, growth, and wholeness" (p. 93).

In summary, the findings in this research viewed love as the primary tenet of leadership. Love is viewed as the capacity of a leader to sacrifice personal desires and ambitions in favour of what benefits others. This implies that leaders express selfless love that is passionately committed to the well-being of others. It is the expression of love by the leaders that results in them experiencing a sense of meaning and feeling of significance in life.

7.2.8.2 Teachability

Another thematic sub-category that emerged from this study was the notion that teachability is one of the ways in which spiritual intelligence is translated into practical concerns for leadership. The following comment was made by a participant who attests to the above-mentioned view that teachability is a requirement for effective leadership. This implies that the leader acknowledge that he or she does not know everything. It is a spiritual principle through which spiritual intelligence could be practiced in the workplace. This resonates with Covey's (1999) understanding of teachability as "operating with the assumption that you do not have all the answers, all with insights, and valuing the different viewpoints, judgements, and experiences followers may have".

Teachability was further understood by Lwazi as the willingness of a leader to learn

continuously continuous learning is believed to bring relevance to the leadership style the leader chooses suggesting that what leaders learn after they know it all is what counts. This view was further articulated by Nhlanhla who demonstrated that the acknowledgement by leaders of their mistakes is an opportunity for them to learn. The following comment was therefore made by Nhlanhla to attest to the above-mentioned statement: “A leader who acknowledges his or her mistakes creates an opportunity for him or herself to learn.” This resonates with Maxwell’s (2013) understanding of teachability as “possessing the intentional attitude and behaviour to keep learning and growing throughout life” (p.109).

In summary, teachability is one of the ways in which spiritual intelligence is translated into practical concerns for leadership. It is the requirement for effective leadership. Teachability was further understood in this study as a willingness of a leader to learn continuously as continuous learning brings relevance to the leadership.

7.2.8.3 Addressing and solving problems

A further thematic sub-category that emerged from this study was the notion of the manner in which leaders address and solve organisational problems. This implied that the spirituality of a leader helps the leader to make a good judgement when addressing organisational problems. The comment made by Siyabonga corroborates the notion that when leaders are dealing with problems in the organisation, their judgement as a leader counts for a great deal. They must strive to bring judgement which will benefit them in the expense of people and organisation. That is when a leader will employ spirituality in making good judgements. The current research finding is consistent with the existing literature by Gardner and Stough’s (2001)

contention that emotional intelligence enhances leaders' ability to get solutions for the problems and to tackle issues and opportunities facing by them.

A similar view was expressed by Sandile who said that addressing and solving problems is one of the ways in which spiritual intelligence could be translated into practical concerns for leadership in the workplace. The present research revealed that if leaders could understand and demonstrate spirituality in the workplace, many of the said workplace problems would be solved. The applications of spiritually intelligent principles are helpful in solving problems in the workplace. The findings were consistent with the literature extract in which Zohar and Marshall (2004) express their view that:

“SQ is needed for times of crises, when our habitual attitudes fail us, and sometimes something new and creative is needed” (p.115). This was further explained by Emmons (1999) as: “problem solving is the sine qua none of effective coping, as effective coping entails the implementation of problem-solving skills” (p.166).”

In summary, addressing and solving problems is one of the ways in which spiritual intelligence is translated into practical concerns for leadership. The current research shows that spirituality of leaders is helpful in making good judgements.

7.2.8.4 *Forgiving and seeking forgiveness*

The current research acknowledged forgiveness as a noble quality of spiritually intelligent leadership. This was apparent in Lerato's response that forgiveness is one of the primary principles of spirituality and of spiritually intelligent leaders. This was evident in the following extract from Lerato: “Forgiving is a must have for effective leadership. It is also one of the Biblical principles. These can be

demonstrated well at the workplace by seeking forgiveness and forgiving others. To me, forgiveness is a fundamental principle of spirituality and spiritually intelligent leadership.” The above extract is consistent with Peterson and Seligman’s (2004) opinion that spirituality is empirically linked to a range of human virtues, including forgiveness, kindness, and compassion. Forgiving is about releasing the grip of the grudge (Manby, 2012).

A response in line with this view by S'busiso was that the exercise of forgiveness benefits the one who forgives more than the one who is forgiven. This is evident in the extract below: “What I like about forgiving another person is that I am the one who benefits in the process. It might sound easy, but it is not easy. It is something one learns. Again, forgiveness tends to strengthen relationships. I always feel relieved after I forgive. I also believe that it requires the wisdom of a leader to ask for forgiveness from others in order for the benefit from that.” The above extract implies that forgiveness benefits the forgiver far more than the person being forgiven. This will only be realised when a leader manages the forgiveness well. The above extract is consistent with Enright’s (2001) argument that forgiveness benefits the forgiver far more than the person being forgiven. This research partially disagrees with Enright’s view in that the benefit will be enjoyed by both. This will only be realised when a leader manages the forgiveness well. According to Caldwell and Dixon (2010), forgiving others frees them from the burden of past mistakes and grants the opportunity to begin anew.

Siyabonga further viewed **forgiveness as the spiritual exercise to pursue peace with man**. This was evident from the quotation he took from the Bible: “Spiritually intelligent leaders pursue peace with all men. The Bible says in Hebrews 12: 14-15

that you must pursue peace with all men.... See to it that no one comes short of the grace of God that no root of bitterness springing up causes trouble, and by it may be defiled. I always get encouraged by this scripture, not only encouraged, but also to take courage to pursue peace". The above extracts imply that the will to forgive and seek forgiveness and the will to pursue reconciliation by servant leaders may be a significant part of spiritual intelligent leadership. The above extracts are consistent with Greenleaf's (2002) view that the will to forgive and seek forgiveness, and the will to pursue reconciliation by servant leaders may be a significant part of developing the kind of wisdom, health, autonomy, and freedom.

Zweli responded that **forgiveness is the spiritual exercise to learn from one's mistakes**. This was evident in the following extract: "There is no one who is perfect here on earth. Forgiveness gives us another opportunity to rectify whatever wrongs we might have done. We all need forgiveness. That is why it is essential for leaders to continue cultivating the spirit of forgiveness in order that they can give that when needs do arise".

In summary, participants understand that the will to forgive and seek forgiveness is a spiritual trait that needs to be cultivated by leaders. One of the significant traits of human nature is the capacity to identify one's mistakes and search for meaningful help. This research embraces the fact that spirituality allows people to make good judgements by employing forgiveness, kindness and compassion towards others and self.

7.2.8.5 Patience

The current research recorded the view that patience is the underpinning of the

spiritually intelligent leader. This is evident in the extract below: “Every time when I exercise patience with my co-workers, the end results are always better. I always remind myself that I am working with people, not machines. It is a requirement to always exercise patience with them. As leaders sometimes we fail to arrive at the point where people around us are always exercising patience with us. We sometimes deceive ourselves that as leaders we are always right”, Zweli. This implies that leadership is about people and not machines, so patience is viewed as the greatest quality of effective leadership. This is consistent with Campbell’s (1997) view that patience and persistence are essential twins for getting things done. According to him, it takes time, time for leadership, and time for change.

In summary, the current research indicated that patience underpins good leadership. Leadership is about people and not machines, so patience is viewed as the greatest quality of effective leadership.

7.2.8.6 Control of the soul

The current research recorded the view that spiritual intelligence is about exercising control over the following two dimensions of the soul: self-control over one’s thoughts and self-control over one’s emotions.

7.2.8.6.1 Self-control over one’s thoughts

The current research revealed the view that self-control over one’s thoughts is one of the spiritual intelligent practices that successful leaders exercise. This is evident in the extract below: “I mastered control over my mind. My spirituality helps me not to entertain whatever enters into my mind. It helps me to take full control of my mind. I personally believe that is what distinguishes my leadership style from others.”

The first step towards leadership success is being in the right frame of mind. The current research indicated that self-control over one's thoughts which involves entertaining only those thoughts that are acceptable to God is one of the spiritual practices successful leaders exercise. This is evident in the extract from S'busiso's response: "The Bible says in Romans 12: 2: Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. Entertaining only those thoughts that are acceptable to God, works well for me in leading people. That makes me to enjoy leading people."

7.2.8.6.2 Self-control over one's emotions

The current research also indicated that self-control over one's emotions is one of the spiritually intelligent leaders' exercise in self control over their behaviour. "I do not allow my emotions to control my behaviour. Spiritually intelligent leader are expected to restrain themselves from losing control over their emotions." The above extract holds that spiritually intelligent leaders exercise control over their emotions. According to this research, exercising control implies that spiritually intelligent leaders are knowledgeable of their emotions and are able to use them constructively to regulate their behaviour.

The current research suggests that spiritually intelligent leaders' ability to exercise control over their emotions are exempted from negative emotions such as anger and sadness enabling them to make constructive decisions. This is consistent with Mayer's and Caruso's (2002) understanding that leaders who can use their feelings and their knowledge of them constructively will have certain advantages over those who cannot. This implies that the knowledge and constructive use of emotions are

the separator between effective leaders and ineffective leaders.

Ayanda concurs with S'thembiso's perspective on the control of the emotions by spiritually intelligent leaders within the context of decision making. This was evident in the extract from Ayanda that: "the decisions made by leaders are not influenced by negative emotions such as anger, sadness and others. That as a result enhances their problem solving abilities". According to Goleman (2002), "leaders with emotional self-control find ways to manage their disturbing emotions and impulses, and even to channel them in useful ways. A hallmark of self-control is the leader who stays calm and clear-headed under high stress or during a crisis- or who remains unflappable even when confronted by a trying situation" (p. 328), with which the above-mentioned extract resonates.

In conclusion, the current research presents the view that self-control over one's emotion is one of the spiritual practices successful leaders exercise. Spiritually intelligent leaders' exercise of self-control over their emotions is believed to enhance their problem solving abilities. Leaders' exercise of spiritual practices of self-control over their emotions enhances their ability to get solutions for the problems and to tackle issues and opportunities facing them.

7.2.8.7 *Instilling Hope*

According to Helland and Winston, (2005), hope is a positive motivational state that contributes to leaders and followers expending the requisite energy necessary to pursue and attain organisational goals. The current research suggests that instilling hope is one of the spiritual practices with the greatest influence in the organisation. This is evident in the extract from Nhlanhla that "hope fills me with energy when I am

exhausted, when my energy is all drained”. The above-mentioned extracts are consistent with the view expressed by Maxwell (2013) that hope fills us with energy. It keeps us going when times are tough. It gives us reason to live. This also echoes the view of Rath and Conchie (2009) that “hope gives followers something to look forward to, and it helps them to see a way through chaos and complexity. Knowing that things can and will be better in the future is a powerful motivator” (p.89).

The way Siyabonga described spiritually intelligent leaders as hopeful is evident in the following extract from his interview: “My level of spiritual intelligence determines the level of my hope. A leader with a high level of intelligence is hopeful, even in the midst of adversities”. According to Helland and Winston (2005) “like hope, leadership arises in relationship, dialogue regarding ultimate outcomes and action directed at attaining goals” (p. 43-44). They went on to say that within positive psychology hope is identified as an activating force that enables people, even when faced with the most overwhelming obstacles, to envision a promising future and to set and pursue goals (Helland & Winston, 2005). Furthermore, spirituality motivates, enables, empowers, and provides hope in the sense that a connectedness to ‘God’ or a higher consciousness has consistently been found by Fowler (1997) to engender hope and enhance the adaptive capacities of people with chronic illnesses and the elderly (Fowler, 1997).

In summary, the findings in this research revealed that being filled with hope is one of the spiritual practices of leaders that has the power to exert the greatest influence in the organisation. Hope is believed to instil energy in leaders and followers, permitting them to keep on an even keel in tough times.

7.3 Conclusion

A discussion of the findings of this study was offered in this chapter. These findings from the leaders on the contribution of spiritual intelligence to leadership in the public sector provided an understanding of leadership from a broader perspective. The beginning of leadership is learning to lead oneself before leading others. Leading others involves the mechanisms of interpersonal influence a leader has upon others. Leading together is a collective relationship wherein leaders undertake leadership together with others. The above cannot be achieved without acquisition of spiritual intelligence skills. The next chapter discusses the conclusion and recommendations.

Chapter 8

Conclusion and Recommendations

8.1 Introduction

This chapter considers the results obtained in this study and generated from the raw material in Chapter 6. The aims are revisited (8.2) and discussed, as well as the conclusions from the literature reviews, conclusions from the study; contribution from the study; the limitations of the research as well as suggestions for further research and conclusions.

8.2 Aims Revisited

The overall aim of this research was to explore the contribution spiritual intelligence makes to leadership in an effort to encourage further debates about the legitimacy of spiritual intelligence in the workplace discourse.

8.2.1 The specific aims of the literature study were as follows:

Aim 1.1: Review the research on spiritual intelligence.

This aim was achieved after relevant literature was reviewed. The construct of spiritual intelligence was explored in Chapter 3.

Aim 1.2: Review the research on leadership.

This aim was achieved after relevant literature was reviewed. The construct of leadership from different frameworks was explored in Chapter 2.

Aim 1.3: Review the research on the link between spiritual intelligence and leadership.

This aim was achieved after the link between spiritual intelligence and leadership was explored in Chapter 3.

Aim 1.4: Explore the eco-systemic model of spiritual intelligence and leadership.

This aim was achieved after exploring the eco-systemic model of spiritual intelligence and leadership in Chapter 4.

8.2.2 The specific aims of the theoretical investigation were as follows:

Aim 2.1: Conceptualise spiritual intelligence

In Chapter 4, this aim was achieved when exploring the aspects of ecological theory related to spiritual intelligence, which was discussed in Chapter 3.

Aim 2.2: Conceptualise leadership

This aim was achieved after exploring the ecological theory of spiritual intelligence and leadership in Chapter 2.

Aim 2.3: Gain an understanding of the relationship between spiritual intelligence and leadership.

This aim was achieved after exploring the ecological theory of spiritual intelligence and leadership in Chapters 2 and 3.

8.3 Conclusions from the Literature Review

The conclusions drawn in Chapter 2 of this research were presented as a summary of the literature related to leadership. I also provided a summary of the literature review on spiritual intelligence in Chapter 3. The theoretical framework informing this research as discussed in Chapter 4 was also summarised.

8.3.1 Summary of leadership literature review

In reviewing relevant literature on leadership, research has shown that the construct of leadership is still one of the most controversial subjects (Smit & Cronje, 2002; Wood & West, 2010). Even though the literature on leadership that we explored is vast, I still hold that it is not always helpful. The extensive amount of literature on leadership seems traditional and not relevant to the present era. Golden-Biddle and Greenwood (2000), argue that literature on the traditional approach to understanding leadership is believed to be lacking depth, and is limited in scope. The literature review has shown that traditional levels of leadership are neglected or only passively address the internal components of leaders (Howell & Avolio, 1993). It became apparent that much of the discourse on leadership focused on leadership of others and the organisation, overlooking the internal and spiritual components of leaders. This implies that traditional perspectives put little focus on the leadership of self. This was apparent in the conceptualisation of leadership as a process of directing the behaviour of others towards the accomplishment of certain objectives that is, translating plans into reality (Smit & Cronje, 2002). In addition, Yukl (2010) defined leadership as a process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives. Leadership is a function of knowing yourself, having a vision that is well communicated, building trust among colleagues, and taking effective action to realise your own leadership potential (Bennis, & Nanus, 1985). This implies that leadership is the function of self and the organisation as a whole, and focused specifically on the integral component of leadership.

The literature also revealed a more holistic and all-inclusive approach to leadership. This became apparent in the literature that describes the ecological perspectives that conceptualise leadership as a more comprehensive view of leadership by connecting traditional and contemporary theories of leadership to a meaningful domain of spirituality (Sanders, et al, 2003). According to Van der Walt et al, (2006), the reason for this shift in perspective is fundamental because it is changing the purpose of work and the nature of relationships in the organisational context.

Literature has discovered that in order to truly understand the notion of leadership, we must focus on the internal development of the leader (Kouzes & Posner, 1999). Furthermore, Pargament and Park (1995) suggested that a core component of internal development is spirituality. Thompson (2000) posits that hierarchical levels of spirituality (namely, consciousness, moral character and faith) are associated with hierarchical levels of the desired leadership accomplishments, which in this case are transactional, transformational and transcendental leadership. It was further discovered in the literature that transactional, transformational, and transcendental leadership may be viewed as encompassing a nested hierarchy, with transcendental leadership incorporating and transcending the other leadership theories (Hui-O-Liu, 2008). Furthermore, Sanders, et al, (2003), argued that this nested hierarchy reflects various dimensions of leadership orientation, ranging from managerial control to spiritual holism, from low to high internal locus of control, and from the leader's low spirituality to the leader's high spirituality.

The literature review revealed the following misconceptions associated with leadership:

- Leadership is a position at the top of the organisation. To say that

leadership is a position is a misconception. One needs no position at the top of the organisation to be a leader (Sharma, 2010; Carnegie, 2009). According to Maxwell (2011), it is not the position that makes the leader, it is the leader that makes the position.

- The second misconception revealed by the literature review is to say that leaders are born and not made. According to Carnegie (2009), leadership, like any other skill, is not something one is born with, it must be learned. According to him, if one wants to be a good leader, one has got to be a good learner.
- To say that if one gets to the top, then one will learn to lead. If you want to be a successful leader, learn to lead before you have a leadership position (Maxwell, 2005).
- Leadership is about power. This misconception about leadership is what the research calls the absolute power myth. People believe that if they were on top, then people would follow them (Maxwell, 2002; Kalungu-Banda, (2008).

In reviewing the relevant literature on leadership, research uncovered the following differences between leadership and management:

Table 8.1 Differences between leadership and management

Areas	Manager	Leader
Perspective	Future (Halan, 2005).	Today, at best tomorrow (Halan, 2005).
Focus	Non-behavioural aspects - systematic selection of goals and objectives, the development of strategies to achieve these goals, the design of the organisation and the control of the activities required to attain the goals (Smit & Cronje, 2002)	Behavioural aspect - energising people to change what needs to be changed and to steer the organisation in a certain direction (Smit & Cronje, 2002)
Function	Provide order and consistency to organisations (Northouse, 1997)	Produce change and movement (Northouse, 1997).
Activities of planning and budgeting	Establishing detailed agendas, setting timetables from several months to a few years, and allocating the necessary resources to meet organisational objectives (Northouse, 1997).	Directing setting, clarifying big picture, building a vision that is often long term, and setting strategy to create needed organisational changes (Northouse, 1997; Bennis, 1992; Kotter, 1990).
Organising and staffing	Placing people in the right jobs, and developing rules and procedures for how work is to be performed (Northouse, 1997); that is, to do the right things (Kotter, 1990).	Communicating a vision to employees, invoking their commitment, and working with them in fulfilling the organisation's mission (Northouse, 1997; Bennis, 1992), that is, do things right (Kotter, 1990)
Control and problem solving	Developing incentive systems to motivate the workforce, problem solving, monitoring progress toward performance objectives, and taking corrective action when performance is off track (Northouse, 1997).	Motivating and inspiring individuals, empowering them, and energising them to satisfy their unmet needs (Northouse, 1997).

The following components of leadership were also discussed:

- Power is related to leadership because it is part of the process of influence.
- Authority is the right to command or to give orders. It includes the right to take action to compel the performance of duties and to punish default or negligence.
- Delegation is the assignment of authority to another person to carry out specific duties. It allows an employee to make decisions. Delegation should not be confused with participation. In participative decision making, there is a sharing of authority. In delegation, employees make decisions on their own.

In reviewing the relevant literature on the theories of leadership, research has shown that much of the discourse on leadership has focused almost exclusively on leadership of others and occasionally on the leadership of the organisation as a whole, yet little has focused specifically on perhaps the most integral component of leadership: leadership of self. The theories of leadership are summarised in a tabular form, with the name of the theory, year of establishment, authorities, and major tenets forming part of the table:

Table 8.2 Tabular summary of the theories of leadership

Leadership theory	Year of establishment	Authorities	Major Tenets
The Great Man Theory	1860s	Herbert Spencer	Leaders are exceptional people, born with innate qualities, destined to lead. Leadership was thought of as a concept which is primarily male, military and Western (Bolden, Gosling, Marturano & Dennison, 2003).
Trait theories	1869-1930s	Thomas Carlyle Francis Galton Gardner (1989)	Leaders inherit certain qualities and traits that make them better suited to leadership- physical vitality and stamina, intelligence and action-oriented judgement, eagerness to accept responsibility, task competence, understanding of followers and their needs, skill in dealing with people, need for achievement, capacity to motivate people, courage and resolution, trustworthiness, decisiveness, self-confidence, assertiveness, adaptability/flexibility (Gardner, 1989).
Behaviour theories	1940s-1950s (WWII)	Kurt Lewin, Ronald Lipitt; Ralph White	The thrust of behavioural leadership theory was, according to Halan (2005), to focus on leader behaviour, instead of on personality traits (Kreitner & Kinicki, 2004).
Contingency or situational theories	1960s	Robert Tannenbaum Richard Schmidt Fred Fiedler Robert R Blake Jane S. Mouton	Contingency model theory believes that there could not be the only one best way to lead, different situations would demand different leadership styles (Halan, 2005).
Contemporary theories	1970s	Burns Bass	The contemporary theories reframe leadership as a dynamic and reciprocal process between people pursuing a common goal (Komives & Dugan, 2010). Burns advocated that a key responsibility for any positional leader was to develop followers into leaders themselves, making it clear that organizations needed to be leader full, not just leader led Burns (1978) <ul style="list-style-type: none"> • transactional • transformational • transcendental

8.3.2 Summary of spiritual intelligence literature review

In reviewing the relevant literature on spiritual intelligence, research has revealed that the nature of human intelligence has been an area of continuous scientific debate Cianciolo and Sternberg (2004) and as one of the most controversial and highly debated constructs in the field of psychological research. Some researchers such as Sir Francis Galton, James McKeen Cattell and Alfred Binet argued that the sum of human intelligence is best described as a single construct called IQ (Gregory, 2000).

In contrast, other scholars postulate that IQ accounts for just a small part of performance and that there is intelligence beyond a person's intelligence quotient (IQ) and emotional intelligence (EQ) they named that type of intelligence Spiritual Intelligence (SI) (Emmons, 1999; Zohar & Marshall, 2000). According to Wigglesworth (2012); "Spiritual intelligence is the central and most fundamental of all intelligences, because it becomes the source of guidance for others" (p.31).

The reviewed literature further described spiritual intelligence as the kind of intelligence that extends far beyond the cognitive capacities of rational intelligence and personal management benefits of emotional intelligence. It is viewed as a vehicle that carries a much more substantial meaning and its potential contribution to a more rounded understanding of humans, of the workplace and of the organisational reality in general (Hicks, 2003). It is the ability to behave with wisdom and compassion, while maintaining inner and outer peace, regardless of the situation (Wigglesworth, 2012).

In reviewing relevant literature on spiritual intelligence, research revealed the

differences between spirituality and religion. Religion was described as an organised system of belief, practices, rituals, and symbols, while spirituality was a personal quest for understanding answers to ultimate questions about life, about meaning, and about relationship to the sacred or transcendent (Koenig et al., 2000). According to Schley (2008), the scientific studies of religion are characterised by measures of church attendance, amount of prayer, involvement in church-related activities, and are geared toward the assessment of affiliation rather than spirituality. Such measures have little overlap with measures of spirituality, which are driven by either affiliation or denominational ideals. The current conceptions of spirituality place an emphasis on value-systems and community building, without reducing the experience of transcendence and connectedness to individual adherence to a given religious denomination. Arguably, spirituality does not necessarily imply any religious affiliation or religiousness in general.

The history of human intelligence that is best described as a single construct can be traced from the late 1800's when Francis Galton and J. McKeen Cattell both believed that intelligence was underwritten by keen sensory abilities (Gregory, 2000). In 1904 Charles Spearman argued intelligence as a general ability which involves the education of relations and correlation. He helped in the invention of factor analysis to aid in his investigations into the nature of intelligence. Louis Thurstone offered a differing theory of intelligence to that of Charles Spearman. Instead of viewing intelligence as a single general ability, he argued that intelligence consists of the following seven group factors: verbal comprehension, reasoning, perceptual speed, numerical ability, word fluency, associative memory, and spatial visualisation (Gregory, 2000). Raymond Cattell argued that intelligence is largely determined by

genetics (Horn, 2000).

Some scholars have also argued that the sum of human intelligence can be best described by using multiple constructs to describe intelligence. One of those authorities is Howard Gardner (1993) who proposed the theory of multiple intelligences. To him, intelligence is not described as one single entity, but as a seven independent primary intelligence: linguistic, logical-mathematical, musical, bodily-kinaesthetic, spatial, intrapersonal, and interpersonal intelligences.

Some scholars also argued that multiple intelligences must include knowing and managing one's emotions. Research has revealed that Wayne Payne (1985) was the first person to coin the term emotional intelligence. It was later proposed by Salovey and Mayer (1990) as a social intelligence within Gardner's framework. Emotional intelligence was later expanded and applied to business by Goleman (1995). According to his work, emotional intelligence consists of the abilities such as being able to motivate oneself and persist in the face of frustrations; to control impulse and delay gratification; to regulate one's moods and keep distress from swamping the ability to think; to empathise, and to hope. The reviewed literature further identified the following main areas of intelligence: knowing one's emotions, managing emotions, motivating oneself, recognising emotions in others, and handling relationships (Pal, Pal & Tourani, 2004).

The reviewed literature further described the association between spiritual intelligence and the brain. This may be traced from Zohar and Marshall's (2000b) research which revealed the scientific evidence that human brains carry the capacity for developing and deploying three forms of intelligence- rational (IQ), emotional (EQ), and spiritual (SQ). Research indicated that the three facets of intelligence are

connected to three basic neural systems in the brain. The neurons in our brain are organised and built to carry on these three distinct tasks to meet three distinct types of human needs (Mark, 2006). According to Zohar and Marshall (2000a), this scientific evidence points to the existence of synchronous neural oscillations within human brains, which fill the function of integrating data, thoughts, and emotions across the whole brain.

Research also revealed that the development of spiritual Intelligence which is related to compassion and loving-kindness involves temporal integrative mechanisms and may induce short- and long-term neural changes in the brain (Lutz, Greischar, Rawlings, Ricard & Davidson, 2004). According to them, this higher integrating function allows humans to engage in complex choices about our directions in life and represents the source of our sense of meaning. Described by Zohar and Marshall (2000b) as the soul's intelligence, this brain function may well also be the neurobiological source of our consciousness. Other research revealed that the medial prefrontal cortex mediates human empathy using 6 spatially distinct activation clusters in the medial part of the frontal lobe dorsal to the inter-commissural plane (Seitz, Nickel, & Azari, 2006).

The reviewed literature further described the dimensions of intelligence. According to Zohar and Marshall (2000b), human beings possess three types of intelligence: rational intelligence (IQ), such as intelligence used to solve logical or strategic problems; emotional intelligence (EQ), which is the basic use of effective IQ; and spiritual intelligence (SI), which is the necessary foundation for the effective functioning of both IQ and EQ. Neither IQ nor EQ, separately or in combination, is enough to explain neither the full complexity of human intelligence nor the vast

richness of the human soul and imagination.

According to Wigglesworth (2012), human beings are born with the following four intelligences, with the exception of those who suffer from rare disorders: Physical Intelligence (PQ), Cognitive Intelligence (IQ), Emotional Intelligence (EQ) and Spiritual Intelligence (SQ). Physical Intelligence (PQ) is described as the first of the four intelligences that involves taking proper care of our bodies- from nutrition, exercise, and sleep to preventative medical care (Wigglesworth, 2012). Cognitive Intelligence (IQ) is the ability to think systematically, Emotional Intelligence (EQ) is defined as the ability to monitor one's own and other people's emotions, to discriminate between different emotions and label them appropriately and to use emotional information to guide thinking and behaviour Coleman, (2008); and Spiritual Intelligence "is the central and most fundamental of all the intelligence, because it becomes the source of guidance for the others" (p. 31). SQ allows human being to be creative, to change the rules and to alter situations. It allows us to play with the boundaries, to play an infinite game. SQ gives us our ability to discriminate. It gives us our moral sense, an ability to temper rigid rules with understanding and compassion, and an equal ability to see when compassion and understanding have their limits (Zohar & Marshall, 2000b). Spiritual intelligence is the awareness that the whole is greater than the sum of its parts, no matter how cherished a part might be (Noble, 2001).

The reviewed literature further holds that there is a relationship between spiritual and emotional intelligences. The connection is evident in Wigglesworth's (2012) modelling of the categories of spiritual intelligence on the work of Goleman and Boyatzis who pioneered the study of emotional intelligence. This implies that

spiritual intelligence is connected to cognitive intelligence, emotional intelligence, and physical intelligence.

The reviewed literature further described the importance of spiritual intelligence to human progress. This is evident in the modern theories of business leadership which discovered that empathic and compassionate interpersonal relationships, inspirational motivation, inner-directedness based on self-knowledge, discernment, articulation, and embodiment of values as well as the mobilisation of meaning are central for effective leadership (Kouzes & Posner, 2006; Sternberg, 2007). Spiritual intelligence reinforces critical systems and generates critical insights into the dynamics of life. By applying spiritual intelligence, we can begin to see connections and grasp the importance of certain practices in helping us get along in the world. For example, spiritual intelligence explains how aloneness without completeness leads to loneliness, how aloneness and completeness without compassion leads to arrogance and self-centeredness, and how aloneness with completeness and compassion leads to life renewing solitude (Schuller, 2005). According to Schuller (2005) spiritual intelligence is the reinforcing influence in a decision making process, guiding our choices, driving us toward greater integration of self, community, and life.

The postmodern man (and woman) is fully informed by all his (her) dimensions: intellectual, social, religious, physical, spiritual, and spiritual intelligence leverages all those dimensions that dimensionality for effectiveness. Postmodern humans finally understand that all knowledge is dynamic, just as paradigms are constantly emerging, they must be challenged for the truth they contain, since knowledge is individual and interpretative. All truth is a function to some extent on each person's cultural predilections and the synthesis that accompanies each separate and unique

experience of life. Spiritual intelligence perfectly reflects, and contributes to, such individual, dynamic thinking, even as it pushes inevitably toward integration of the self and community (Schuller, 2005).

Spiritual intelligence captures the reality of man's relationship with God. Highly individualised, dynamic, and evolutionary relationships that each of us has with God ultimately co-creates with God the way in which life unfolds. The post-modern man and woman in this sense generate the truth and reality of God's creation (Schuller, 2005). If we are willing to individually and collectively become more spiritually intelligent, we will gain the manner of insight, consciousness, and orientation toward integration that can indeed shift our cultural orientation away from the materialistic, competitive, command and control focus that accompanies sensate cognition, toward a more soulful, compassionate, egalitarian rule that is generated from an ideational approach (Schuller, 2005).

Truths of our universe are birthed out of the emerging thinking of our separate societies. We are bound together by a single application of cognition, in our current era, one that relies primarily on what we can touch, see, feel, or rationally prove through scientific induction or deduction. We are doomed to follow truths that flow out of a closed system. Spiritual intelligence can encourage us to employ an ever searching, ever questioning approach to life, which necessarily avoids the perils of getting trapped in closed systems dynamics (Mark, 2006).

Spiritual intelligence is about integration, integration of our complex dimensionality as humans, integration of our humanity with the divine source from which we came, integration of male and female perspective, integration of cultures and systems, and integration of individuals into community (Mark, 2006). Spiritual intelligence keeps

us open to the mystery and those aspects of inner unity called subjective well-being, wholeness, and the longing for communion with the Divine. Spiritual intelligence helps us hope for the best in hopeless situations, overcome feelings of alienation, fragmentation, and differentiation that in turn create in us hatred, prejudice, judgemental spirit, restlessness, loneliness, and an existential vacuum (Mark, 2006).

The reviewed literature further revealed that there is a connection between spiritual intelligence and leadership. Research has revealed that in order to truly understand the notion of leadership, we must focus on the internal development of the leader (Kouzes & Posner, 1999). Furthermore, Pargament and Park (1995), suggested that a core component of internal development is spirituality. Thompson (2000), posits that hierarchical levels of spirituality (consciousness, moral character and faith) are associated with hierarchical levels of the desired leadership accomplishments, which in this case are transactional, transformational and transcendental leadership.

According to Hui-O-Liu (2008), transactional, transformational, and transcendental leadership may be viewed as comprising a nested hierarchy, with transcendental leadership incorporating and transcending the other leadership theories. In addition, Sanders, et al. (2003), hold that this nested hierarchy reflects various dimensions of leadership orientation, ranging from managerial control to spiritual holism, from low to high internal locus of control, and from the leader's low spirituality to the leader's high spirituality. Research conducted by Howard et al., (2009), indicated that there is a link between spiritual intelligence and transformational leadership. Transformational leaders honour spirituality as part of the organisational development process (Miller & Nakagawa, 2002).

8.3.3 Summary of the theoretical framework

The ecological model is the theoretical framework that provided a lens through which my study was viewed. In reviewing relevant literature on the theoretical framework, the eco-systemic model is a broad system with three main divisions, namely; systems theory, ecological theory and cybernetics. As stated, the ecological theory provided the lens through which my study was viewed. In reviewing relevant literature, the ecological theory viewed a leader not as someone who is able to find what is wrong in the organisation and find ways to fix it as the traditional psychology would. Rather, a leader is someone who puts emphasis on the relationship among people rather than on the individual alone (Ferber, et al., 1972). It inherently recognises the complexity of the organisation (Hazy, & Lichtenstein, 2007) and the world within which leaders operate.

The reviewed literature revealed that the ecological theory challenges the traditional leadership which puts emphasis on specific traits that make leaders able to persist through great challenges to save their followers. Rather, the ecological theory embraces the fact that leadership is based on an open system perspective with open-loop feedback and on assumption that the leader is important beyond his or her ability to serve the needs of the organisation and its stakeholders (Harms & Leise, 2011).

The reviewed literature further revealed that ecological leadership has gained adherents because leaders not only need to fit the challenge and have social identities consistent with their followers, but must actively seek out opportunities to share authority, responsibility, accountability, and resources within an organisation (Wielkieicz & Stelzner, 2005). The key tenant of the ecological theory view of

leadership is to bring many individuals and groups to the forefront because these people have a special potential to help actualise the aspects of a vision. The leader remains as the keeper of the vision and overall direction of the organisation by using collaborative strategies (Harms & Leise, 2011).

8.4 Contribution

This research contributed to the following:

- This reviewed literature revealed that insufficient research on the contribution of spiritual intelligence on leadership (Schlechter, 2006) has been carried out. This study contributed to the fact that one contribution of spiritual intelligence on leadership within the South African context was done.
- The thematic category 'a commitment to God' was not noted in previous spiritual intelligence and leadership studies. This research however revealed that dedication of a person's life to God or a Higher power is the start of leadership.

This research also confirmed the following qualities of leaders who consider themselves to be spiritually intelligent:

- **Commitment-** a commitment to growing themselves, a commitment to growing others, and a commitment to growing together.
- **Honesty-** to be truthful to oneself and to deal with others fairly. To serve others and to loose the right to serve oneself.
- **Trust-** to understand and cultivate trust as one of the fundamental

spiritual practices in the workplace that enhances employee relationships, engagement and efficiency in the organisation.

- **Compassion-** compassion is one of the qualities of the spiritually intelligent leader that assists in making the right decisions.
- **Integrity-** Integrity is viewed as living up to one's word. It is considered to be of central importance to effective leadership.
- **Life purpose-** A commitment to a purposeful life is one of the qualities of the spiritually intelligent leader. This implies that this is man's pursuit for understanding answers to ultimate questions about life, and questions about the meaning of existence.

This research also contributed to the following views on spiritual practices in the workplace:

- **Love-** this study indicated that love forms the centre of leadership and that there is no effective leadership without love. Love is expressed as the experience of a sense of meaning and significance. The results revealed the following three categories of love:
- **Love of self-** this study indicated that loving oneself is the quality of a leader who is spiritually intelligent. It is the expression of love by leaders towards themselves that enables them to express the same love towards others, resulting in them experiencing a sense of meaning and feeling of significance in life.
- **Love of people-** the current research indicated that the love of people is one of the qualities of the spiritually intelligent leader. One participant

further included unconditional love by leaders towards others. The findings in this research also viewed love as the primary tenet of leadership. Love was understood as the capacity of a leader to sacrifice personal desires and ambitions in favour of what benefits others. Leaders express selfless love that is passionately committed to the well-being of others.

- **Love of work-** the findings in this research indicated that the love of work is one quality of leaders who are spiritually intelligent. The current research participants viewed leadership as love and love as leadership, and they indicated that leaders who love their work tend to lead effectively.
- **Teachability** is one of the ways in which spiritual intelligence is translated into practical concerns for leadership. It is the requirement for effective leadership. Teachability was further understood in this study as the willingness of a leader to learn continuously as continuous learning brings relevance in leadership.
- **Addressing and solving problems** -problem solving is one of the ways in which spiritual intelligence is translated into practice by leaders. The current research indicated that leaders who are spiritually intelligent are considered to make good judgements.
- **Forgiving and seeking forgiveness-** this research revealed that the will to forgive and seek forgiveness is a spiritual intelligence skill that needs to be cultivated by leaders. Spiritually intelligent leaders are capable of identifying their mistakes and searching for meaningful help

which embraces the fact that forgiveness allows people to make mistakes and learn from them.

- **Patience-** the current research indicated that patience is an underpinning of good leadership. Leadership is about people and not machines, so patience is considered to be the greatest quality for becoming effective leaders.
- **Control of the soul-** the current research indicated that spiritual intelligence is about exercising control over the following two dimensions of the soul: self-control over one's thoughts and self-control over one's emotions.
- **Self-control over one's thoughts-** self-control over one's thoughts was considered to be one of the spiritually intelligent practices that successful leaders exercise. Controlling ones thoughts involves entertaining only those thoughts that are acceptable to God.
- **Self-control over one's emotions-** self-control over one's emotions was considered to be one of the spiritual practices successful leaders exercise. The spiritual practice of self-control over their emotions enhances their ability to get solutions for the problems and to tackle issues and opportunities faced by them.
- **Instilling hope-** the ability to instil hope in followers by a leader was considered to be one of the spiritual practices that has the most influence in the organisation. Hope is believed to be filling leaders and followers with energy to keep going even in tough times.

8.5 Limitations

The following limitations were noted:

- I interviewed only ten public sector leaders and therefore generalisations can not be made.
- Some important data might have gone missing, owing to a lack of clear understanding of the concept of spiritual intelligence. As little research has been done on the contribution of spiritual intelligence on leadership in South Africa, little is presently known. Thus, literature and results stemming from the Western world had to be relied upon and applied to the South African context. It is hoped that this research will contribute towards filling the gap in local research to some degree.
- The present research acknowledges that the interview process might have been influenced by my physical appearance, tone of voice, wording of questions and my expectations about the participants' answers, based on their appearance and their living conditions.
- I uphold the fact that the use of an audio recorder allowed me to make a full recording of each interview without being distracted by detailed note keeping. However, this could have detracted from the intimacy of the encounter, with both me and the participants, in part, performing for the audio-recorder rather than really talking to each other or participants may be nervous, which may spoil or negatively influence the research results. It may have prevented us to immerse ourselves in the subject matter.

- The participants were relatively homogenous, principally with regard to their level of education, religion, education. I certainly believe that the inclusion of a more diverse sample of South Africans would have added significantly to how the contribution of spiritual intelligence emerged among public services leaders.
- Nevertheless, it is significant to note that regardless of their relative homogeneity, the participants in this study offered various definitions of spirituality, spiritual intelligence and leadership constructs.
- This implies that people's conceptualizations of spirituality, spiritual intelligence and leadership constructs might be influenced by a number of factors such as belief systems, cultural factors and socialisation.

8.6 Suggestions for Further Research

The following are suggestions for further research:

- This research acknowledges the fact that insufficient similar research has been carried out on the contribution of spiritual intelligence on leadership in the public sector, particularly in South Africa. I therefore suggest that more research should be conducted on the contribution of spiritual intelligence on leadership in the public sector in South Africa.
- Furthermore, the replications of the qualitative study with a larger group of leaders from the Public Sectors should be done.
- My study interviewed leaders solely from the Christian religious group. A replication of the qualitative study with cohorts of public sector

leaders from different religious groups may determine whether leaders from other contexts and different religious groups share similar experiences of spiritual intelligence.

8.7 Conclusion

In this study, the contribution of spiritual intelligence to leadership was discussed. The findings of my study revealed that spiritual intelligence contributes to leadership in the public sector according to the subjective views of the participants. This study revealed that there is an association between leadership and spirituality and spiritual intelligence according to the subjective views of the participants.

This study confirmed that internal, personal development is at the core of effective leadership and spiritual intelligence according to the subjective views of the participants.

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Appendix A: Interview Schedule

What is spirituality? In what way does your spirituality influence your work as a leader and vice versa?

What is your understanding on the construct `spirit`? How do you experience it at the work?

What is your understanding of the word spiritual intelligence? What kind of influence do spiritual intelligence has in you as a leader?

What is your understanding of word leadership?

What are the differences between religion and spirituality?

Describe the nature of the relationship between leadership and your spiritual journey?

Appendix B: Subject Information Sheet



Department of Psychology

PO Box 392, Unisa,

0003, South Africa

Dear Mr. Ramathe

My name is Gcina Elliot Kheswa, and I am conducting research for the purposes of obtaining a Doctoral Degree at the University of the South Africa. My area of focus is on the contribution spiritual intelligence might have on leadership in the public sector: towards integrative model.

Participation in this research will entail the executive managers, line managers and staff members of the Free State Department of Education. The respondents will be asked to complete the questionnaires for the purpose of this research. Participation is voluntary, and no person will be advantaged or disadvantaged in any way for choosing to participate or not participate in the study. All of your responses will be kept confidential, and no information that could identify you would be included in the research report. The completed questionnaire will not be seen by any person in this organisation at any time, and will only be processed by myself. You may refuse to answer any questions you would prefer not to, and you may choose to withdraw from the study at any point without any negative consequences for you. This research will contribute both to a larger body of knowledge on the contribution of spiritual intelligence on leadership.

If you choose to participate in the study please fill in your details on the consent form, and I will contact you within few weeks in order to discuss your participation. Alternatively, I can be contacted telephonically at 079 307 9590 or via e-mail at kheswge@unisa.ac.za or gcina2009@hotmail.com. Your participation in this study

would be greatly appreciated.

Kind Regards

.....

Kheswa Gcina (Mr)

Appendix C: Consent Form For Interview



Department of Psychology

PO Box 392, **Unisa**,

0003, South Africa

I _____ consent to participate in the

research as facilitated by G.E. Kheswa for his study on *the contribution of spiritual intelligence on leadership in the public sector: towards an integrative model*. I

understand that:

- Participation in this research is voluntary.
- That I may refuse to answer any questions I would prefer not to.
- I may withdraw from the study at any time.
- No information that may identify me will be included in the research report, and my responses will remain confidential.

Signed _____

Appendix D: Consent Form For Recording Interview

Department of Psychology

PO Box 392, Unisa,

0003, South Africa

I _____ consent to my interview by G.E.

Kheswa for his study the contribution of spiritual intelligence on leadership in the public sector: towards an integrative model. being tape-recorded. I understand that:

- The tapes and transcripts will not be seen or heard by any person in this organisation at any time, and will only be processed by the researcher.
- All tape recordings will be destroyed after the research is complete.
- No identifying information will be used in the transcripts or the research report.

Signed _____

Appendix E: Permission Letter

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 **education**
Department of
Education
FREE STATE PROVINCE

Enquiries: MC Khaba
Reference no.: 16/M/03 - 2011

Tel: 051 404 9278
Fax: 051 404 9274

2011-04- 14

Mr M.J. Mothebe
Director: Motheo Education District
Room 413
Jubilee Building
9301

Dear Mr Mothebe

NOTIFICATION OF A RESEARCH PROJECT IN YOUR DISTRICT

Please find attached copy of the letter giving **Mr Kheswa** permission to conduct research in all directorates of the FS Department of Education in the Motheo Education District, **Mr Kheswa** is a Lecturer at UNISA and is studying for the Doctoral Degree in Consulting & Industrial Psychology with the University of South Africa.

Yours sincerely


FR SELLO
DIRECTOR, STRATEGIC PLANNING, POLICY AND RESEARCH

Directorate: Strategic Planning, Policy & Research; Old CNA Building, Martland Street, Private Bag X20565, Bloemfontein, 9300 – Tel: 051 404 9287 / 9275; Fax: 051 404 9274 – E-mail: research@edu.fs.gov.za

www.fs.gov.za

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education

Department of
Education
FREE STATE PROVINCEEnquires: Khathe M
Reference: 18A/1/03 - 2011Tel: 051 404 9278
Fax: 051 404 9274
E-mail: research@edu.fs.gov.za

2011 - 04 - 14

MR G.E. KHESWA
111 Mokodumela
Thabong Village
WELKOM
9868

Dear Mr Kheswa

REGISTRATION OF RESEARCH PROJECT

1. This letter is in reply to your application for the registration of your research project.
2. Research topic: **The contribution of spiritual intelligence to leadership in the public sector - towards an integrated model.**
3. Your research project has been registered with the Free State Education Department.
4. Approval is granted under the following conditions:-
 - 4.1 The name of participants involved remains confidential.
 - 4.2 The questionnaires are completed and the interviews are conducted outside normal tuition time.
 - 4.3 This letter is shown to all participating persons.
 - 4.4 A bound copy of the report and a summary on a computer disc on this study is donated to the Free State Department of Education.
 - 4.5 Findings and recommendations are presented to relevant officials in the Department.
5. The costs relating to all the conditions mentioned above are your own responsibility.
6. **You are requested to confirm acceptance of the above conditions in writing to:**

**DIRECTOR: STRATEGIC PLANNING, POLICY AND RESEARCH,
CNA Building, Maitland Street - Private Bag X20565, BLOEMFONTEIN, 9301**

We wish you every success with your research.

Yours sincerely



F. SELLO
DIRECTOR: STRATEGIC PLANNING, POLICY AND RESEARCH

Directorate: Strategic Planning, Policy & Research - Private Bag X20565, Bloemfontein, 9300 - Room 301, Old CNA building,
Maitland Street, Bloemfontein 9300 - Tel: 051 404 50 / Fax: 051 447 7318 E-mail: quality@edu.fs.gov.za

Appendix F: Ethics Certification

UNISA 
university
of south africa
Department of Psychology
11-03-2013

ETHICAL CLEARANCE OF A RESEARCH PROJECT INVOLVING HUMAN PARTICIPANTS

Project: The contribution of spiritual intelligence to leadership in the public sector: towards an integrative model

Researcher: Mr. G E Kheswa

Supervisor: Dr. B C von Krosigk (Department of Psychology, Unisa)

The proposal was evaluated for adherence to appropriate standards in respect of ethics as required by the Psychology Department of Unisa. The application was approved by our Ethics Committee without any conditions.



Prof P Kruger
Department of Psychology
College of Human Sciences
University of South Africa

