Five-Fold Intelligences For Effective Leaders

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ABSTRACT

This research paper came as response to a plethora of corruption cases implicating senior officials in Southern African governments. Public media is awash with incidences of corruption in government departments and in the corridors of power. This is symptomatic of a serious bankruptcy in terms of spiritual capital among senior officials in governments. This research seeks to identify areas of intelligences that the Southern African leaders need for them to lead and manage government departments competently and ethically. It is practically impossible to instil ethical values to the junior staff members when those in the top echelons of the organogram are not ethical. The researcher has identified 5 intelligences that need to be an integral part in leadership development programmes.

The study started by conducting a literature review of relevant theories on different forms of intelligence. A qualitative research paradigm was adopted as a research methodology for this study. Data was collected through interviewing a sample of 50 senior managers within government and the responses were recorded and later transcribed for analysis. Five major themes came out of the research which showed that, in Southern Africa, senior managers in government are spiritually bankrupt and therefore lack a sustainable source of ethical values. The results also showed that most leaders were just average in terms of social and emotional intelligence. On intellectual and physical intelligence, the results depicted mastery of those intelligences. The researchers responded to the findings and conclusions by developing a Sikhosana Five-Fold Model which when used to develop

managers and leaders, will produce a new breed of managers who excel in management and leadership whilst at the same time holding high values of ethics.

KEYWORDS: spiritual intelligence, emotional intelligence, intellectual intelligence, physical intelligence, social intelligence.

INTRODUCTION

A business that succeeds and is sustainable needs to have a good capital base. On the leadership aspect, there are some forms of capital that are needed to ensure a leader is complete, competent and ethically sound. According to the findings of this research work, the completeness of a leader is achieved by having 5 intelligences which, for purposes of clarity will also be referred to as 5 forms of capital. Intellectual intelligence is known as intellectual capital. Social intelligence is known as social capital whilst emotional intelligence is explained as emotional capital. Physical intelligence is known as physical capital and finally spiritual intelligence is known as spiritual capital. When an organisation has run out of funds to an extent of not having capital for the day to day operations, accountants say the business is now bankrupt. From a leadership perspective, if a leader has a deficiency in one of the 5 intelligences, he or she is bankrupt in that intelligence. The study seeks to reveal areas of bankruptcy among leaders with a view to proposing a model that can assist in the leadership development process.

This research paper proposes a model that should be applied in leadership development programmes within Southern Africa, as a panacea to numerous corruption problems bedevilling African countries in general and Southern African countries in particular.

Public media is awash with a myriad of reported cases where senior government officials are involved in corrupt activities. Some of the officials that are implicated have good levels of education, impeccable work experiences and a wealth of knowledge but surprisingly, regardless of such meticulous career profiles, leaders exhibit a great deficiency which somehow

indicates an inadequacy of the current recruitment criteria or the leadership development programmes in place. The market is full of highly educated leaders and managers who are also highly skilled in syphoning organisational funds to their own pockets. There is a serious ethical problem that needs an urgent action on how the leaders are selected, groomed, developed and promoted.

This paper starts with literature review, where extant literature on intelligence has been interrogated. Definitions and relevant theoretical frameworks for multiple types of intelligence are discussed. The literature review will inform the discussions, conclusions and recommendations that will be done after the data is collected, collated, analysed and interpreted.

For this study, the research methodology employed is a qualitative research paradigm. The researcher prepared the participants for the interview, a process called "pre-tasking" according to Cooper and Schindler (2008:162-168). This was to ensure that the quality of the outcome is good and helps respondents in providing useful information. A sample of 50 senior managers within government were selected for this study. Interviews were carried out and data collected for analysis and discussions. The collected data was analysed, discussed and recommendations were made. It was concluded that the majority of leaders lack spiritual intelligence and as a result have a serious deficiency when it comes to ethics. Other forms of intelligence were considered and the results show that on Intelligence Quotient (IQ) and physical intelligence, the top officials fared well but on social intelligence and emotional intelligence, most leaders are average and on spiritual intelligence are totally bankrupt. The researcher proposes a model known as the Sikhosana Five-Fold Intelligence Model which when effectively implemented in governments and corporations, a new breed of leaders who are highly ethical will be witnessed.

Literature Review

Intelligence

Although intelligence is one of the most discussed subject areas, there is no standard definition of what exactly constitutes intelligence. Some scholars have suggested that intelligence is a single, general ability whilst other scholars believe that intelligence encompasses a range of aptitudes, skills, and talents.

Different and varying definitions have been proposed by various scholars over the years of research. While the definitions vary considerably from one scholar to the next, current conceptualisations tend to suggest that, intelligence is the capability to: learn from experience (*the acquisition, retention, and use of knowledge*), recognise problems (*to put knowledge to use, ability to identify problems in the environment that need to be addressed*) and solve problems (*ability to take what one has learnt to come up with a useful solution to a problem that one has noticed in the world around him or her*), posits Jaarsveld and Lachmann (2017). The scholars argue that intelligence embraces some different mental capabilities including logic, planning, quick assimilation of information, reasoning and problem-solving.

Intelligence is a reflecting of different mental capabilities including reasoning, logic, planning and problem-solving. Although the area of intelligence is one of the colossal and most broadly researched, it is also one of the subjects that generate the greatest controversy.

While theorists often have different opinions about the definition and causations of intelligence, research contained in extant literature, on intelligence, plays a remarkable role in many areas. These areas include decisions on how much funding should be given to educational programmes, screening job applicants through the use of IQ testing, and the use of testing to identify learners with learning disabilities who need additional academic help.

Historical Development of Intelligence

(Nicolas et. al, 2013) highlights that the term "intelligence quotient," or IQ, was first coined in the early 20th century by a German psychologist named William Stern. The IQ was explained to define the type of intelligence associated with assimilation and comprehension of information, retention of that information and the ability to apply the same information in solving problems. The same scholar posits that Alfred Binet, a psychologist, is credited as being the very first person to develop an intelligence tests to help the French government identify schoolchildren who needed extra academic assistance. Alfred Binet and Theodore Simon developed the first modern intelligent test in 1905. He is also credited of being the first to introduce the concept of mental age or a set of abilities that children of a certain age possess.

From the time that Alfred Binet developed an intelligence test for children, intelligence testing has risen to a level, where the tool has led to developing many other tests of skill and aptitude. Nevertheless, it continues to spur a lot of debate and controversy over the use of such testing as such testing has weaknesses of cultural biases that may be involved, influences on intelligence, and even the very way intelligence is defined.

Theoretical Foundations of Intelligence

Many researchers have proposed a plethora of theories to articulate the nature of intelligence. Highlighted hereunder are some of such theories.

General Intelligence

The concept known as general intelligence or the "g" factor is attributed to Charles Spearman (1863-1945), a British psychologist. Spearman applied a technique known as factor analysis to conduct an examination of some mental aptitude tests and concluded that scores on these tests were outstandingly similar. On the people subject under the tests, those who did well on one cognitive test tended to do well on other tests, while those who performed dismally and scored badly on a given test tended to score badly

on other tests. Spearman (1904) posited that intelligence is a general cognitive endowment that can be quantified and expressed in numbers or numerically.

Primary Mental Abilities

Thurstone (1938) posited a contrasting theory of intelligence. Instead of picturing intelligence as a single, general ability, Thurston's theory viewed intelligence as a set of seven different primary mental abilities. The seven primary mental abilities offered are associative memory (*the ability to momorise and recall*), numerical ability (*the ability to solve arithmetic problems*), perceptual speed (*the ability to see differences and similarities among objects*), reasoning (the ability to find rules), spatial visualisation (the ability to visualise relationships, verbal comprehension (the ability to define and understand words), word fluency (the ability to produce words rapidly).

Theory of Multiple Intelligences

Howard Gardner is credited with pioneering the theory of multiple intelligences. Gardner (2011) argued that the traditional idea of intelligence which is based on IQ testing, was inadequate and fell short in accurately depicting a person's abilities. His theory posited eight different intelligences that are hinged on skills and abilities that are valued in different cultures. The eight different intelligences are : bodily-kinesthetic intelligence (*the ability to control your body movements and to handle objects skilfully*), interpersonal intelligence (*the capacity to detect and respond appropriately to the specific moods, personal motivations, and aspirations of others*), intrapersonal intelligence (*the capacity to be self-aware and in tune with inner feelings, values, beliefs and thinking processes*), logical-mathematical intelligence (*the ability to think conceptually and abstractly and the capacity to discern logical or numerical patterns*), musical intelligence (*the ability to produce and appreciate rhythm; pitch and timbre*), naturalistic intelligence (*the ability to notice and classify plants, animals and other objects of nature*), Verbal-linguistic intelligence (*this type of intelligence is where one has highly developed verbal skills as well as being sensitive to sounds, their meanings and word rhythms*), visual-spatial intelligence (*the*

capacity to think in pictures and images; to visualise accurately and abstractly).

Gardner's 6th and 7th intelligences would later be merged into the study of "emotional intelligence." In his book *Intelligence Reframed*, 1999, Gardner offers that one might add a "philosophical intelligence" which would combine moral, spiritual, emotional, cosmic, transcendental and religious intelligences.

Triarchic Theory of Intelligence

Sternberg (1985) defined intelligence as "mental activity directed toward purposive adaptation to, selection, and shaping of real-world environments relevant to one's life." Although Robert Sternberg concurred with Gardner on the fact that intelligence is much broader than a single, general ability, he submitted that some of Gardner's types of intelligence are better viewed as individual talents. Sternberg suggested what he referred to as "successful intelligence," which involves three different factors, namely analytical intelligence (*ability to evaluate information and solve problems*), creative intelligence (*ability to come up with new ideas*) and practical intelligence (*ability to adapt to a changing environment*).

Emotional Intelligence

A major proponent of emotional intelligence, who popularized the term is "Emotion Intelligence" is Daniel Goleman who published his book titled Emotional Intelligence in 1995. Goleman, in this book, cites research at Bell Labs that studied star performers, and attempted to determine what distinguished them from more average performers. It came out that star performers possessed stronger relationship skills and personal networks compared to average performers. The Bell Labs study results were published in 1993 by Harvard Business Review. An interest in "Emotional Intelligence" or "EQ" was steered up and began in earnest. It became apparent that EQ is composed of a collection of skills. The skills that make up Emotional Intelligence have been elaborated on by Goleman and Boyatzis (2002) who grouped the Emotional Intelligence skills into four

quadrants as tabulated below.

SELF AWARENESS	OTHER AWARENESS
• Emotional self-awareness • Accurate self-assessment • Self-confidence	• Empathy • Organizational Awareness • Service Orientation
SELF MANAGEMENT	**RELATIONSHIP SKILLS**
• Emotional Self-Control • Transparency (honest / trustworthy) • Adaptability • Achievement Orientation • Initiative • Optimism	• Developing Others • Inspirational Leadership • Influence • Change Catalyst • Conflict Management • Teamwork & Collaboration

The research done by Goleman and Boyatzis (2002), reveals that Self-Awareness skills need to be developed first before developing other skills. This sequence makes sense as one cannot have emotional self-control unless he understands what he does when is angry. It is difficult to handle conflict with others when one does not fully understand oneself. It is almost impossible to understand others before one understands himself. The quadrants depicted above show in uncertain terms that emotional intelligence is a leadership competency that needs to be instilled into the lives of those in professional and leadership positions. The research on EQ leaves no element of doubt as to the importance of these skills in personal and business success.

Social Intelligence

According to Zautra (2015), social intelligence as a theory was first brought to the forefront by American psychologist Edward Thorndike in 1920. The definition proffered by Thorndike(1920) says "Social Intelligence is the ability to understand and manage men and women, boys and girls, to act wisely in human relations". Social Intelligence is the skill to proficiently navigating and negotiating extremely complex social relations and contexts.

Social Intelligence is very similar to what Gardner explained in the Gardner's Multiple Intelligences. Social Intelligence theory states that complex socialization involves areas such as romance, politics, quarrels, family relationships, collaboration, making-up, reciprocity and altruism. Explained in short, social intelligence gives human brains the ability to deal with complex social circumstances. Social Intelligence involves a set of skills that an individual learns over time.

Intellectual Intelligence or IQ, is largely what one is born with and genetics plays a major role. On the other hand, Social Intelligence, is a skill that is mostly learned over the years. It metamorphoses from experience with a variety of people and learning from failures and success in social situations. Social Intelligence is generally referred to as "tact,", or "street smarts" or "common sense".

Marks of Social Intelligence

Socially intelligent people exhibit certain signs, marks or traits that help them communicate and connect with others. Such traits displayed by the socially intelligent are:

- **Effective Listening:** A person who possesses social intelligence truly pays attention to what a person is saying. The other folks in the conversation walk away feeling like they were understood and that they made a connection.

- **Conversational Skills:** According to (Maloney et. al. 2020) conversational skills entail the ability to carry out a discussion with practically anybody. According to this scholar, the socially intelligent

are tactful, appropriate, humorous and sincere in these conversations, and they remember details about people that allow the dialogue to be more meaningful.

- **Reputation or Impressions Management:** Socially intelligent people consider the impression that they make on other people. Impressions Management is deemed to be one of the most complex elements of social intelligence. Reputation management requires a careful balance where an individual must thoughtfully create an impression on another person and at the same time still being authentic.

- **Lack of Arguing:** Someone with social intelligence understands that arguing or proving a point by making another person feel bad is not the way to go. They do not outright reject another person's ideas, but rather listen to them with an open mind—even when it is not an idea that they personally agree with.

- **Role Playing and Social Self-Efficacy**. The socially intelligent individual knows how to play a variety of social roles thus allowing him or her to feel comfortable with all characters and types of people. Consequentially, the socially intelligent person feels confident when dealing with societies and this is what psychologists call "social self-efficacy."

How to Develop Social Intelligence

There are people who are naturally endowed with gifts of social intelligence. Some individuals have to work hard to develop social intelligence, since to them, it does not come as a natural endowment. There are certain strategies which can help an individual to build skills of social intelligence and these are articulated as follows:

- **Pay close attention to what (and who) is around you.** Socially intelligent people are observant and pay attention to subtle social cues from those around them highlights (Graziano et. al. 2011). Upon realising that there is someone in one's life has better social skills, it is helpful to observe that person in order to establish how they interact with others.

- **Work on increasing your emotional intelligence.**

  Whilst emotional intelligence is similar to social intelligence, emotional intelligence is more about how one controls one's own emotions and how one emphathises with others. Emotional intelligence helps in that one will understand his emotions and how to regulate or govern such emotions. When one is now able to govern his own emotions, it becomes easier to then understand other people's emotions and regulate them. An individual with emotional intelligence can notice and govern negative feelings, such as anger or frustration in any given social setting posits (Qian et. al. 2017).

- **Respect cultural differences.** It is important to study other cultures in order to understand cultural differences. After understanding cultural differences then one needs to accept that different people with different cultures have certain ways of doing things and respecting those cultural differences creates harmony among people. Most people develop people skills from their families, friends and the communities that surround them. A socially intelligent person understands that different people have different approaches in life due to their upbringing and socialisation.

- **Practice active listening.** According to (Kawamichi et. al. 2015), social intelligence is developed by working on one's communication skills that requires active listening. The scholar advises that a conversation must not be interrupted but rather the person explaining must be allowed to speak until he or she finishes speaking. After the speaker has finished, then one should take time to ponder over what was being said and then respond. It is instructive to pay attention to inflections in what is being said and that provides clues to what they really mean.

- **Appreciate the important people in your life.** Socially intelligent individuals have profound relationships with important people around them. Such individuals also pay undivided attention to the emotions of their spouses, children, co-workers, friends and other peers. Ignoring

one's closest people in one's life is an indication that one is falling short on interpreting the cues on how to connect with them.

Spiritual Intelligence

Wigglesworth (2002) explained spiritual intelligence as the ability to deal with adversities and problems and even turn them into opportunities. This intelligence helps in copying with errors and problems and learning from them. On this context, the scholar argues that the extremity of our humanity will be specified in our vision and values thereby emphasising the need to have a vision and values if one has spiritual intelligence. Before articulating the vision and values, the author states that the person must have self-awareness.

On independency (courage), Wigglesworth (2002) described independency as a psychological term which means neither compatibility nor coordinating with community but having adequate brevity to act in contrast to common tradition, (independent of environment). On this aspect, the scholar emphasises possessing variability, which is coping with diversity, for example, paying attention to the different aspects of each person and striving to know these differences, and also appreciating these differences. The scholar further talks about holism, which is the ability to observe association between things and affairs: being enthusiastic about everything.

Spontaneity is another trait of spiritual intelligence that was explained by Wigglesmith (2002). This trait means acting according to our own vision and being accountable for those actions, and not acting based on fear and lust. The scholar further posits that spiritual intelligence is evidence by the ability to re-frame issues and thus observing phenomena in a broader context. The scholar further says, spiritual intelligence is proven by the ability to ask "why" thus asking fundamental questions and finding fundamental answers.

According to Zarei Matin (2011), Spiritual Intelligence consists of Internal knowledge, deep aspiration, self-recognition, synchronizing with nature and the world. Such spiritual intelligence according to the scholar is useful in

problem solving guided by inner conduct and using excellence styles. Such intelligence helps in reality acceptance and balances life alongside spirituality and has a holistic insight to see internal relations among all objects.

Amram (2005) states that spiritual intelligence is about focusing on the ultimate mean, awareness of the different intelligence levels and their growth and believing that life should be holy and precious. Further to this, the scholar believes in going beyond oneself and attachment to the greater whole.

Nazel (2004) explains Spiritual Intelligence as correctness, integrity, humility, kindness, generosity, endurance, resistance, sustainability and that Spiritual Intelligence tends to satisfy the needs of other people.

Spiritual Intelligence was viewed by Litchfield (1999) as an awareness of difference, surprise and metaphysical feeling and holiness, wisdom, foresight and the capability to listen (being silent and listening to the Divinity), being calm during turbulences, contradiction and suspicion and commitment, philanthropy and belief.

According to Emmons (2000), spiritual intelligence consists of excellence capacity (going beyond physical and material world and making them excellent), the capability to go from intelligence to spirituality, the capability to accompany practices, events and relations of daily life with a holy feeling, the capability to use spiritual resources to resolve life problems, the capacity to be involved in virtuous behaviour (generosity, gratefulness, humility and kindness).

Wigglesworth (2012) defined spiritual intelligence as the capability to behave with compassion and wisdom, while at the same time maintaining inner and outer tranquillity, regardless of the situation. The scholar researched 21 measurable "skills" or "competencies" that are components of spiritual intelligence. According to Wigglesworth (2012) these include things like "awareness of one's worldview," "complexity of inner thought," "awareness of interconnectedness of life," "keeping your Higher Self in charge," and "being a wise, upright and effective change agent" posits Wigglesworth (2012). Unlike

a myriad of spiritual teachings, that tend to seem mysterious or vague, these tangible skills can be learned through practice and developed through clearly-defined levels. The scholar further argues that Spiritual intelligence is critical for personal growth and authentic leadership. According to Wigglesworth (2012), "the community, family, global and business leaders of the future will be those who are quickest to recognize this fact and begin to measure and nourish the skills of spiritual intelligence in themselves and their organizations".

Abraham Maslow developed a hierarchy of needs which represents human needs at different stages of human development. Right at the bottom of his pyramid is Physiological needs, followed by Safety needs, followed by Love needs, followed by Self-Esteem and then Self Actualisation. Some years later, after developing this hierarchy of needs, Maslow came up with another need which he wanted to be on top of his hierarchy and this is Transcendence. Maslow (1976) describe transcendence as "a state of personal growth and development in which a person exceeds that which (s)he thought was possible in establishing connection with others, with the world, with nature, and with God". The scholar further described transcendence as the capacity to cross a previously unachieved and often unimagined personal boundary, frequently exceeding one's expectations and hopes. He further posited that those who achieve this transcendent level of personal development have risen above their previous state of being or existence and that such an achievement comes as a result of the ability to focus one's life on refining his or her awareness of values and outcomes that are personally fulfilling Maslow (1969).

Stephen R. Covey, a leadership expert wrote on seven habits of highly effective people. He later came up with an eights habit which he called finding one's voice and helping others to find theirs. Covey (2004) pointed out that "it is Spiritual Intelligence that activates one's conscience, the moral compass within that makes it possible to discern true principles". Further, the scholar highlighted that Spiritual Intelligence that activates one's Conscience, the moral law within, to discern true principles Covid (2004). The scholar posits

that as a compass is faithful in pointing northward, "true north" principles will always direct the way to higher moral ground (ibid). Covey et. al, (2003) submits that "The Spirit of man, the need that desires to leave a legacy, transforms the other needs into capacities for contribution".

Loehr and Tony (2001) referred to Spiritual Intelligence as Spiritual Capacity. In their Performance Pyramid, they start at the bottom with Physical Capacity, Followed by Emotional Capacity, then Mental Capacity and right on top Spiritual Capacity. The scholars highlight that most executives are wary of addressing the spiritual level of the performance pyramid in business settings, and understandably so. He scholars posit that the word "spiritual" prompts conflicting emotions and does not seem immediately relevant to high performance. To clarify the concept, the scholars explained the spiritual capacity as follows: "by spiritual capacity, we simply mean the energy that is unleashed by tapping into one's deepest values and defining a strong sense of purpose. This capacity, we have found, serves as sustenance in the face of adversity and as a powerful source of motivation, focus, determination, and resilience".

RESEARCH METHODOLOGY

This study adopted a qualitative research paradigm. Qualitative research provides insights which are drawn from the research in a natural situation, and aims to gain an in-depth understanding of a situation. The outcome of the qualitative interview depends very much on how much the researcher prepares the participants for the interview, a process called "pre-tasking" according to Cooper and Schindler (2008:162-168). Corbin and Strauss (2008:302), highlight that qualitative research has substance, gives insight, shows sensitivity, is unique and creative in conceptualisation, yet grounded in data. It is research that appeals and stimulates discussions and further research on the topic.

Conceptualisation entails having general ideas about a variable which has a part to play in one of the theories about human behaviour, organisational performance, or whatever it is that people are interested in, elaborates Lee and Lings (2008:150).

A paradigm is a philosophy comprising a belief system, world view or framework which guides research and practice in the field. According to Willis (2007:6), there are three generally accepted research paradigms: positivism, critical theory and interpretivism.

Lee and Lings (2008: 372) describe a paradigm as a set of practices or methods used, for example questions asked, phenomena examined and interpretation of results of a particular discipline or research. Qualitative research methods are used more frequently within the constructivist paradigm as they are presumed to be better suited to investigate the truth highlight Donaldson, Christie & Mark (2009:25). However, a phenomenological or qualitative research paradigm was used in this study.

Exploratory and descriptive design strategies were used in order to meet the aims and objectives of the study. Furthermore, an important characteristic of qualitative research is that the process is inductive in that researchers gather

data to build concepts, hypotheses or theories rather than deductively testing theories or hypotheses clarifies Merriam (2002:5).

THE INTERPRETIVE QUALITATIVE RESEARCH TYPE

This is the output of the interview participants and the interviewer or what transpires after an interview in qualitative research. In using qualitative

methodology to collect research data the researcher must not direct the respondent's answer through his/her tone of voice or rephrase the research question guides Goddard & Melville (2005:*49).*

The unstructured interviews enable the researcher to follow the unfolding events coming out of the interview and the participants are able to narrate the true picture of the situation being studied asserts Greef (2005:296). The researcher needs to be thoroughly prepared as he/she commences introducing the research project. Details of the methodology used requires to be noted and thorough consultation of the relevant literature on the research subject needs to be undertaken, experts, which include members of the university research committee, appointed research promoters who adhere to university regulations in manners stipulated for conducting research need to be consulted. The other most critical issue for research includes being very careful to pay attention to

Details (rigour), truthfulness and ethical considerations highlights Bowen (2005: 210-219).

The methodology used in this research involved use of the relevant literature, data collection through interviewing and observations on various senior managers within the public service. The researcher paid attention to details (rigour), truthfulness and ethical considerations while conducting this research.

RESEARCH QUESTIONS

The research questions sought to collect data that would provide answers on the extent of knowledge and application of 5 components of intelligence namely spiritual intelligence, emotional intelligence, social intelligence,

physical intelligence and rational intelligence generally known as intelligence quotient.

Q1: How much, if any, of spiritual intelligence, do top officials in the public sector exhibit in their day to day lives?

Q2: How much, if any, of emotional intelligence, do top officials in the public sector exhibit in their day to day lives?

Q3: Are they standards at the workplace to ensure people of a certain intelligence quotient (IQ) standard are recruited and promoted?

Q4: How much, if any, of social intelligence, do top officials in the public sector exhibit in their day to day lives?

Q5: How much, if any, of physical intelligence, do top officials in the public sector exhibit in their day to day lives?

Q6: With all the corruption cases being published in the public media, what does that tell in terms of ethical values among leaders in the public service?

RESEARCH DESIGN

Research design involves planning, preparations and execution of a research project. The design process covers all the issues from theoretical reading, methodology, empirical data gathering, analysis and the writing process. 'The research processes progress mostly through a circular process which involves revising and revisiting the original ideas and thoughts, revising plans, reading lists and rewriting the chapters' highlights Eriksson and Kovalainen (2008:35). According to Maxwell (2005), "research design involves activities of collecting, collating, analysing data, developing and modifying theory,

elaborating or refocusing the research questions, identifying and addressing validity threats".

In this study the research design covers a number of aspects. These include the selection of participants and inducting them into the research processes, introducing the participants to the interviews, undertaking the interview and obtaining feedback on the interviews for validity, and facilitating data collection in a recorded form using an audio-digital data recorder. The recorded transcripts were transcribed and the data interpreted, evaluated and analysed by the researcher.

SELECTION AND PROFILE OF PARTICIPANTS

In qualitative research purposive sampling is often applied. The process aims to enhance understanding of the selected people or groups as they are selected for a specific purpose, task or expertise in research. According to Devers & Frankel (2000:264-265), the researcher should be in a position to expound the use of purposive sampling to instil confidence and a sense of validity for the research findings. Purposive sampling is also called judgemental sampling. It comprises participants selected by the researcher based on their experience and knowledge of the particular research field.

Directors and chief directors within the government departments of South Africa were used in this study hence; the use of purposive sampling was paramount. Maxwell (2005:89) highlights the following four goals for purposive selections: receiving reliable representation; receiving data from the most relevant population for the study; deliberately examining theories that have started with or which have developed during the study process; establishing comparisons from different participants to further enlighten the research findings.

This study used purposive sampling and in two instances, snowball sampling. Snowball sampling is a referral situation whereby a selected participant refers the researcher to other participants who are also eligible to be participants in the study. In two instances in this study, the participants approached first offered to have colleagues included in the interview to complement each other in providing in-depth answers to the research questions. This was an opportunity that enhanced the credibility of the participants' contributions.

The participants in this research were senior government officials, at the level of directors and chief directors within the SADC region. According to Neuman (1997: 205), purposive sampling is based on the researcher's knowledge of the research area and the important opinion makers within that research area. The researcher, having conducted a lot of capacity building to boards and executives across Africa in general and SADC in particular, has knowledge of senior government officials in different countries and this enabled the researcher to approach a good number of such participants. There were 50 participants who were invited to participate in this study.

COLLECTION METHODS

INTERVIEWS

Data collection for this study was mainly through interviews with the selected respondents and in two instances there were referred participants. Unstructured questions (open-ended) were asked in order to elicit more information from the participants. In the two referral instances, the reasons were mainly to provide in-depth answers to the research questions. As highlighted by Greef (2005: 296), 'Unstructured interviews enabled the researcher to follow the unfolding events coming out of the interview and the participants are able to narrate the true picture of the situation being studied'.

In collecting data by means of interviews, the researcher should not direct or influence the respondent's answers through the tone of voice or the rephrasing of the research question points out Goddard and Melville (2005:49). The interviews were recorded using an audio-digital data recorder

and transcribed. During the interviews, the researcher jotted down the important points in order not to interrupt the interview process. Immediately after the interview, the researcher drafted the field notes from the points noted. The tools used for data collection in this study included: a questionnaire (using unstructured/open-ended questions), an audio-digital data recorder, pen and pencil (See Annexure 2 for an interview schedule). Each interview was scheduled to last between 30-50 minutes, but some lasted much longer. There were two interviews which were postponed from the original schedules, but the rescheduled interviews proceeded without incident.

RECORDING THE DATA

There are various means of recording data in a qualitative research project that may be utilised: taking notes; and using electronic devices such as a tape recorder, video recorder or digital voice recorder. The use of a digital voice recorder is ideal for data storage and retrieval in the computer. Lee and Lings (2008: 228) cites Bryman (2004), for the three ways of taking notes during interviews namely: mental notes, brief notes in the researcher's field note book that is done discreetly to avoid distracting the audience and a full field report to be done soon after the interviews. 'Researchers may use cameras, audio tape or video equipment to record the interviews and observations. Afterwards, the recorded materials are transcribed from audio-visual format into written text format. The original recordings are held as reference material that could be consulted, if necessary, for certification of the accuracy of the transcripts' highlights Ehigie & Ehigie (2005: 622).

TRANSCRIPTIONS

Transcription is an interpretive process from oral speech to written texts. According to Kvale and Brinkmann (2009:178) 'speech and written texts involve different language and cultural registers that is (translation from one form to another)'. Transcription is a transformational process, taking live conversation and changing this into a text format. However, 'transcripts are silent and static in that recording of the tone and emotive content of the verbal expression and the body language (gestures, facial expressions and posture) are absent' points out Barbour (2008:193).

Research Findings and Discussions

From the interviews carried out, there are a number of themes that emerged and these will be tabulated below:

THEMES	SUB-THEMES
Lack of Spiritual Intelligence	• Awareness of interconnectedness is non-existent • No knowledge on how to keep one's Higher self in charge. • No knowledge on the complexity of inner thought • No knowledge on how to apply wisdom on business and personal issues
Lack of Emotional Intelligence	• Poor Self-Awareness • Poor Self-Management • Low level of Others Awareness • Poor Relationship Skills
Mediocre Social Intelligence	• Lack of Effective Listening Skills • Lack of Conversational Skills • Lack of Impressions Management • Full of Arguing
Intelligence Quotient (IQ)	• This aspect of intelligence is well managed.
Physical Intelligence	• This aspect of intelligence is also well managed.

Figure 1. Themes and Sub-themes from the Research. Source : My own.

Discussions

Theme 1 – Lack of Spiritual Intelligence

On the question that sought to find out the cause of high levels of corruption in government departments, the responses from 90% of the respondents pointed to the fact that there are no ethical values embraced by the majority of people in high offices. The respondents indicated that the

awareness of interconnectedness is non-existent amongst most officials and that its importance is not understood. Further, it came out that most officials in high places do not apply issues of having one's Higher self being in charge of their decisions and their lives in general. The respondents further highlighted that the complexity of inner thought was a new area for the leaders in government departments and most of them are not acclimatized to the concept, let alone practicing it. Wisdom, a concept that is highly connected to issues of spiritual intelligence is also not fully possessed neither is it fully understood by the majority of leaders within governments.

Theme 2 – Lack of Emotional Intelligence

On the question that sought to find out whether senior managers in government are emotionally intelligent, 75% of the respondents felt that senior managers have attended a few courses on emotional intelligence and that they have some idea of what the concept is about, however they feel that when it comes to practising EQ, there is still a big gap between theoretical knowledge and practical implementation in management decisions. 15% of the sample that was interviewed believe there is little or no emotional intelligence at all whilst the 10% were indifferent. There was general indication from all respondents that emotional intelligence is still lacking and something needs to be done to ensure its fully practiced. The sub themes that emanated from the interviews are Self Awareness, Self Management, Awareness of Others and Relationship Skills.

On self awareness, it came out that most leaders do not fully understand themselves and therefore would also have difficulties in self management. Without self awareness, it becomes difficult to understand others and when one does not fully understand others, it becomes a challenge to have good relationship skills.

Theme 3 – Average Social Intelligence with room for improvement

On the question that sought to collect information on social intelligence, the respondents indicated that most senior officials in the government are average, when it comes to social intelligence. The field of social intelligence is about how individuals are able to understand and interact in different societal settings. There is a skills set required for social intelligence and these are: firstly an advanced and effective listening skills where one can listen without interrupting the speaker and using all forms of listening such as

hearing with ears, seeking with eyes, the body language and using gestures to confirm understanding of what the speaker is saying. Secondly, another very important skill in social intelligence is possession of conversation skills. These skills enable an individual to carry out a conversation with almost anyone regardless of whether they already know each other or they are meeting for the first time. The third skill needed in social intelligence is impressions management. A socially intelligent person is concerned with how others will view and interpret his behaviour. Before acting, this individual will firstly consider how the action might come across to others around him and what sort of impressions they will have. If the impressions they will have are negative, the socially intelligent individual will avoid such an action. The last, but not least, skill needed is the ability to live a life without arguing. Most arguments that people indulge in, are a sign of a serious lack of social intelligence.

Theme 4 – Intelligence Quotient (IQ)

Intelligence involves some different mental abilities including logic, reasoning, problem-solving, and planning. For years, the recruitment process has been modelled on screening interviewees on the basis of Intelligence Quotient (IQ). The IQ was mainly checked from qualifications and experience held by an individual. From the respondents that were interviewed, they indicated that this form of intelligence is well developed within the public service and many officials do excel in this type of intelligence.

Theme 5 – Physical Intelligence.

Physical Intelligence is the set of physical capacities that allows us to learn and to express our thoughts and feelings. These capacities are located in our physical bodies. They provide us with information through sensory channels, and this information then becomes the foundation for our cognitive and emotional development. From the respondents that participated in the research, there was almost a unanimous agreement on the fact that most senior managers were knowledgeable and doing well on this intelligence and is evidenced by the fact that most of them are members of gyms.

Recommendations

After analysing the research data, 5 major themes emerged along with other sub-themes some of which characterised the constraints / challenges experienced by senior managers within government departments. It is very clear from the results that there is a bankruptcy of spiritual capital on the part of the leaders in the government and the corridors of power. In response to this bankruptcy, the researcher has developed a model that can be applied to ensure that any leader in any organisation can perform at his highest level by applying five types of intelligences discussed above.

The conclusions arrived at, after analysing data, show that there is a need to introduce a new intelligence model that can be enforced through academia as well as through trainings, capacity building, coaching and mentoring. The model proposed is known as the Sikhosana Five-Fold Intelligence Model. The model is depicted below in the form of a hand that has fingers. The fingers represent each intelligence.

A hand is useful in many ways. It can be used to hold things using all the five fingers, it can be used to open doors that are closed or to close the doors that should not remain open. The hand, with its fingers can also be folded into a fist, should they be a need to fight. Within the domain of leadership, there are times when leaders should handle issues in the organisation. There are times when new avenues or new doors need to be opened and explored such as exploring new opportunities or markets. There are times when a defensive approach to be implemented such as risk management.

## Sikhosana Five-Fold Intelligence Model for Leaders and Managers
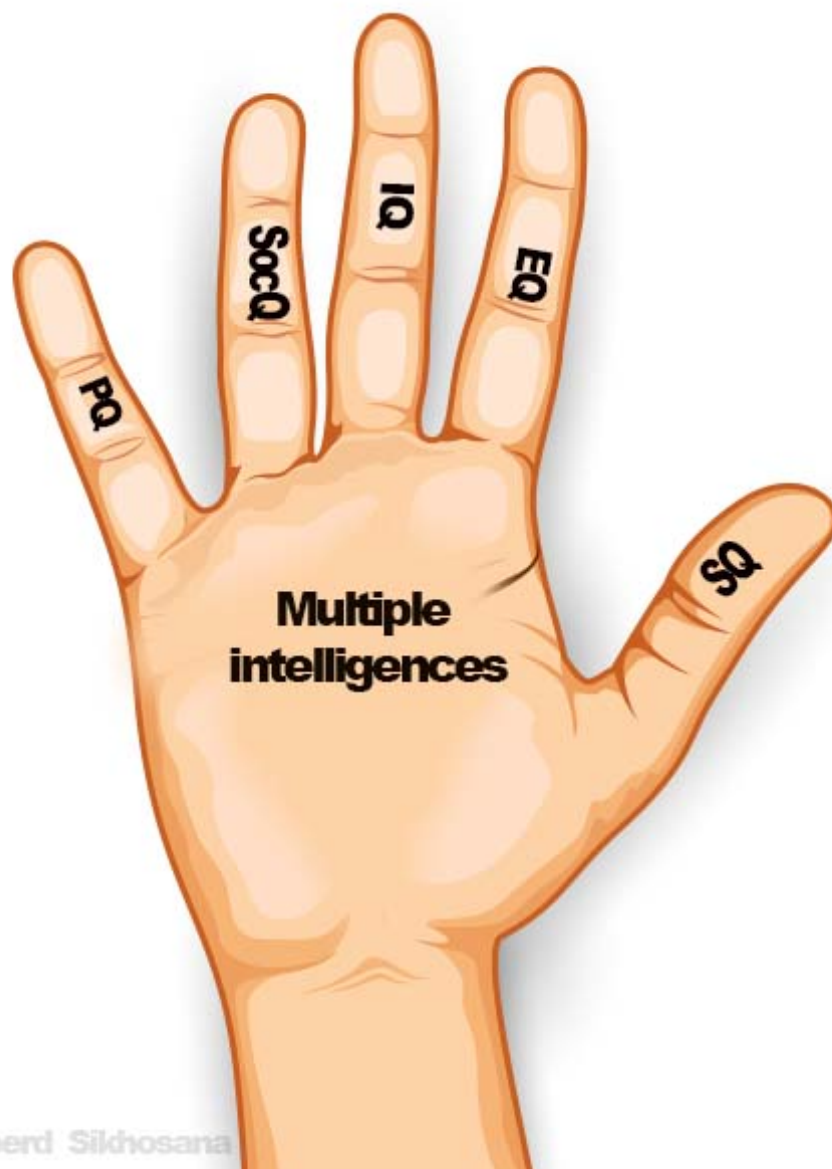
The Sikhosana Five-Fold Model consists of five intelligences that are represented by 5 fingers in a hand. The thumb (SQ) representing Spiritual Intelligence, the index/pointer finger (EQ) representing the emotional intelligence, the middle finger (IQ) representing Intelligence Quotient, the ring finger (SocQ)representing social intelligence and finally the small or pinky finger (PQ) representing physical intelligence .

- A leader who functions with all the 5 intelligences is a complete leader and runs his or her office with optimum competency at the same time balancing the performance with a high level of moral ethics as the model, through its spiritual intelligence component draws on a strong

moral authority to guide the behaviour pattern of the individual in question. The thumb on a hand can access all the fingers of the hand. This, metaphorically represents the role of spiritual intelligence in a leader. Every intelligence should be balanced and leveraged by the spiritual intelligence. This will raise a new breed of leaders who, when entrusted with key government positions, will ensure there is no corruption as corruption is a sign of spiritual capital bankruptcy. The model is founded on a strong theoretical base. Great scholars such as Maslow understood the importance of including a sixth level on his pyramid depicting the hierarchy of human needs in various stages of human development. His first pyramid only had physiological needs, safety needs, love needs, self-esteem needs, self-actualisation. He then added Transcendence as the highest level that every human should reach. Maslow (1976) believed that when all is said and done, a human being is not complete unless he connects with a concept described by psychologists as the Higher self and what other religions including Christianity, to as God. Maslow, in his research and pursuit for knowledge, got to a point where he realised that a human being needs to connect with a certain higher power. He argued that once a person has reached that level, he or she stops worrying about his ego or selfish desires but rather starts considering the general good of others and engaging in acts of altruism. Maslow pointed out that moral ethics can only be achieved when an individual is drawing his motivation and values from this higher self.
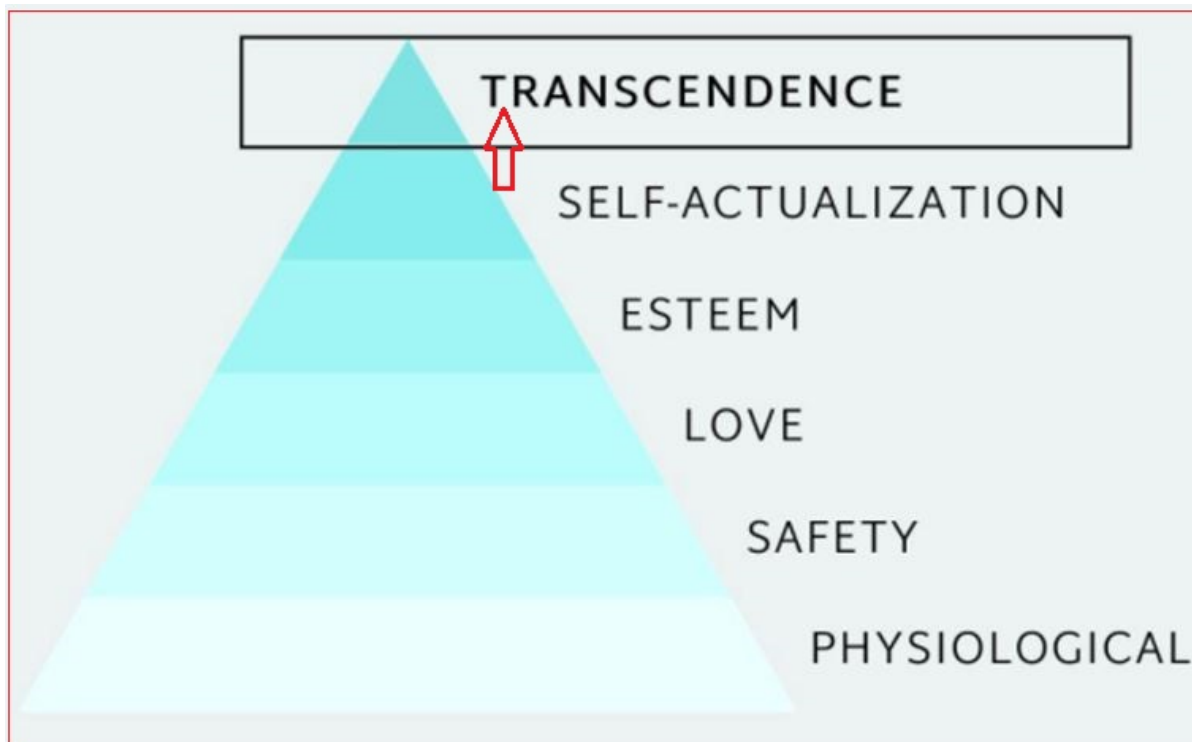
Maslow's Hierarchy of needs (1976)

- Steven Covey wrote widely on effective leadership and one of his classic works was a book titled 7 Habits of Highly Effective People. He articulated that for anyone to become highly effective, that individual should develop certain habits in life and those habits are : first habit is "be proactive", second habit is "start with the end in mind", third habit is "prioritise important over urgent", fourth habit is "think win/win", fifth habit is "listen to and understand the other first", sixth habit is "create synergies" and the seventh habit is "sharpen the saw". Habits 1-3 develop independence through "Private Victories." This stage focuses on internal growth and personal character. Habits 4-6 build on one's independence to develop interdependence through collaboration, cooperation, and communication. These are "Public Victories" that improve one's interactions with others. The seventh habit teaches an individual to renew and deepen one's habits to continuously improve. These seven habits, when practiced by any individual, effectiveness is guaranteed. The scholar, after having developed these seven habits, developed yet another habit which he named, the 8th Habit. This was articulated in a book titled, From Effectiveness to Greatness. Stephen

Covey's 8th habit is known as "Find your voice and help others to find theirs". Covey (2004), said "Spiritual intelligence is the central and most fundamental of all the intelligences, because it becomes the source of guidance for the others." The scholar further posited that spiritual intelligence is the central and most fundamental of all the intelligences, because it becomes the source of guidance for the others. Covey (2004) highlighted that every person who wants to be a great performer should embrace the concept of spiritual intelligence and connect with a Higher self where one starts hearing the a personalised voice in one's inner being.

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