

**The Role of Spiritual Intelligence in Coaching at the
Department of Social Development in Gauteng**

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**A research report submitted to the Faculty of Commerce,
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ABSTRACT

The Gauteng Department of Social Development (GDSD) and others must negotiate unpredictable, uncertain conditions. Due to internal and external problems, organisations are examining their strategies, structures, processes, people and culture. Many organisations are increasingly interested in incorporating spirituality and spiritual intelligence (SQ) into the workplace due to the benefits to the organisation and personnel. SQ encourages flexibility, inventiveness, and self-awareness to motivate personnel toward a common objective.

This study explored the role of SQ in coaching to support leaders in GDSD to respond to internal and external challenges. Coaching is a tool that public sector organisations are looking at to build leadership capacity.

Based on the research sub-objectives and questions, a systematic review of the literature was done. To acquire in-depth insights based on participant experiences, seventeen virtual interviews were conducted. The data was thematically analyzed to find and understand trends in light of the aims and propositions.

According to the findings, there is a lack of awareness of spirituality, religion, and SQ. There is a need to educate and raise knowledge about SQ and its benefits. The data also demonstrated the benefits of incorporating SQ into the workplace. Finally, a SQ coaching framework was designed based on the findings to facilitate the inward journey of reflection and change which leaders can transform directly into supporting the organisation.

Finally, the study adds to the conversations and knowledge about incorporating SQ into coaching.

KEY WORDS: Spiritual Intelligence, Coaching, Leadership, Leadership Coaching, Department of Social Development Gauteng

DECLARATION

I, Leola Sharmila Rammable, declare that this research report is my own work except as indicated in the references and acknowledgements. It is submitted in partial fulfilment of the requirements for the degree of Master of Management in Business and Executive Coaching at the University of the Witwatersrand, Johannesburg. It has not been submitted before for any degree or examination in this or any other university.

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On the 23rd day of February 2023

DEDICATION

I dedicate this research to my family (sons, husband and parents) who have been a constant source of inspiration and support. They gave me courage to move beyond doubt and access my confidence, passion and discipline to complete the study.

I also dedicate my research to KtwoB Consultancy, who funded my studies, thereby providing me with the opportunity to complete the programme and research.

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LIST OF ACRONYMS

EQ	Emotional Intelligence
GDSD	Gauteng Department of Social Development
IQ	Intelligence Quotient
SQ	Spiritual Intelligence

CHAPTER ONE: BACKGROUND TO THE STUDY

1.1 INTRODUCTION

This research report presents the findings of a qualitative study that was conducted with leaders (Directors, Deputy Directors, and Assistant Directors) as well as coaches to explore the role of spiritual intelligence (SQ) in coaching to support leaders in the Gauteng Department of Social Development (GDSD) in addressing internal and external challenges.

The context of the study is presented in this chapter. This section provides the background that informed the research. The information provided here includes the current global context as well as how organisations are finding creative ways to navigate these challenges. This includes organisations moving beyond the intelligence quotient (IQ) and emotional intelligence (EQ) frameworks and tapping into the principles that inform SQ.

The problem statement and research objectives are presented, along with the research questions that the study intended to examine. The significance of the study is also discussed. Finally, a list of terms commonly used throughout the study is provided.

1.2 PURPOSE OF THE STUDY

The purpose of this qualitative study was to explore the role of spiritual intelligence in coaching to support leaders of the Gauteng Department of Social Development (GDSD) in addressing internal and external challenges in their organisation.

1.3 CONTEXT OF THE STUDY

Currently many organisations are operating in volatile, uncertain, complex, and ambiguous (VUCA) economic, political and social environments on a global

scale. VUCA is an acronym that was first used in an Army War College in the United States after the Cold War and later after the industrial revolution (Murugan, Rajavel, Aggarwal, & Singh, 2020) to describe unstable, tumultuous, and turbulent political and economic environments that existed during each period,. VUCA has once again become a catchphrase to describe the environment.

According to the International Monetary Fund's World Economic Outlook Report (IMF, 2022), several significant factors contribute to the tumultuous global economic, social, and political times that organisations are experiencing. This includes the rise in global inflation, which led many nations to adopt "stricter monetary policies and squeeze household budgets" (IMF, 2022, p. 1). Other factors include the effects of COVID-19, the ongoing conflict between Ukraine and Russia, and the persistence of tensions within and between other nations. There are also difficulties associated with climate change and its effects on people, infrastructure, and socioeconomic prosperity.

Internally, organisations struggle with skill-related issues, low employee morale, a lack of trust and communication, and resistance to change. According to Marr (2022), companies must ensure that their employees are able to "collaborate with and work alongside capable and intelligent machines" as a result of increasing technological advancements. This point of view is supported by Pandey (2014), who postulates that despite advances in technology, product innovation, and global markets, many people fail to prosper in their workplaces. Many employees are neither content nor enthused. People are not thriving because they may be fearful and some do not feel appreciated. Many people are resistant to change and stay in the organization for the remuneration.

Recognizing the importance of upskilling or reskilling the workforce to cover the gaps within organisations and to attract the necessary skills and talent, businesses must create an environment conducive to the new ways of working, which scholars such as Pandey and Marr have been advocating. Organisations are evaluating their strategies, structures, processes, people, culture, and diversity in order to navigate and survive these challenges (Lee, 2019b). The current environment has facilitated the discussion and understanding of a new

leadership paradigm. According to Kaushik and Guleria (2020), this new paradigm requires leaders who can “think outside the box” and promote inventive methods to inspire and motivate employees while integrating “new normal” practices and routines and concentrating on productivity and performance. Additionally, Hacker and Washington (2017) argue that organisations require resilient leaders who are self-aware and able to draw upon their inner strength to surmount internal and external challenges.

The new style of leadership requires leaders to increase their awareness and be mindful of developing values, behaviours, and attitudes that motivate them and others, which scholars such as George, Fry, Wigglesworth and Zohar are advocating. Leadership is no longer limited to establishing objectives and ensuring the completion of duties. According to George (2006), leaders must inspire others to take the initiative by recognizing and supporting each employee and encouraging them to contribute to one another’s success. This emphasizes the interconnectedness of organisations and the practice of an organisational culture based on integrity, trust, compassion, and respect among leaders.

Emmons (2000a), Zohar and Marshall (2000), and Wigglesworth (2004b) are among the academics who have studied the principles of spiritual intelligence that align with the leadership qualities that must be developed. They, like many other academics, have traversed the spiritual versus matter discipline divide, paving the way for additional academic research on spiritual intelligence (SQ). Multiple definitions exist for SQ. (Zohar, 2010, p. 3), for instance, asserts that “spiritual intelligence is the intelligence with which we access our deepest meanings, values, purpose, and highest motivations” Emmons (2000), as cited by Bhullar (2015), defines SQ as “the adaptive use of the spiritual knowledge base used to facilitate everyday problem-solving and goal attainment”.

In addition, studies have been conducted on the function and influence of SQ in the workplace. Emmons (2000b), cited by Reave (2005), discusses the findings of seven studies that demonstrate a correlation between spirituality in the workplace and emotional and mental benefits. According to the findings, the advantages of spirituality in the workplace include self-awareness, hope,

confidence, optimism, serenity, modesty, and happiness. The personal well-being of employees has an effect on the organisation, providing job satisfaction, and improving dedication and performance.

Fry and Wigglesworth (2013) suggest that many companies in the United States, including Pizza Hut, Tomasso Corporation of Canada and Maxwell, have incorporated SQ principles based on the positive effects of incorporating such principles in the organisational culture and procedures as described above. In India, according to Rathee and Yadav (2016), a growing number of organisations are following the trend and incorporating spiritual principles and teachings into their programmes and sessions.

In Africa and South Africa, interest in Ubuntu as an “Afrocentric management paradigm” has increased (Guma, 2012, p. 5). Guma (2012) shares that Ubuntu is derived from Nguni languages and roughly translates to “humanity towards others” or “I am because we are” in English. SQ is consistent with the Ubuntu principles, which emphasize promoting self-awareness and values such as respect, trust, compassion, and humility. Scholars such as Guma (2012) and Tladi (2021), suggest that while the practice of Ubuntu can have a positive effect on an organisation’s culture, neither Ubuntu nor its application has been thoroughly adopted and developed for use in organisations. This study, which concentrates on a South African organisation and SQ, could contribute to the development of the literature supporting the growing interest and awareness in incorporating Ubuntu principles into organisations.

This research investigates the function of SQ in coaching to assist GDSD leaders in responding to internal and external challenges. South African organisations, including GDSD, are experiencing economic, social, and political challenges due to the impact of COVID-19, the economic recession, and the rise in global inflation. However, they are investigating alternative tools to overcome these obstacles. According to Mckenzie (2018), public-sector organisations are evaluating mentoring as a tool to increase service delivery capacity by cultivating and developing employee talent. According to Gormley and van Nieuwerburgh (2014), the literature on coaching as a tool for supporting organisational change

is extensive and diverse. In order to facilitate the transformation process, they suggest that leaders require the assistance of qualified coaches to help them develop the aforementioned new competencies.

The study was motivated by the global trend of organisations seeking to incorporate SQ into the workplace in order to surmount internal and external challenges, which GDSD and other organisations in South Africa may face. As coaching is a tool that can be used to develop capacity, the purpose of this study was to investigate the role of SQ in coaching to support GDSD leaders.

1.4 PROBLEM STATEMENT

The South African government's response to COVID-19 to curb the infection rate was to implement a national lockdown strategy suspending all social and economic activities. This reaction further undermined the already weak economy and exacerbated social challenges, which include high unemployment, increased levels of poverty, falling per capita income, and unsustainable government debt trends (de Villiers, Cerbone, & Van Zijl, 2020). South Africa's unemployment and poverty rates are among the world's highest. By December 2019, the unemployment rate was at 29%, and by the fourth quarter of 2020 had increased to 32,5% (SA, 2021), such increase being seen as a consequence of the response to COVID-19. These consequences impacted on the ability of government departments to meet the demands of the people and provide efficient services.

The GDSD is charged with "eradication of poverty, social protection, and social development" (Department of Social Development, 2020, p. 13). The GDSD develops and implements strategies and programmes to achieve these goals. GDSD, like other organisations in the public sector, struggles to manage the volatile, unstable, and complex political and economic environments while fulfilling their constitutional mandate. Low staff morale, mental health issues due to COVID, a lack of skills and communication, a lack of trust and political interference, and short-term intervention strategies are among the external and internal challenges. These challenges are elaborated upon in the findings in

chapter four. As outlined in the context of the study, GDSD must re-evaluate its preparedness to address internal and external challenges. This includes evaluating the organisation's strategies, structures, culture, employee morale, and commitment to its vision.

For the organisation to thrive there is a need for leaders who are willing to transcend the "normal" way of managing and find creative ways to inspire and motivate staff while focusing on productivity and performance. According to Lee (2019a), in order for an organisation to be successful and sustainable, its leaders must develop their self-awareness and authenticity. A coaching process can help both the individual (macro) and the organisation (micro) towards more effective and efficient performance (Lee, 2019a). Executive coaching is a tool that organisations are looking at to facilitate organisational change and develop the skills and competence of leaders. The essence of executive coaching is to help leaders work through their challenges so that they can transform their learning directly into positive results for the organisation (O' Neill, 2011).

Coaching is a tool that supports organisational transformation. According to Anderson, Frankovelgia, and Hernez-Broome (2009), creating a coaching culture "would increase job satisfaction, morale, collaboration, and teamwork, among other intangible benefits" (Anderson et al., 2009, p. 3).

Through the study as outlined in chapter four, one of the key findings was that GDSD does not have a policy on coaching. Coaching is not structured. While the value of coaching is recognised, this study explored the value of including SQ in coaching to help the leaders of GDSD to develop skills that go beyond focusing on IQ and EQ as they lead. Coaching processes can provide a safe space for thinking and reflection and assist leaders in tapping into their creative energy and intuition. It can also contribute to self-awareness, self-mastery, social mastery, and universal awareness (Wigglesworth, 2006). Wigglesworth (2006) suggests that a spiritual leader will develop a vision based on the organization's core values and can appreciate employees who promote workplace motivation, satisfaction, and trust. These skills and principles focus on building shared values and goals, ensuring authenticity, integrity, and developing and empowering employees

(Ferguson & Milliman, 2008). The value of including SQ in the coaching process can help leaders foster interconnectedness within the organisation among the individuals and communities they serve, which in turn can promote hope, optimism, job satisfaction, and commitment (Fry & Wigglesworth, 2013).

Given the understanding of SQ principles and values and coaching as a tool to support leaders, as well as the challenges faced by GDSD, it was considered important to investigate the role of SQ in coaching to support the organisation's leaders, which is the overall objective of the study.

1.5 RESEARCH OBJECTIVES

The following research objectives were identified based on the abovementioned objectives of the study:

1. To examine the understanding of SQ in the Gauteng Department of Social Development.
2. To explore the benefit of integrating SQ into existing coaching practices used in the department to support leaders to effectively respond to internal and external challenges.
3. To examine how SQ can be integrated into coaching to support leaders in the department.

1.6 RESEARCH QUESTIONS

Following the objectives, the research questions below informed the study:

1. What are the factors leading to the exclusion of SQ in the department?
2. What is the benefit of integrating SQ into existing coaching practices?
3. How can SQ be integrated into coaching to support leaders from the department?

1.7 SIGNIFICANCE OF THE STUDY

The study aimed to contribute to contemporary discussions and theories in order to find effective measures to overcome the uncertain, complex and chaotic environments that many organisations, including GDSD, find themselves in. To

effectively respond to the current internal and external challenges, organisations are reviewing their structures, processes, strategies, culture, leadership and diversity (Lee, 2019a) to facilitate the transformation process. This transformation process requires creativity and flexibility in leadership styles. This leadership approach focuses on building shared values, developing authentic leadership, and empowering employees, which are characteristics of spiritual leadership (Ferguson & Milliman, 2008). Spiritual leadership is underpinned by spiritual intelligence with which “we access our deepest meanings, values, purpose and highest motivations” (Zohar, 2010, p. 3).

Even though in Africa and South Africa there is growing interest in Ubuntu and its principles can be aligned to SQ principles, its application has not been fully developed to be practiced in organisations. However, studies by scholars such as Fry and Wigglesworth (2013) and Rathee and Yadav (2016) demonstrates that organisations in the United States, United Kingdom and India are such incorporating principles into their organisational cultures and processes because of the benefits and growing interest. Over and above the overall objective of the study, it is hoped that findings will inspire managers and leaders within GDSD and other South African government departments to consider exploring the benefits of SQ and to include SQ in the organisational culture and processes. The study could also contribute to developing Ubuntu further.

Coaching is one of the tools that organisations are using to support leaders during processes of change and uncertainty. The research explored and contributed to establishing the importance and significance of the role of SQ in coaching individual and organisational change. Including SQ in coaching can enhance and contribute to self-awareness, self-efficacy, and self-transcendence through reflection and support.

To meet the study’s objectives, the current context within GDSD was investigated to gain a better understanding of SQ and the factors that may have led to its exclusion in the Department. The intention was to contribute to ongoing conversations about the advantages of including spiritual intelligence in the workplace based on the findings of the research process at GDSD in Gauteng.

Based on the findings of the study, recommendations and a framework were developed for how SQ can be incorporated into leadership coaching, which can support other organisations that are navigating complex, volatile, and uncertain economic and political environments. The intention was that GDSD and other government departments would consider the recommendations and begin to implement them to create organisations that are built on integrity, trust, respect, compassion and interconnectedness.

The study demonstrated that there was limited literature on SQ incorporated into coaching. The findings, recommendations and coaching framework would contribute to the body of literature.

1.8 DELIMITATIONS OF THE STUDY

There are many different coaching models, such as Ken Wilber's Integral Model and Daniel Goleman's EQ Model (Stout-Rostron, 2014), which include IQ and EQ, but this study only focused on SQ principles and the role of SQ in coaching.

Research on this topic is guided by a constructivist worldview. The constructivist worldview is informed by the participants' subjective experiences, including emotional and cognitive impact. It recognises that people "construct meaning as they engage with the world they are interpreting" (Creswell & Creswell, 2017, p. 49).

The scope and sample size were limited to the director or deputy directors and managers of specific departments that dealt with issues related to the study, such as Human Resource Development and employee wellness. The sample size was also to gain an understanding of the internal and external challenges with service delivery. Four coaches were included in the population because of their experiences, views, and insights relevant to this study.

1.9 DEFINITION OF TERMS

Coaching: Coaching is a collaborative, creative journey between the coach and coachee that provides the coachee with empowering skills, awareness, and knowledge. It is a relationship in which both coach and coachee are equals, and the coach respects the boundaries of directing versus guiding the process. This sacred space, or container, in which the coaching takes place is grounded in trust and respect between the coach and coachee. It is a facilitated self-discovery and self-awareness process which transcends self-doubt and self-judgment (Ramble, 2021).

Coachee: This refers to the person who is supported by the professional coach to achieve personal or professional goals (Terblanche & Heyns, 2020).

Leadership: Leadership creates change, inspires, motivates, and mobilises people towards a common goal and vision for the organisation. Leadership is the ability to influence others to achieve certain goals (Hughes, Ginnett, & Curphy, 1996).

Spiritual Intelligence: This bridges the gap between emotional intelligence (EQ) and Intelligent Quotient (IQ). According to Zohar (2018, p. 3), "SQ is an ability to access higher meanings, values, purposes, and unconscious aspects of the self".

Emotional Intelligence: EQ is more than just focusing on oneself and judging others; it is the understanding and awareness of one's own and others' emotional states. It is about using this awareness to solve problems and regulate behaviour (Craig, 2019).

Multi-Intelligence: Multi-intelligence provides a holistic understanding of behaviour, response, and learning. It includes emotional, physical, spiritual, and mental intelligence (Cherry, 2019).

Spirituality: This refers to understanding the beliefs and values that connect one to the purpose and meaning of their existence. It is an awareness that there is a connection to something more powerful than the Self (Zohar & Marshall, 2000).

Religion: This is a system of organised beliefs and worship that a person practices (Reave, 2005).

Intelligence: Gardner’s definition, as stated by Amram (2005), is that, “intelligence is a set of abilities that are used to solve problems and create products that are valuable within a cultural setting or community”.

Transcendence: This is the journey of moving beyond the “I” to connecting with and being a part of the energy of “Oneness”. It combines inner and outer peace, trust, and respect for all living organisms (Reed, 2008).

1.10 ASSUMPTIONS

This report assumed that SQ principles do not exist within the department’s organisational culture or processes. There was also the assumption that GDSD leaders would be open to exploring the inclusion of SQ principles in coaching, through their awareness, and be willing to apply them in the organisation and their personal growth. In addition, the report also assumed that existing coaching practices within the department did not make SQ an integral part of their coaching model, thereby impacting on how the leadership responded to internal and external challenges.

1.11 STRUCTURE OF THE REPORT

The **second chapter** contains a review of the literature as well as the theoretical framework that underpins the research. This is followed by a presentation of the review of literature elaborating on the study’s key terms and concepts, which include:

1. Understanding what spiritual intelligence is.
2. The differences between religion and spirituality.
3. What the value of including SQ in coaching is.
4. How SQ can be included in coaching.

Due to the scarcity of literature on the research topic, articles on leadership and spiritual intelligence in the workplace were used.

The **third chapter** outlines the research approach used to conduct the research which is supported by the philosophical worldview, research design, and method.

The philosophical worldview that influenced this research was the constructivist worldview. Information about the population, sample size, and research instruments is presented here followed by the data collection, analysis, and interpretation processes used.

The findings are presented in the **fourth chapter** based on the raw data from the interview transcripts, memos, and field notes. An inductive approach was used in the coding and theme construction process.

The significance and implications of the findings presented in chapter four are discussed in **chapter five**. The purpose of this chapter was to place the findings within the context of the literature review.

Chapter two, chapter four and chapter five demonstrate how the research objectives and propositions were addressed through the analysis and interpretation of the data obtained during the interviews as well as the literature.

In **chapter six**, the conclusions are guided by the research questions and informed by the findings and discussions presented in chapters two, four and five. Based on the conclusions, recommendations are made to GDSD, coaches, and other relevant stakeholders.

CHAPTER TWO: LITERATURE REVIEW

2.1 INTRODUCTION

The literature review provides an understanding of the existing body of literature relevant to the study's objectives. It contributes to identifying if there are any gaps in the literature to which the research can contribute.

A systematic literature review process was used to explore a wide variety of literature on the research objectives. According to Snyder (2019), the aim of a systematic review is to identify all "empirical evidence" based on the research objectives "to answer a particular research question." The literature included quantitative and qualitative research findings (Christmals & Gross, 2017). The academic articles were organised according to the research questions and objectives.

The literature search on "the role of spiritual intelligence in coaching" illustrated limited literature available. The review was therefore based on academic articles focusing on leadership and spiritual intelligence. The literature analysis was used to establish if the role of SQ in coaching could positively contribute to developing a paradigm shift in GDSD during this period of volatility, uncertainty and complexity. It also provides practical information to support the overall objective of the research.

This chapter provides key concepts and definitions relevant to the objectives of the study. The theoretical foundation underpinning the research is included, and a critical analysis of the literature about the research questions is presented.

2.2 BACKGROUND

Whitmore (2009, p. 2) states that, "Every crisis is both a problem and an opportunity, depending to a large extent upon whether one is a pessimist or an optimist". Many people and organisations are directly and indirectly affected by

the current global economic, social and political challenges. These challenges can be viewed either as problem-filled with despair or as an opportunity to create something new that brings about positive transformation for everyone.

Instead of focusing on profit in the private sector and destroying the public sector through corruption and poor performance, organisations can change this. This shift from “doing” to “being” requires a framework that supports the balance of flexibility and creativity with room for logical and rational thinking. There is a need for a holistic and broader intelligence model beyond intelligence quotient (IQ) and including emotional and spiritual intelligence in the workplace. This transformational process can only be successful if people are willing and committed to learning to do things differently. Transformational learning is holistic, intuitive, and contextually based; it includes both thoughts and feelings rather than being a complex process (Baumgartner, 2001). The process of transformation can be supported through leadership coaching.

The Acting MEC of GDSD, Lesufi (2020), shared that GDSD’s mission is to improve society’s quality of life, anchored on the values of integrity, respect, fairness, equity, and inclusion (Department of Social Development, 2020). Like many other organisations, the success of the GDSD’s overall objective requires a shift from traditional work models to ones that are more flexible, creative, and focused on the humanistic framework. The department needs to focus on building a workforce committed to its goals and building trust among the leadership. This process of commitment and job satisfaction that impacts performance requires leaders with skills that can foster inspiration and dedication and transcend IQ, tapping into awareness and the ability to connect with the multi-intelligences as identified by Gardner. SQ, an intelligence identified by academics such as Emmons (2000a), can assist personal and professional transformation. Including the SQ framework in coaching can help people connect with a vision and values that inspire hope, motivate creativity, and demonstrate selfless love and commitment to making the world a better place.

2.3 THEORETICAL FOUNDATION

Spirituality is a diverse, transcending reality that focuses on the study of ontology and connects with different levels of awareness and “being”, which is the study of epistemology (Steingard, 2005). The study’s overall objective is to apply SQ principles to coaching, and over the years, coaching has drawn from a variety of fields, such as psychology and learning theories. As a result, the study’s theoretical framework includes an eclectic approach drawing on different psychological and learning theories. While this approach recognises the diversity of each key discipline (SQ and coaching), the theoretical foundation presented expresses the values and dedication to the research topic. The theoretical framework is informed by humanistic theory and self-transcendence.

The humanistic theory is applied in coaching and is a key element aligned with SQ principles such as holism and interconnectedness. The humanistic, humanism, or humanist theory studies the whole person and the person’s uniqueness (McLeod, 2015). This approach was developed in response to psychodynamic and behaviourist psychology. The humanistic approach is the third force in psychology. The behaviourist approach focused on the reinforcement of stimulus-response behaviour, which humanism rejected as mechanistic.

Humanism assumes that people are intrinsically good and want to change their lives positively for society and themselves. Humanistic psychology focuses on people’s strengths and values, emphasising self-understanding, positive self-regard, and self-growth (McLeod, 2015). Both Rogers and Maslow regarded personal growth (self-actualisation) and fulfilment in life as fundamental human motives (McLeod, 2015). Walinga (2019, p. 25) explains that, “Humanistic psychology strives to enhance human qualities of choice, creativity, the interaction of the mind, body, and spirit, and the capacity to become more aware, free, responsible, life-affirming, and trustworthy”.

According to Ackerman (2021), the coaching process aims to inspire and motivate the coachee towards *self-actualisation* and *self-transcendence*, as

defined in Maslow's hierarchy of needs (Ackerman, 2021). Reed (2008, p. 111) suggests that self-transcendence rests on the assumption that humans are "integral with their environments and capable of an awareness that extends beyond physical and temporal dimensions." Self-transcendence focuses on moving beyond the self and seeing the impact of one's actions and thoughts on humanity, others, and "one's God" (Reed, 2008, p. 111). Many philosophers from the East and West described this state of being as creating feelings of joy, appreciation for life, peace, and love (Collins, 2010). According to Hamel, Leclerc, and Lefrancois (2003), people who reach the point of self-transcendence "react to others and the doings of others in an upright, realistic way." When people reach transcendent actualisation those who interact with them get to witness their integrity, courage, and willingness to assist others (Hamel et al., 2003). Collins (2010), further expands on Hamel et al. (2003), by describing transcendence as experiences that are fully integrated into our daily existence, which creates an expanded appreciation of life itself and others.

The findings of the literature review process are presented below based on the objectives of the study.

2.4 UNDERSTANDING SPIRITUAL INTELLIGENCE (SQ) IN THE WORKPLACE

Wigglesworth (2004b) suggests that one of the factors contributing to the exclusion of SQ in the workplace is the lack of understanding between spirituality and religion. The section below provides an understanding of religion, spirituality, and SQ. McAllister (2016, p. 4) shares that many scholars are exploring the model of SQ and its impact on "quality of life, leadership, workplace, organisational behaviour, and education", which contributes to an extensive body of literature and definitions, but those most relevant to the study will be explored.

2.4.1 Religion

Spirituality and religion are used interchangeably in the working environment, and therefore SQ has been met with scepticism. According to Bester and Müller

(2017), spirituality viewed through a religious lens creates tension and fear because some people feel compelled to accept the religious beliefs of others. Religion and politics have been discouraged in the workplace for fear of causing deeper divisions among work colleagues (Bester & Müller, 2017). This approach, however, hinders the spiritual principles of respect in the face of diversity, humility, and selfless love.

Reave (2005) defines religion as a system of organised beliefs and worship that a person practices. Fry and Wigglesworth (2013) propose a distinction between religion and the spirituality offered by the Dalai Lama, for example. According to the authors, the Dalai Lama suggests that religion is based on the faith of worship or tradition aligned with the acceptance of heaven or nirvana. The belief is expressed through rituals, teachings and prayer. This definition of religion is also supported by Smith (2013, p. 7), who proposes that religion is “focused on the rituals and beliefs with regard to the sacred within institutional organisations”. The Dalai Lama suggests that spirituality is necessary for religion, but religion is not necessary for spirituality (Benefiel, Fry, & Geigle, 2014).

2.4.2 Spirituality

Scholars offer many definitions of spirituality because of its multi-dimensional nature. Spirituality is concerned with the qualities of the human spirit which include love and compassion, patience and tolerance, forgiveness, contentment, and a sense of harmony—the state of bringing happiness to the individual and others (Fry & Wigglesworth, 2013). The qualities of the human spirit that cultivate positive values and beliefs define how people present themselves in the world.

Spirituality is defined as “the dynamic wholeness of the self in which the self is at one with itself and with the whole of creation, and it requires that people regard themselves and others as whole beings” (Zohar & Marshall, 2000, p. 29). The concept of “re-connect,” as suggested in the literature, reinforces understanding of something more significant. Wigglesworth (2004b) describes spirituality as a natural human need to reconnect with something more important than the self, which is the divine or sacred source of light. According to Zohar (2012), humanity

can make this reconnection once they respond to the inner calling, which causes one to feel unsettled. However, not everyone responds to this call and remains disconnected, and may feel lost, unhappy and discontent (Zohar, 2012).

King (2008), quoted by Bhullar (2015), defines spirituality as “as an unbound set of personal drives, behaviours, experiences, values, and attitudes based on a quest for existential understanding, meaning, purpose, and transcendence. In addition, this personal quest typically involves the apprehension of a spiritual path or nonmaterial dimension to reality”.

Elkins, Hedstrom, Hughes, Leaf, and Saunders (1988), quoted in Amram (2005, p. 14), identify several essential dimensions of spirituality that “include a sense of meaning and mission in life, a sense of sacredness of life, balanced appreciation of material values, and a vision for the betterment of the world”.

While there are numerous definitions of spirituality, it can be defined as a focus on finding meaning and purpose in life and reconnecting with the higher-self, consciousness, and everyone and everything around us.

2.4.3 What is Spiritual Intelligence (SQ)?

McAllister (2016, p. 5) shares that many scholars are exploring the model of SQ and its impact on “quality of life, leadership, workplace, organisational behaviour, and education” which contributes to an extensive body of literature and definitions. Spirituality is linked to the processes used to overcome a spiritual crisis. Through transcendence, intelligence supports the individual’s transition beyond the ego-self to the higher self. Hamel et al. (2003, p. 7) suggest that attachment to the ego results in a disconnection from the authentic self and others because “it survives on one’s defence mechanisms”. Moving beyond the ego connects one to the energy of creativity, flexibility, meaning, and purpose-filled enthusiasm and motivation (Zohar & Marshall, 2000).

According to (Zohar, 2010), “Spiritual intelligence is the intelligence with which we access our deepest meanings, values, purposes, and highest motivations”

(Zohar, 2010, p. 3). Zohar and Marshall (2004) developed twelve SQ principles that support organisations and individuals to dissolve old patterns and beliefs and create new ones. These principles include “compassion, flexibility, holism, self-awareness, celebrating diversity, spontaneity, being vision and value-led, standing against the crowd and being willing to work against convention, asking fundamental questions, ability to reframe, and responding to being called to serve something larger than the self” (Zohar & Marshall, 2004, p. 79).

Wigglesworth (2004b, p. 4) defines spiritual intelligence as “the ability to act with wisdom and compassion while maintaining inner and outer peace, regardless of the circumstances” and breaks down the SQ competencies as identified through research into 21 skills, arranged into a four-quadrant model like Goleman’s widely used model of emotional intelligence, or EQ, as shown in Figure 2.1 below.

<p>1. Self / self Awareness</p> <ol style="list-style-type: none"> 1. Awareness of own worldview 2. Awareness of Life Purpose (Mission) 3. Awareness of Values Hierarchy 4. Complexity of inner thought 5. Awareness of Ego self/Higher Self 	<p>2. Universal Awareness</p> <ol style="list-style-type: none"> 6. Awareness of interconnectedness of life 7. Awareness of worldviews of others 8. Breadth of Time perception 9. Awareness of limitations / power of human perception 10. Awareness of Spiritual Laws 11. Experience of transcendent oneness
<p>3. Self / self Mastery</p> <ol style="list-style-type: none"> 12. Commitment to spiritual growth 13. Keeping Higher Self in charge 14. Living your purpose and values 15. Sustaining faith 16. Seeking guidance from Higher Self 	<p>4. Social Mastery/Spiritual Presence</p> <ol style="list-style-type: none"> 17. Wise and effective teacher / mentor 18. Wise and effective leader / change agent 19. Makes Compassionate & Wise decisions 20. A calming, healing presence 21. Being aligned with the ebb and flow of life

Figure 0.1: The 21 skills that make up the four quadrants of spiritual intelligence (Source: Wigglesworth, 2006)

Wigglesworth (2006) defines the quadrants in more detail below.

The **first quadrant** focuses on the ego and interior values, life purpose, world conception, and complexity of inner thoughts. These inner thoughts are influenced by the voice of the ego or the voice of the authentic self.

The **second quadrant** is the awareness of interconnectedness and the worldviews of others. It focuses on the collective interior and the universal interior. It is a state of self-transcendence that includes understanding and applying spiritual laws such as the Law of Balance, Transcendence, and Transformation.

In **quadrant three**, one can live from their higher self (authentic) from a place of trust and faith in the Divine, forgiveness, humility, gratitude, and compassion. It is a transitioning from a knowing into a being state.

The **fourth quadrant** is when individuals who have walked the spiritual path and live their lives based on the spiritual laws, knowledge and awareness gained through this experience answer the calling of guiding others and serving humanity. Even in turbulent times, they can maintain their centre.

Moving through quadrants one to four is a process of shifting from self-awareness to self-mastery. When practising self-mastery, the individual is aware that they can choose how to respond to life's experiences (Goleman, 2005).

According to Emmons (2000a), spiritual intelligence integrates spiritual knowledge used to facilitate everyday problems. It is a compass within each person that helps to navigate through life. These intrinsic spiritual qualities and attributes include love, peace, purity, integrity, joy, and wisdom, which are given expression through one's thoughts, actions and words (Emmons, 2000), which are qualities of self-transcendence.

While there are many definitions of SQ, the definition offered by Smith (2013) brings many of the different ideas and teachings together. Smith (2013) defines SQ as "the spiritual/existential/faith development line addressing matters of

ultimate concern, values, meaning, and purpose” (Smith, 2013, p. 7). He goes on to suggest that SQ can be implemented practically by recognizing the ego and higher self.

2.4.4 Summary of findings

The review of the literature demonstrated that there is a difference between SQ, spirituality, and religion. According to Rathee and Yadav (2016), “today spirituality at workplace does not have links with any specific religion but it has its own values and philosophy”. Understanding the differences between each concept would support leaders in the workplace to be more willing to explore incorporating it into the culture and processes. Implementing SQ would help leaders to solve problems with “compassion, wisdom, and equanimity, producing products and outcomes that are beneficial to people, all beings, and the planet” (Smith, 2013, p. 7). Based on the review one can conclude that when people understand SQ, they are more willing to explore including it SQ in the workplace to address internal and external challenges, which aligned to the proposition.

2.5 INTEGRATING SQ INTO COACHING PRACTICES TO SUPPORT LEADERS

There was limited literature on SQ and coaching; however, the literature on coaching, leadership and SQ in the workplace provided a framework to explore the objectives.

2.5.1 Cognitive & Emotional Intelligence in Leadership coaching

O'Neill (2011) focused on three areas of executive coaching models. The author suggests that the coaching conversation would focus on supporting an executive to find solutions to communicate the vision and goals of the organisation; build commitment, relations, and interactions focused on achieving outstanding performance results, and focus on producing results and outcomes for the business (O'Neill, 2011, p. 31). This implies that traditionally, in the working environment and leadership coaching, emphasis was placed on IQ, focusing on

logical and linguistic abilities (Amram, 2005). This was based on the belief that a leader with a high IQ score would have the necessary technical competencies to understand, optimise and respond to the growth and complexities within the organisation. In his research, Amram (2005) proposes that “modern leadership theories highlight the business context in which emotional relationships, inspirational motivation, and the creation of meaning become central for leader effectiveness” (Amram, 2005, p. 7). These findings suggest that employees in organisations need leaders who had the skills to understand people's emotions and focused on developing relationships.

According to Hacker and Washington (2017, p. 23), at the time Daniel Goleman developed the EQ model, “high-performance work systems was the rage highlighting the importance of relationship-management.” The pragmatic approach to EQ in the workplace results in outstanding performance at work (Amram, 2009, p. 20). Chin, Anantharaman, and Tong (2011) supports Amram’s findings, by sharing that actions taken by employees as a result of their feelings and emotions directly influence the company's performance. If employees are happy or satisfied, they will be motivated to perform their job functions well. Figure 2.2 below depicts the EQ model and focus area for each domain.

Goleman’s (2004) model is based on self-awareness and self-management, which include knowing one’s emotions, managing emotions, motivating oneself, recognising emotions in others through social awareness, and handling relationships through social skills. Leaders who went through training developed these skills. They built and managed relationships by understanding what was important to individuals and what inspired and gave them a sense of purpose. This awareness translated into people feeling understood and fostered improved organisational performance (Hacker & Washington, 2017). However, the current context requires more than managing relationships better and cognitive intelligence. Hacker and Washington (2017) proposes that organisations need resilient leaders, who are self-aware and can tap into their inner strength to overcome the internal and external challenges. The section below explores moving beyond IQ and EQ.

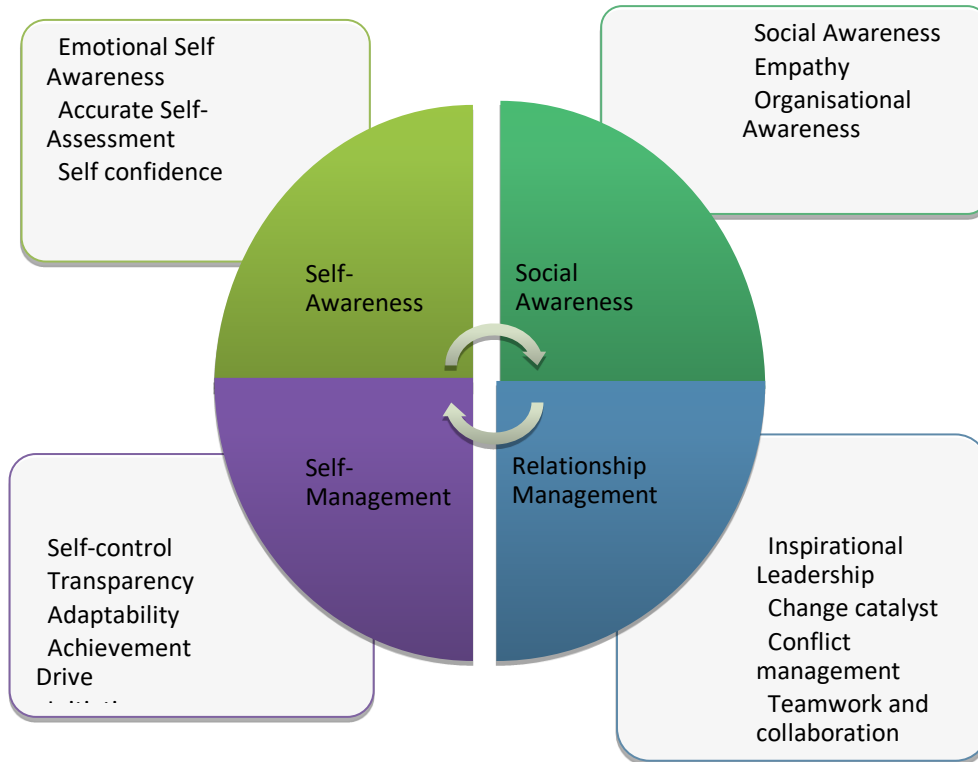


Figure 0.2: Emotional Intelligence Model (Source: Goleman, 1995)

2.5.2 Beyond IQ and EQ

As indicated above, there was limited information in the literature review on incorporating SQ into coaching; therefore, the information below is based on the advantages organisations experience because of the development of spiritual leaders who advocate SQ principles in the workplace.

Covey (2013, p. 20) suggests that the reason “so many people remain dissatisfied in their work and organisations fail to draw out the greatest talent, ingenuity, and creativity of their people, is because of an incomplete paradigm of who we are”. Covey (2013) goes on to share that humans are four-dimensional: body, mind, heart, and spirit, which connect to the four intelligences: IQ, PQ, EQ, and SQ. Like Wigglesworth and Zohar, Covey developed principles or traits for each dimension, which he shares with organisations experiencing challenges as outlined above. IQ relates to vision, EQ to passion, PQ to discipline, and SQ to conscience. Developing the four bodies is an “inside-out creative process” that focuses on “finding your voice and inspiring others to find their voice” (Covey,

2013, p. 5). It includes awareness of integrity, trust, kindness, forgiveness, and skills to achieve synergy.

The literature reviewed suggested that many organisations are experimenting with including SQ frameworks in the workplace because of the advantages. According to Mahmood, Arshad, Ahmed, Akhtar, and Khan (2018, p. 2), "SI is significantly relevant in obtaining positive organisational outcomes such as organisational performance, organisational citizenship behaviour, sustainability, organisational learning, job satisfaction, and organisational commitment".

Wigglesworth (2006) suggests that a spiritual leader will develop a vision based on the organisation's core values. A leader who can appreciate employees promotes workplace motivation, satisfaction, and trust. George (2006) observes that SQ skills support a leader's ability to connect the head, heart, and soul. Spirituality is the inner compass between the internal core and external reality, and it helps one make sense of life experiences and informs the response to them. The core elements identified in spirituality support the management processes and the employees in the workplace. A spiritual leader does not see failure as mistakes but as opportunities to learn and grow spiritually and be comfortable with change and creativity in responding to the organisation's issues. A spiritual leader is self-aware and mindful about their actions and interactions with others. They are empathetic and focus on building relationships (George, 2006).

Accepting that SQ can assist in transforming issues of change and complexity, Klenke (2003) raises some instructive considerations about teaching spirituality. Klenke (2003) suggests that in order to develop spiritual intelligence, one must embrace the transformation from the ego-centred to the higher transcendent self. Wigglesworth (2004b) expands on the considerations about teaching spirituality raised by Klenke (2003), sharing that this journey includes incorporating skills and techniques to attain and maintain this state of being. In response to these considerations raised, the findings by Reave (2005) and Griffiths (2010) can be considered.

Reave (2005) proposes that the coaching process can facilitate the development of the spiritual motivation (calling), spiritual qualities, and spiritual practices that the organisation's leader can take back. According to Griffiths (2010, p. 77), "the coaching process can be most helpful about this (applying SQ within the workplace), as it does not impose a solution; it focuses on the individual to "unravel" what has meaning and purpose for them".

2.5.3 Summary of findings

While the literature on including SQ into coaching was limited, the review of the literature on SQ in the workplace revealed that organizations benefited from this. Organizational performance, organisational commitment and job satisfaction improved. Spiritual leaders encourage learning, growth and flexibility and creativity. Employees feel valued and motivated. These findings support the **proposition** that there is value in incorporating SQ in coaching practices.

The section below aims to provide some insight into how SQ can be integrated into coaching can be used as a tool to facilitate the development of leaders.

2.6 EXAMINE HOW SQ CAN BE INTEGRATED TO SUPPORT LEADERS

2.6.1 From Transactional coaching to Transformational coaching

Over the years, coaching has drawn from various disciplines, which influenced the definition and models. Coaching, such as intelligence, spirituality, and religion, has multiple meanings because it is a multi-dimensional discipline. One of the central themes is a process that encourages self-directed learning. According to Grant (2014), coaching is solution-focused, based on the notion that the client is resourceful and has solutions. The space for reflection allows the coachee to access the keys to their challenges. Fazel (2013) describes the coaching process as facilitating the "enhancement of the coachee's life experience and performance, which fosters self-directed learning, personal growth. and global attainment for the coachee" (Fazel, 2013, p. 2344).

Coaching can be transactional or transformational. Transactional coaching is result-driven, action-oriented, issue-focused, and only scratches the surface (Vanderpol, 2019). The transactional framework does not provide the space for deep reflection like the Iceberg, Theory U, and transformational coaching models do.

The transformational coaching model focuses on enabling self-actualisation and shifting from doing to being. This model goes beyond the depth of developmental coaching. According to Vanderpol (2019), the focus is on "deep coaching," which recognises that shifting ways of being is a path to moving awareness and experiencing behavioural and perceptual change. If the coachee wishes to dive deeper and move from "doing and learning" to "being and becoming," they would explore thinking, feeling, and behaviour (Stout-Rostron, 2014). Here, the coachee will explore deeper questions such as:

- Who am I?
- What needs to change?
- What do I need to understand and acknowledge about myself?(Stout-Rostron, 2014).

2.6.2 SQ Coaching Framework

SQ has a role in the coaching process, and a coach can assist the coachee in accessing the process of self-discovery and self-transcendence. The coaching process can be aligned with Fry and Wigglesworth (2013) levels of the spiritual journey and Covey (2013) whole-person paradigm based on developing the four intelligences.

The five levels of knowing and being are a cyclical approach rather than a linear one. A brief description of the levels is provided in Table 2.1 below.

Table 0.1: Levels of Knowing and Being

Level	Meaning
Level 5 – The Sensible and Physical world	This level refers to the physical dimension, including the material world and five senses. At this level, the focus is on IQ and financial security and well-being levels. This level can be linked to the Base Chakra
Level 4 - Images and Intuition	At this level, the focus is on social EQ and personal EQ awareness. It is related to personal vision, values, and beliefs. These values can be selfish and selfless at the same time. One can also connect with the shadow aspect at this level, which most people often ignore. This level can be linked to the sacral chakra.
Level 3 – The Soul	This level is linked to the connection with the whole self, which includes spiritual aspects. Living in the present moment is key to this level. It is where one can be consumed by the ego's voice (the thinking mind). The ability to connect with one's intuition becomes stronger and can be further developed by consciously being mindful of one's thoughts. It can be linked to the solar plexus chakra, the energy centre where one can begin the journey of overcoming fears, doubt, self-judgment, and internal chaos created by the ego and higher self.
Level 2 - Spirit	This is a deeper awareness and connection to Spirit, which becomes stronger through meditation, prayer and contemplation practices. At this level, human beings are focused on living their life on divine purpose, love, and service to others. "The spiritual journey can be undertaken with or without belief in a particular religion" (Fry & Wigglesworth, 2013, p. 64). This level responds to life from selfless love. This level can be connected to the Heart chakra, which is the energy centre of unconditional love and authenticity.
Level 1 – Non-dual	At this level, "the goal is known as the Absolute, through transcendence of all opposites and self-realisation" (Fry & Wigglesworth, 2013, p. 64). This level of being affects and infuses SQ at the preceding levels and indirectly at levels 4 & 5. This level is linked to the higher chakras above the Heart Centre, which connects one to the Higher Self and the Spiritual Law of Transcendence.

Source: (Fry & Wigglesworth, 2013)

Table 2.1 above offers a framework linked to a spiritual journey that focuses all aspects or dimensions of a person. It focuses on the physical, emotional, mental, and spiritual transition from knowing to being. This process guides the individual towards self-awareness and self-transcendence.

At a more practical level, Covey (2013) shares insights and wisdom on how each of these four dimensions of intelligence support a person as a whole and how it can be developed. Figure 2.3 below, adapted from Covey (2013), illustrates the four dimensions of the “whole-person paradigm” and how they relate to each other.

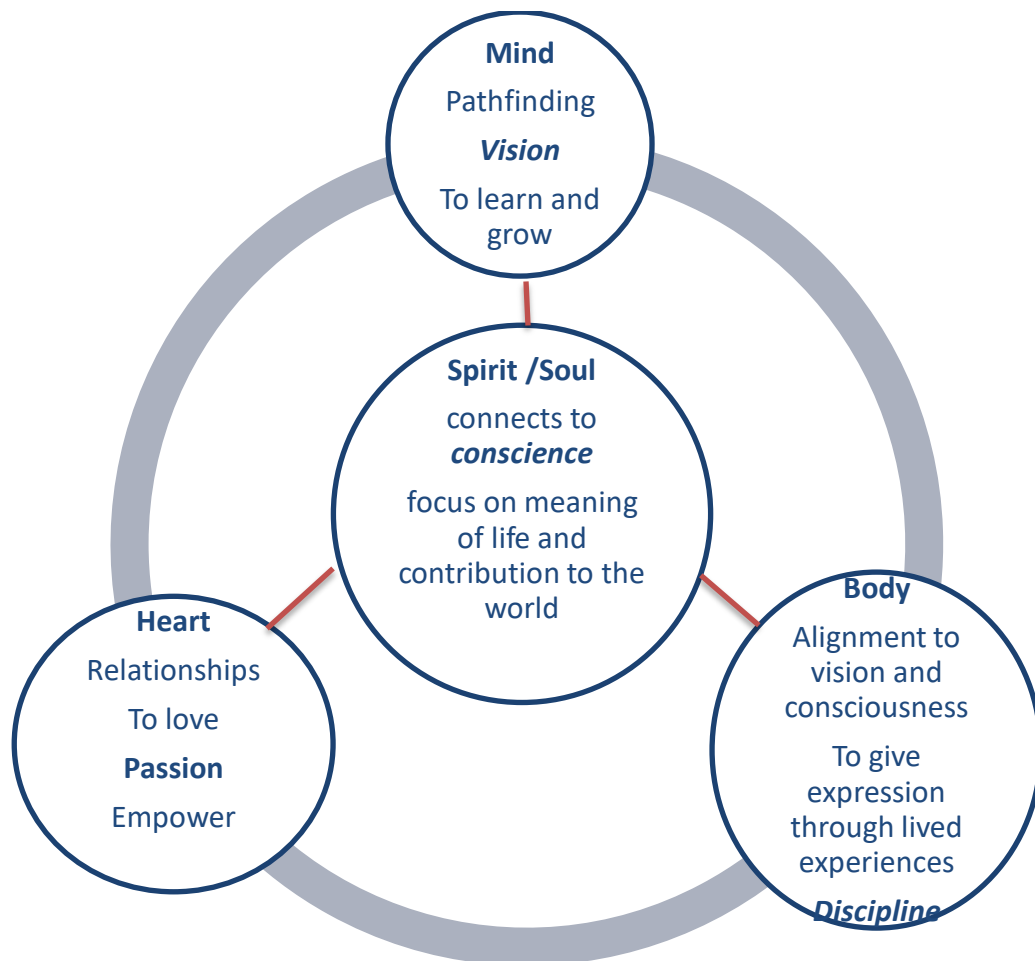


Figure 0.3: The Whole-Person Paradigm. (Source: Adapted from Covey 2013)

After explaining these different dimensions of the whole-person paradigm and how it is an expression of our lives and how we show up, (Covey, 2013) invites us to think of life in the following way.

According to Covey (2013), life is about the “whole person (mind, body, heart, and soul) with four basic needs (to learn, to love, to live, and to leave a legacy), and four intelligences or capacities (physical, emotional, mental, and spiritual) and their highest manifestations (discipline, vision, passion, and conscience), all of which represent the four dimensions of voice (need, talent, passion, and conscience)” (Covey, 2013, p. 84), which summarises the diagram.

Developing the four bodies is an “inside-out creative process” that focuses on “finding your voice and inspiring others to find their voice” (Covey, 2013, p. 5). It includes awareness of integrity, trust, kindness, forgiveness, and the skills to achieve synergy. This process also guides a person towards self-actualisation and self-transcendence.

2.6.3 Summary of findings

Both these frameworks focus on the person understanding who they are through self-reflection and awareness. People are encouraged to show up authentically aligned to their truth, compassion, courage and a willingness to support others which are attributes of self-transcendence. These findings support the **proposition** that integrating SQ into coaching can support leaders to develop skills of self-awareness and self-transcendence.

2.7 CONCLUSION

The review of the literature supports the research findings. Griffiths (2010), found that exploring coaching and spiritual intelligence in the workplace investigated uncharted concepts and theories. The information and opportunity to engage with the literature in this report proved significant because they broadened the understanding and limitations of the topic. The limited amount of substantial literature suggests a significant gap in how spiritual intelligence can be integrated

into coaching. It is hoped that the findings of this study will contribute to establishing the importance of exploring the role of and integrating SQ in coaching to support organisations and develop skills of self-awareness and self-transcendence.

Based on the literature review and research questions the main research propositions which informs are summarised as follows:

Proposition one:

The research question explored the understanding of SQ in the workplace. The proposition is that understanding SQ can assist leaders in overcoming factors contributing to the exclusion of SQ in the workplace.

Proposition two:

The research question explored how does existing coaching practices support leaders to effectively respond to internal and external challenges. The proposition is that there is value in incorporating SQ into existing coaching practices to support leaders.

Proposition three:

The research question explored how SQ can be integrated into a coaching framework to support leaders. The proposition is that integrating SQ in a coaching framework can assist leaders in developing skills of self-awareness and self-transcendence.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 INTRODUCTION

Figure 3.1 below provides a graphic illustration of the contents of this chapter. The research approach is a strategy for conducting research that is guided by the philosophical worldview, research design, and method. Trustworthiness for qualitative research is generally questioned because concepts of reliability and validity cannot be tested similarly to those in quantitative research.

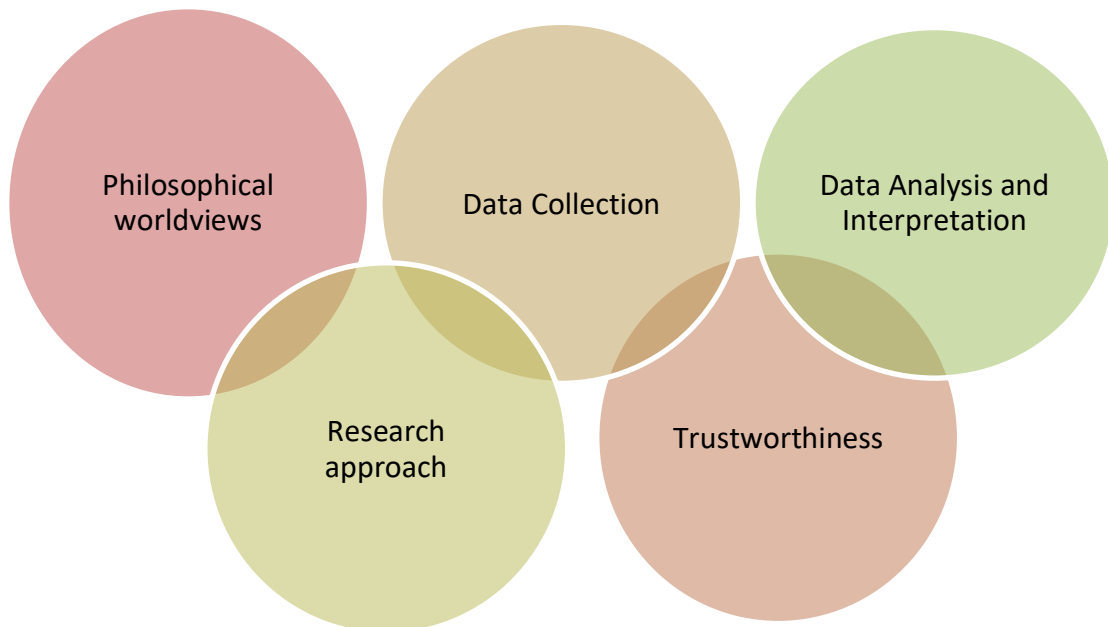


Figure 0.1: Illustration of Research Methodology (Source: Author)

The philosophical worldviews include post-positivism, constructivism, participatory and pragmatism. The research design consists of inquiry strategies informed by what the research aims to achieve. The third component of the research method includes data collection based on the instrument used, analysis, and interpretation of the data.

Each section of this chapter is explored in relation to the overall and sub-objectives of this study.

3.2 RESEARCH APPROACH

Creswell and Creswell (2017) outline three research approaches: qualitative, quantitative, and mixed methods. Quantitative and qualitative research are on opposite ends of a continuum, while the mixed method approach combines the other two techniques.

The research approach that best supported this study was the qualitative approach. Qualitative research explores a particular phenomenon in real-world contexts (Korstjens & Moser, 2017). It captures the phenomenological approach, i.e., humanism or the humanistic approach, which is aligned with the theoretical framework as described in chapter two.

This research aimed to explore the role of SQ principles in coaching at the Department of Social Development. The research was based on in-depth insights into the participants' experiences. The participants' experiences are holistic, including how they make meaning of their current context.

The philosophical worldview that influenced this research is the constructivist worldview. This world view is informed by participants' subjective meanings of their experiences. Therefore, these meanings varied, and the research analysis underpinned by this worldview was not linear but allowed for the complexity of views (Creswell & Creswell, 2017). The study's sub-objectives and propositions included understanding people's multiple and varied subjective views about spirituality, religion, and SQ and how this would impact the overall objective. Therefore, participants' views provided the necessary data to explore and understand the complex theories that affect this study's scope. This data was gathered through virtual interviews based on open-ended questions coupled with thematic analysis to identify patterns and interpret them regarding the research objectives and propositions. The scope of the study was based on a topic with limited literature and knowledge available, and the findings could contribute to theories and models.

3.3 RESEARCH DESIGN

The research design was based on a generic qualitative approach, including an inductive analysis. The analysis was based on the data collected from participant interviews, which were individually analysed. This approach focused on exploring and developing theories or models rather than analysing data based on preconceived ideas to test whether the data supported or rejected the propositions. Methods such as the case study or grounded theory methodologies did not support the objectives of this study. However, the generic qualitative approach could blend tools and techniques from more established methodologies while maintaining flexibility (Kahlke, 2014). For this research, tools and techniques from the phenomenological method were used to support the design and framework. The phenomenological approach focuses on describing and interpreting the meaning of an experience and providing a detailed description of themes that “captures the essence of the lived experience” (Korstjens & Moser, 2018, p. 16). The most prominent criterion in phenomenology is the participant’s experience and perceptions concerning the phenomenon being studied. This supports the philosophical worldview that underlies the study. “Rich information” (Lester, 1999) was gathered through the interviews and presented from the participants’ perspective using an inductive approach.

Figure 3.2 below provides an overview of the research process, followed by timelines.

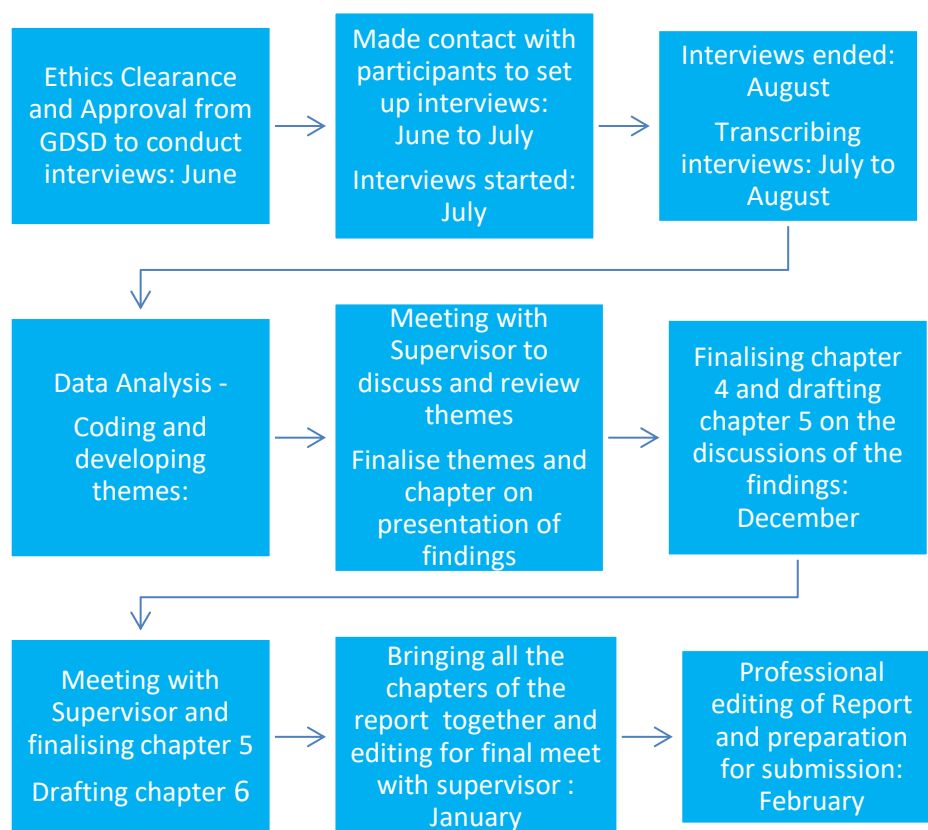


Figure 0.2: Research Process and Timelines (Source: Author)

3.4 POPULATION AND SAMPLE

3.4.1 Population

Chief Directors, Directors, Deputy Directors, and Assistant Directors from specific divisions responsible for functions related to strategic planning and human resource development comprised the population. The identified population provided an overview of the departments' internal and external issues, and input on current practices to support and develop leadership capabilities. Furthermore, the data gathered presented an overview of the department's understanding of SQ and whether incorporating SQ into coaching could assist GSDS in effectively meeting its challenges.

Coaches were also included in the study's population. The focus of the study is on SQ and coaching; therefore, the views and insights of coaches offered a different perspective.

3.4.2 Sample and sampling method

The method of purposive sampling was chosen. The sample size was deliberate because of the participants' knowledge about the phenomenon and their lived experiences, which provided valuable information. The total population is summarised in Table 3.1 below.

Table 0.1: Profile of participants (by position or context, no name)

Description of participant type: Chief Directors, Directors, Deputy Directors, and Assistant Directors in the Department, and coaches	No. sampled
Chief Directors: Strategic Planning Social Welfare and Specialised Services	2
Directors: HOD's Office Strategic Planning GYDM Risk Management and Compliance HRM Auxiliary Services Monitoring and Evaluation	7
Deputy Directors: GEYODI Strategic Planning	2
Assistant Directors: EHWP Human Resource Development	2
4 Coaches	4
Total number of participants	17

3.5 RESEARCH INSTRUMENT

Interviews are the most common and effective tool used to collect data in qualitative research. Interviews “explore the views, experiences, beliefs, and/or motivations of individuals” (Gill, Stewart, Treasure, & Chadwick, 2008, p. 292). An interview guide was used as the research instrument. The one-on-one interview method was used in this study to investigate the participants’ perspectives and experiences with the phenomenon under investigation.

Interviews with participants were conducted virtually because of the pandemic and based on open-ended questions as provided in Appendices A and B. The interview guides were refined as the interviews progressed to obtain a rich and informative body of data sufficient to respond to the study’s objective. Although the research process was guided, the dialogue remained fluid in order to obtain rich, detailed information (Korstjens & Moser, 2018). The researcher was able to gain deeper insights and seek clarification when necessary, ensuring that the presentation and analysis of the findings reflected the participants.

The interview guide for GDSD was developed around the following themes:

- To explore the internal and external challenges that the GDSD is dealing with.
- To investigate the nature of coaching in the department and its effectiveness.
- To determine participants’ understanding of SQ.
- To establish whether, based on the understanding of SQ and the role of coaching, integrating SQ in coaching can better support leaders to deal with the challenges.

The interview guide for the coaches was developed around similar themes, which included:

- Determining participant understanding of SQ.
- Based on the understanding of SQ and the role of coaching, to determine whether integrating SQ in coaching can better support leaders to deal with the challenges.

The researcher used her coaching background and experience to create a safe space and establish a good rapport with participants by listening and being completely present during the interviews. This process also aided in the development of relationships with the participants, and they felt comfortable sharing without feeling judged (Korstjens & Moser, 2018).

3.6 DATA COLLECTION

The process to conduct the interviews got underway when GDSD approved the study to be done in the department. The letter of approval from the department is attached as Appendix E. All interviews were conducted in English and online. All interviews were conducted by the researcher over the course of one month. Each interview lasted approximately one hour. Emails or telephone calls were used to make initial contact with the participants. This was followed by an introduction letter that provided a summary of the study's objective and interview structure. The letter is attached as Appendix C. Once participants agreed to the interview, they were contacted by phone or email to confirm an appointment on a suitable date and time.

The researcher explained her background, the objectives of the study, and the process. This included aspects of the interview structure and how the information will be treated according to the POPI Act. Each participant signed a consent form which declared that they agreed to the sessions being recorded but that their participation would be treated confidentially. A copy of the consent form is attached as Appendix F.

All interviews were recorded on a transcription tool called Otter ai. All the interview recordings were reviewed after each interview to ensure accuracy and capture notes and observations that came up during the interview. Each interview lasted about an hour.

The researcher did experience some participants being reluctant to participate and share information because of the research phenomenon. To address this

challenge, the researcher used probing questions and insights based on her knowledge about the topic.

The iterative process and emerging design are at the heart of qualitative research, which involves repeating steps to collect data and continuously improving the instrument. The interview guide was refined as the interview process continued and the data was analysed.

3.7 DATA ANALYSIS AND INTERPRETATION

Thematic analysis was used to analyse the data. This analysis method is suitable for “exploring people’s views, opinions, knowledge, experiences, or values from a set of qualitative data” (Caulfield, 2019). The thematic analysis approach was, therefore, best suited for this study based on the objectives and research questions. An inductive approach was used to determine the themes guided by the study’s objectives (Thomas, 2003). The data analysis and interpretation were based on the six steps developed by Braun and Clarke (2006). These steps are explained below.

3.7.1 Familiarisation of data

The primary sources of data that were used for the research are the interview transcripts, memos, and field notes (Moser & Korstjens, 2018). The transcripts were checked to ensure the accuracy of the interview. To understand and make meaning of the transcripts, the researcher “immerse(ed) herself in the data” and “live(ed) the data” (Moser & Korstjens, 2018, p. 15). As described in Chapter four, this process displayed an overall picture of participants’ themes, emotions, and unexpected information based on their personal experiences.

1. Coding

Atlas Ti 22 coding software tool was used to develop the codes. Fifty codes were created based on the research objectives. These codes were developed based on the actual language or statements made by the participants (Creswell & Creswell, 2017).

2. Generating themes

The next step in analysing the data was to generate themes based on the coding system.

3. Reviewing themes

The themes were reviewed. The data was compared to a set of themes that had been developed. Where significant information was shared (coded) that was not captured by the themes, new themes were created, or this data was incorporated into existing themes.

4. Defining and naming themes

Once the themes had been finalised, they were named and defined in order to precisely define what each theme meant and how it contributed to understanding and alignment with the research objectives and propositions. The following themes emerged:

- Understanding of Spiritual Intelligence.
- Understanding the internal and external challenges that GDSD leaders need to respond to.
- Existing internal coaching processes in the GDSD to support leaders.
- Advantages and challenges of incorporating SQ into coaching to support leaders in the GDSD.
- Suggestions for how SQ can be incorporated into a coaching framework.

5. Writing up

The final step was to write up the findings based on the collected data and developed themes. The data provided a narrative description of the findings of the research objectives and propositions.

3.7.2 Trustworthiness

Shenton (2004) suggests that the trustworthiness of qualitative research is generally questioned because the validity and reliability of the concepts cannot

be addressed in the same way as quantitative research findings. The author then discusses a construct developed by Lincoln and Guba (1986) to develop the trustworthiness of qualitative research, which is discussed below.

Transferability:

When a reader can transfer the findings to their own circumstances, it implies transferability. The researcher's responsibility is to provide the reader with a "thick description" of the participants' data and research process (Korstjens & Moser, 2018, p. 122). The reader uses this information to make transferability judgments based on their circumstances. To ensure transferability of this, the data collection process, provided a "thick description" of the process and results, including the context, population, sample, size, strategy, interview procedures, excerpts from interview transcripts, and data analysis steps. The research approach and design outlined above meet the transferability criteria. Based on the information included in the study, the reader would be able to make a transferability judgment.

Credibility:

Credibility is the equivalent of internal validity in quantitative research and is one of the most essential factors in establishing trustworthiness (Shenton, 2004). Strategies to ensure credibility include prolonged engagement, persistent observation, triangulation, and member checks. Another strategy to ensure credibility is the researcher's awareness of any biases concerning the phenomenon being studied. Based on the reflexivity process, the researcher's bias was acknowledged for this report. The report's credibility was therefore, based on the transcripts of the interviews being available to check their validity. Another strategy that was employed to ensure credibility for this research report was iterative questioning. Iterative questioning allowed the researcher to return to the issues or topics previously raised by participants to extract related data. This process assisted in obtaining clarity where there were any discrepancies with the data collected from participants.

Dependability:

Korstjens and Moser (2018) postulate that dependability includes aspects of consistency. The authors suggested that dependability should include

conformability and reliability. This is based on providing all relevant information, including research material, reflective notes, research design, transcripts, and findings. The complete set of data that informs the research report is available to enable the reader to assess whether research practices have been followed. The reader can also develop an in-depth understanding of the methods used. Understanding and applying the research process as outlined above will guarantee that the criteria of this study's dependability were met.

Confirmability:

Confirmability is based on neutrality and objectivity. The researcher's ability to admit their own biases and world views is a critical criterion for confirmability. The implications of these biases could impact the research approach, design, and instrument. This would affect the outcome of the findings and create discrepancies. To ensure that this research report met the criteria of conformability, the researcher acknowledged her biases concerning the study's objectives in the research report in chapter one. Finally, all findings, analyses, and conclusions in this report were discussed with the supervisor and guided by his objectivity, ensuring that the research results presented are objective and dependable.

3.8 LIMITATIONS OF THE STUDY

The limitation of the general qualitative approach, which is informed by the lack of robust methodological literature, may result in contradictions and inconsistencies in the research design and between research elements of the research framework (Kahlke, 2014, p. 144). The external validity of the research findings was affected because the research approach and timeframes did not make it possible to assess the application of SQ principles in workplace coaching for leaders.

3.9 ETHICAL CONSIDERATIONS

In qualitative research, the researcher influences the research process. The researcher has a critical role in establishing trusting relationships with participants

by being empathetic. This raises several ethical, personal, and strategic issues that could influence the findings and research report (Creswell & Creswell, 2017). The researcher also needs to be aware of their values and biases, which may influence the data collection. The researcher would need to reflect on their beliefs, judgments, and practices about the phenomenon, which may affect the research process and validity of the findings.

To ensure that the researcher's beliefs or judgments did not affect the process and validity of the findings the researcher kept a journal to record personal experiences, reflections, observations, and concerns about the research process in order to incorporate reflexive thinking into the research study. These notes, known as "memos" were also used to inform the study's themes and codes. The researcher was also mindful to limit her discussions about their personal experiences, negatively impacting the data collection process (Creswell & Creswell, 2017), data analysis, and interpretation.

The information and anonymity of participants were adhered to throughout the research process. There was both a written and verbal agreement between the interviewer and participant to regulate the relationship and process. The agreement outlined the ethical considerations, including confidentiality. The research complied with the ethics policy of Wits Business School based on the ethics clearance certificate (Appendix D) and abided by the POPI Act's regulatory frameworks.

In conclusion, this chapter outlined the research methodology used to collect data that informed the research findings that respond to the study's objectives. Chapter four provides a presentation of the results based on the data analysis.

CHAPTER FOUR: PRESENTATION OF FINDINGS

4.1 INTRODUCTION

To fully explore the role of SQ in coaching to assist GDSD leaders in responding successfully to current internal and external problems, interviews were conducted using the purposive sample method described in chapter three. The findings of the data obtained during the interview procedure based on the research instrument are presented in this chapter. The interview guide that was produced at the start of the interview process was improved to obtain rich and informative material.

4.2 PARTICIPANT DEMOGRAPHICS

Because of the subjective and diverse points of view about the study's overall objective, all 17 interviews were conducted.

The demographic makeup of the participants from GDSD is provided in Figure 4.1 below.

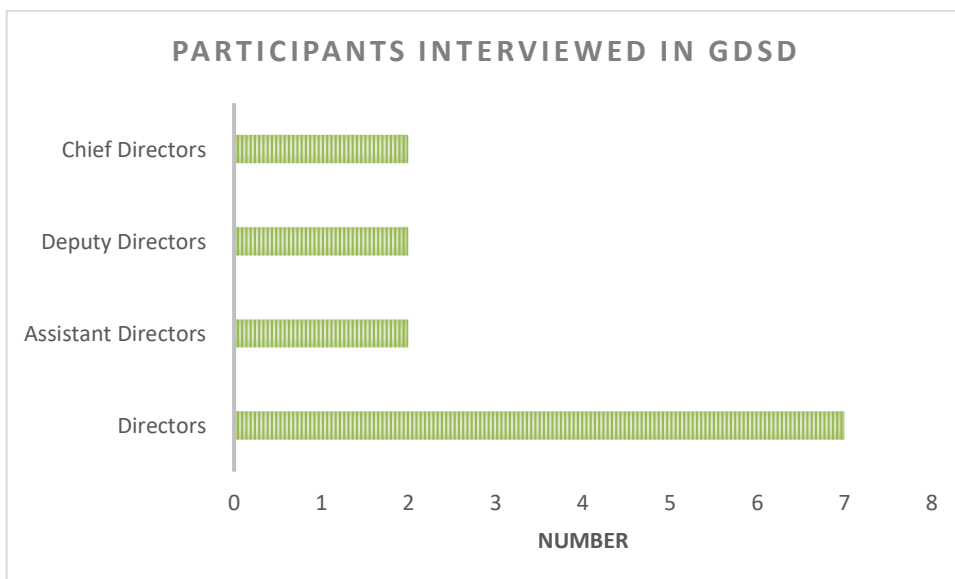


Figure 0.1: Demographics of Participants from GDSD (Source: Researcher)

The four coaches interviewed also shared insights based on their extensive experience in leadership coaching which they have been doing for several years.

4.3 OVERVIEW OF THEMES

Five themes were developed which were aligned with the study's research questions, as reflected in Table 4.1 below:

Table 0.1: Themes and Sub-themes aligning with research questions

RESEARCH QUESTION	THEMES	SUB-THEMES
What are the factors leading to the exclusion of SQ in GDSD?	Understanding of Spiritual Intelligence Challenges of incorporating SQ	SQ and religion Spirituality Connection to a Higher Power Connectedness Values and beliefs
How does existing coaching practices support leaders to effectively respond to external and internal challenges?	External and Internal Challenges Existing processes to support leaders	External challenges Internal Challenges Employee Assistance Programme Social worker supervision Team meetings Informal coaching
How can SQ be integrated into coaching to support leaders in the department?	Possible Advantages Practical suggestions to incorporate SQ into a coaching framework	GDSD perspective Coach perspective Competencies that a coach should have

Source: Researcher

Each of the themes and sub-themes is explained in detail in the sections below.

4.4 UNDERSTANDING OF SQ

The review of the literature reveals that SQ is a complicated and diversified phenomenon. Based on the study's aims, it was necessary to determine participants' perspectives and comprehension of SQ. Ten of the seventeen participants stated that they had never heard of or understood SQ before the researcher approached them. As explained by one participant:

"I really don't know what to think because, you know, when you speak to people about spirituality and things like that, everybody has their own kind of perspective on things. So, I don't have a hard and fast idea or belief on it. I am open to hearing more and learning more."

The interviews reflected that most of the participants were more familiar with "emotional intelligence."

"I know what I know, from my studies and my just management experience, it's emotional intelligence not spiritual intelligence."

While 10 of participants had never heard of SQ before, some still offered their understanding "in layman's terms." Figure 7 below captures some insights about SQ that emerged in the interviews.

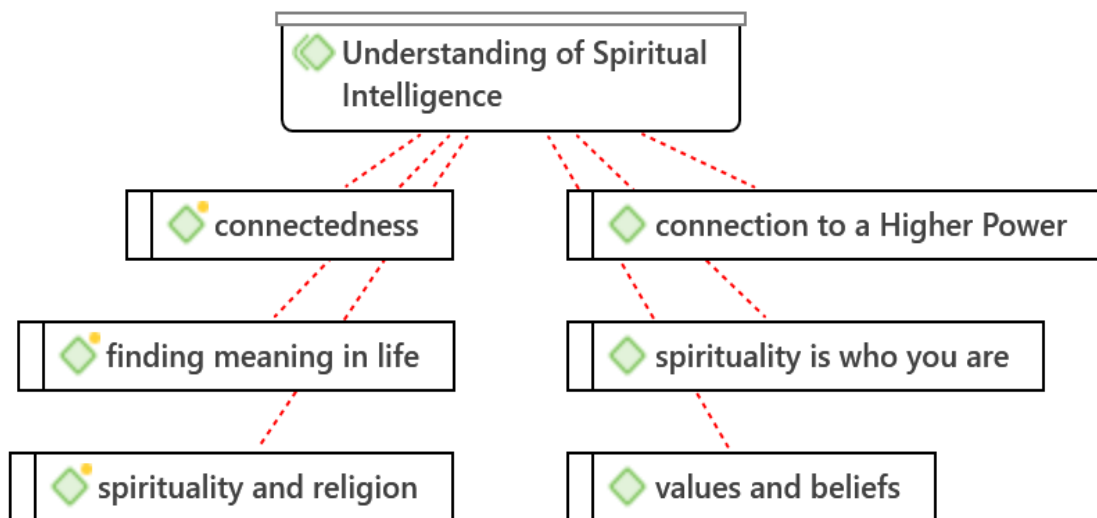


Figure 0.2: Participants insights about SQ (Source: Researcher)

These ideas are presented below in more detail.

4.4.1 SQ and Religion

Some participants communicated that there is a link between spiritual intelligence and religion. For example, one person shared that she considers herself spiritual because of her religion's teachings. Another participant articulated that SQ is about respecting another person's religion:

"My understanding will be a very diversified, and I want to say you need to understand other people's religion. It might be Christianity, it might be cultural, it might be it might be Muslims, so it's how do you - you don't impose any of your spirituality on other people."

However, one participant shared a different opinion about religion and SQ:

"Understanding of spirituality, I very deliberately stay away from any kind of religious connections with spirituality because I think that meaning into a religious definition of it is bound to create, I think, boundaries to connection as opposed to creating a contact."

4.4.2 Connection to Higher Power

Participants proposed that SQ is linked to one's connection to a "higher power." It is about *"understanding that there are other forms, of being or existence and then working from that angle to actually live a life that recognizes the value of that in your own life or others' lives."* Another participant communicated that *"spiritual intelligence, meaning you are our way of higher power or something. You're aware that you exist, not because of yourself, but because there's external forces that are working in your life."*

4.4.3 Connectedness

Some participants shared that SQ is linked to one's ability to connect with others and their intuition. To share the understanding of connection with others, one participant communicated that *"we all are connected. We all are one, in a sense"*

that we, we should be it's human, to be humane, to each other. So, there's no you and, them, and they. But it is us."

Another participant shared that SQ *"resides a lot more in your gut. Right a lot more in your gut because when you think through issues, you kind of connect the dots,"* reflecting the connectedness to one's intuition.

4.4.4 Values and Beliefs

Most participants communicated that SQ is linked to ethics, values, and beliefs. One participant raised the concern that when we look at what is happening in government, for example, in connection to the "Zondo Commission Report', *and look at the fraud and corruption and what is happening in communities, it seems like we have lost our way."* According to another participant, her understanding of SQ is the ethics, values and principles that civil servants are guided by to ensure that they reach the *"poorest of the poor eradicating unemployment to make sure that people don't go hungry."*

While some participants communicated that there are policies, committees and discussions about ethics in the department, there is also a gap in practically implementing them. One of the participants explained:

"Yes, we need to discuss it (ethics). But it takes far more than that. It's creating a culture. And the culture starts with behaviour. Yeah, it starts with action. And it starts with, what we do in the everyday basis, it's not what we talk every day, it's what we do".

Some participants observed that SQ is about interaction with other people, which is based on an individual's core values are, noting that one's values and ethics are linked to a person's religious beliefs. For example, someone noted that *"whatever I do in my area of work I always put God first."*

A participant expressed that although SQ is linked to values and ethics, he believed that a leader *"cannot pass down their value systems that come from their spiritual being onto the team."* However, they could find common ground

regarding the values that drive outputs and outcomes, like self-worth and self-discovery.

4.4.5 Spirituality as a human condition

Some participants shared that they were familiar with SQ, and one participant defined SQ as “... *who we are when we embrace all of who we are.*”

This viewpoint was shared by other participants:

“Spiritual intelligence is very important it is who we are. You don't leave your spirituality at the door, and it is not a Sunday thing”.

“Once you have a spiritual understanding, you understand better that probably gives you strength to keep on carrying on and live your life the best way you possibly can under any circumstances”.

Supporting this view about SQ, one participant explained that SQ “*is just various ways in which people find meaning in life, through nature or whatever the case may be. So, it for me it is just about how people make meaning of the world and of their lives, what they use, whatever approach they choose to use.*”

Some participants felt that SQ is related to being creative and that creativity links to tasks or work, one person noting that SQ is “*like a gift...where you perform certain tasks, but it goes with how creative you are within the space you are.*”

Another participant communicated that SQ is about “*understanding empathy, which is the ability to truly listen to someone in a non-judgment frame. It's about being able to understand what somebody is experiencing, being able to hold the narrative around it, not needing to lean in to fix or to sort just to hold it.*”

4.5 CHALLENGES IN INTEGRATING SQ INTO COACHING

Most participants agreed that some people would embrace the SQ coaching framework, while others would resist it for a variety of reasons, including their lack

of understanding of SQ. Participants communicated that people “*are hard and fast in their belief systems and will be sceptical because they will see it as “you trying to question the meaning of life”*” Some of the employees could think “*that you are challenging the word of God.*” Some people might object because they do not understand it.

During the interviews, one participant suggested that SQ is still considered “*hazy*” and “*whoo-hoo kind of stuff*” for many people because “*it's really transcending and going beyond the so-called scientific method, which is the way of knowing things only based on the fact that they are visible, tangible, or tactile, you can feel them.*”

One participant communicated that “*often when you mention words spirit before you even say “-tual” they only hear spirit, and the consequences are often hair raising*”. He goes on to share that this happens because SQ is not yet fully understood and it has “*a bad rep that needs good PR and TLC for it to gain traction.*”

4.5.1 Summary of Theme 1

Approximately forty percent of interviewees had not heard of SQ prior to the interviews, but the majority were willing to discuss what it meant to them. Included in the shared concepts were empathy, respect and an inward comprehension of who people are as humans. The majority of respondents believed that SQ and religion were the same or correlated. Interview data revealed that, for the majority of participants, SQ and values and beliefs are interrelated. These various explanations of SQ demonstrate the diversity of this phenomenon. The data indicate that the lack of comprehension of SQ, religion, and spirituality is a significant factor and obstacle in seeking to incorporate SQ into workplace coaching.

4.6 UNDERSTANDING THE INTERNAL AND EXTERNAL CHALLENGES THAT LEADERS NEED TO RESPOND TO

The overall objective of the study is to explore the role of SQ in coaching to support leaders in the organisation in responding to internal and external challenges. To fully understand the challenges in the department, participants were asked about this, and the information shared was based on their lived experiences. Table 4.2 below presents the emerging common themes, which are further elaborated on in the subsections below.

Table 0.2: Internal and External Challenges

INTERNAL CHALLENGES	EXTERNAL CHALLENGES
<ul style="list-style-type: none"> • Low staff morale • Mental health challenges because of COVID-19 • Political interference in recruitment • High vacancy rate • Lack of skills • Lack of communication among teams • Lack of trust among leadership • Corruption • Interventions are short-term because people are not empowered 	<ul style="list-style-type: none"> • Lack of funding to meet service delivery targets • No collaboration between government departments • The economic crisis which increased unemployment and poverty • Unrealistic demands

Source: Researcher

4.6.1 Internal Challenges

Low staff morale:

The low staff morale was linked to staff fatigue “*because of the (work) load that they have to carry*” and because of a lack of “*consequential management.*” One of the participants also shared that government employees have a “*strong sense*

of entitlement” and do not feel “*valued*” or have a sense of “*pride*” about working in the public sector.

Mental Health Challenges because of COVID-19:

According to the participants, some staff members had passed away, and there was little time or space to mourn. For example, a participant explained that a senior colleague who had COVID passed away and she needed to inform the staff, but “*there was never a time where you can say, let me reflect, on, by the way this has happened and then mourn. So, there was never a time.*”

Political interference and high vacancy rate:

This issue came up with regard to human resources issues and the high vacancy rate. Some participants shared that there was political interference with the recruitment process. For example, a Deputy Director position had been vacant for nearly a year because the process had been restarted three times due to political interference.

Lack of skills and resources:

Participants shared that management should ensure that the department has a “*futuristic workforce*” because “*things are evolving quickly and rapidly.*” Another participant supported this opinion, noting that people are skilled because most of them are professionals, but the challenges in communities are changing rapidly, and the question then is, “*Are we skilled and geared to respond to those challenges?*”

Lack of communication:

Communication between units was identified as a challenge which impacted service delivery because people only focused on their areas of responsibility. One participant explained that:

“Remember when we’re in a department, we work as a chain of work. It’s all about chain of working, we support each other for the programmes to achieve what they’re intending to achieve... but we end up feeling like you’re working in a silo because when you go to meetings, we attend meetings. I might present the report and that report have also some parts

that actually impact your environment, but I don't help you. Try to consult you to indicate to say these are the things that I want to put into my report. I will just come and present my part."

A participant further noted that the HOD and MEC are addressing the communication issue in isolation, and not working as one department.

Lack of trust:

According to most of the participants, the issue of trust within the organisation impacts communication between teams, and there is little "connectedness" between units, as one participant shared:

"There is lack of consciousness, you know, lack of cohesion in the leaders and some elements of not trusting each other. And that then impacts you know, the team spirit because if there is no cohesion, there is lack of trust."

Corruption:

According to some participants, government is trying to "create a culture of integrity," but corruption and fraud already exist. As one participant explained, "Public servants and communities are demotivated and despondent." Another participant noted that the question she has been grappling with is, "Can we actually turn the tide with regard to corruption and fraud in the public sector?"

Interventions are short-term:

According to some participants, management is working in "crisis mode" because there is no time for planning and, furthermore, the interventions to support communities do not have a long-term impact. An example shared was about rehabilitation programmes for drug users once they leave a rehabilitation centre. The participant communicated that "substance abuse is increasing in our communities, yet social development, spending millions to ensure that people go to rehab, but as soon as they come out of rehab and back into a community, they relapse back into the drugs. So, the question would be, if a person goes back into their communities, what support are we providing within the community for that person who's a recovering drug user?"

Another participant observed that enabling communities to become self-reliant requires a “multi-pronged” approach.

4.6.2 External challenges

The external challenges that people communicated included insufficient funding resources from Treasury to meet the unrealistic demands of communities as a result of the high unemployment rates, increase in poverty, and other socio-economic challenges. According to some participants, there is also a problem with regard to government departments cooperating and communicating with each other. However, one of the participants shared that the Premier of Gauteng Province had established a committee comprising government, civil society and the private sector to discuss and develop plans to address the challenges within communities. These are referred to as a *“war room where you come together, you see a problem, thrash it out to the point where everybody is able to contribute towards solving that problem.”*

4.6.3 Summary of Theme 2

The data shared by the participants from GDSD reflects the dynamic and uncertain environment that the leadership in the department must respond to. The next theme presents the findings on the existing coaching and other support processes that the department has in place to respond to these challenges.

4.7 EXISTING INTERNAL SUPPORT PROCESS IN THE DEPARTMENT

Figure 4.3 below provides a graphic presentation of the existing internal support processes in the department, which are elaborated on in the sections that follow.

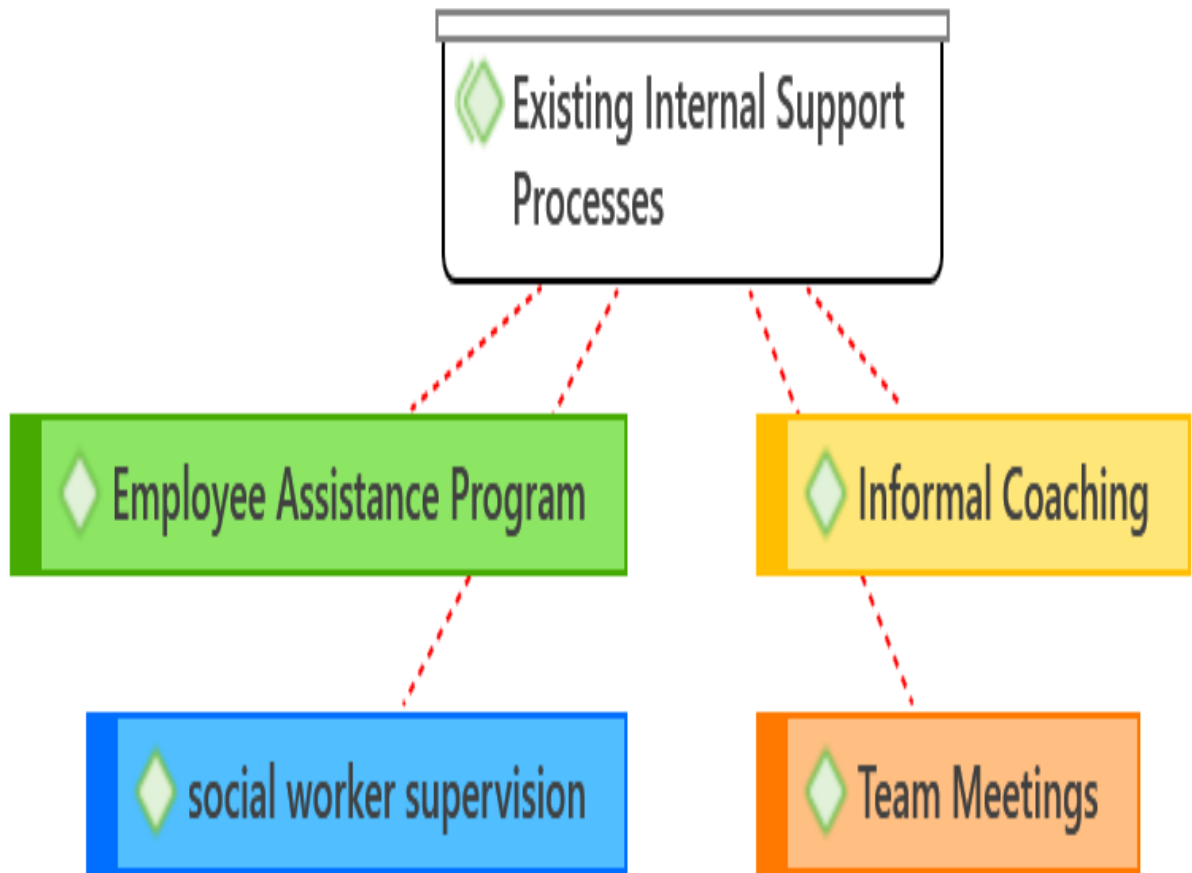


Figure 0.3: Existing Internal Support Processes (Source: Researcher)

The interviews reflected that the department has the following internal support processes to help employees deal with the challenges as outlined and discussed above.

4.7.1 Employee Assistance Programme (EAP)

The Employee Assistance Programme (EAP) has four pillars, or products. One of the EAP’s four pillars is providing emotional or mental support to employees. According to one of the participants, the department

“appointed an EHWP service provider responsible for providing telephone and face-to-face counselling to our employees. This service is available 24 hours a day, to get access to the programme up to the to the Service Employees can call the toll-free number. They will then talk to a case

manager which will then set up face-to-face counselling for them with an external professional which might be a social worker or a psychologist. We also provide this service to our employees' immediate family members."

4.7.2 Social worker supervision

According to participants, social worker supervision is based on the legislative framework in the 'Social Work Act'. The supervisor provides assistance and advice to the social worker on how to complete the work. For example, one participant shared that the supervisor provided guidance on "*how to behave and how you behave in court and how to treat the communities and all that.*" One participant shared that the supervisors focus on pushing for targets and do not have the time to support social workers where they "*can reflect, where they can offload, where they can, you know, come back to centre.*"

4.7.3 Team Meetings

Managers shared that they have weekly team meetings to motivate staff, share information, and remind people about the code of ethics if necessary.

4.7.4 Informal Coaching

Participants explained that mentoring and coaching are not necessarily structured, as one participant noted:

"Mentoring and coaching has been done. There's no policy on it. And it's been done very haphazard and also voluntarily."

4.7.5 Summary of Theme 3

The focus was to explore the contribution of existing coaching practices to support the leadership in GDSD. Participants shared that there are support processes in place, such as social worker supervision, the Employee Assistance

Programme and team meetings, but there is no policy on coaching and it is done voluntarily.

The next theme presents the findings of the information shared by participants on the advantages and challenges of incorporating SQ into coaching.

4.8 ADVANTAGES AND CHALLENGES OF INCORPORATING SQ INTO COACHING

Both the managers and coaches were asked if integrating SQ into coaching could support leaders in the organisation and how this could be done, and varying perspectives were provided.

4.8.1 Possible advantages of integrating SQ into coaching

The Coach's Perspective:

According to one of the coaches who participated in the interviews, spiritual intelligence *“is a critical vital necessity, and professions like coaching, counselling, therapy, and leadership development need to pay much more attention to SQ because it can unlock a lot of solutions, we need but neglect.”* He also claims that as humans, we are limited to the *“immediate and the visible, and what we can achieve from it. And if we can't, we either shy away from it or we level it and package it and put it in a box and put it away. Yet the solutions we seek for everyday challenge, sit in those realms and they help us unlock things that we wrestle with.”*

Another coach stated that using the SQ frame as a coach allows her to be objective in her approach. Her *“constant invitation to her clients is to invite them to frame what comes up as this or that and not fall into right or wrong.”* This allows the client to move *“into peace around detachment and meaning making.”*

Linking SQ to values and ethics, a coach shared that a spiritual framework *“helps refine your sense of wrong and right. And if you have that, you have a moral compass within you, then it makes a lot of the most controversial and difficult*

disputes or challenges within the course of your work or your home, so much easier to deal with.”

A participant described coaching from an SQ frame as inviting the client to “*dive deep,*” with the coach’s role being to partner with the client so that they feel safe to be “*vulnerable.*” One coaches who uses the “*Gestalt framework*” communicated that this process invites people “*to go deep right from the first session*” and that the coach “*stays with the client throughout the coaching process, being aware of the ‘shifts in energy’.*”

One coach communicated that intelligences are connected, “*yet we disconnect them because we are limited in our own understanding of it.*” Two other participants from GDSD shared this point of view in the department, which is shown below.

GDSD Perspective:

Participants observed that integrating SQ can benefit an individual both professionally and personally. One participant explained that when SQ is integrated into coaching, she believes “*far more will be achieved to unlock that person’s mind on a professional front. All the different aspects of a person will be working together. A holistic kind of coaching.*”

One participant shared her experience of coaching, noting that through coaching, she “*was able to strengthen*” herself “*on a spiritual level and her mental well-being, which helped create balance*” and assist her to perform her work duties much better.

Some participants shared that leaders are overwhelmed and do not have a space to “*reflect*” and “*share how they feel*”; therefore, coaching that focuses on SQ principles will be good. One participant communicated that there is a lack of trust in the working environment and that SQ can “*definitely help leaders to rebuild trust and find purpose in what we have been called to do again.*” Another participant communicated that if leaders are supported through coaching to be more self-aware, compassionate, respectful, amongst other things, “*employees*

will also follow because we look up at our leaders,” and employees would ensure that they respect the communities. *“They see the importance of being compassionate to everyone, not just the colleagues.”*

One participant shared that coaching with SQ principles can help with the issue of communication because *“people will be aware of what they say and how they say it.”* Another noted that it would be a learning opportunity to reflect and *“self-improve.”* It would also help improve her leadership skills and how she could *“better synergize”* with her team and *“get them to see things differently.”*

4.8.2 Summary of Theme 4

The data reflects the views on the importance of incorporating SQ into coaching to help leaders in both their professional and personal lives.

The next theme will present the findings on how SQ can be incorporated into coaching.

4.9 INCORPORATING SQ INTO A COACHING FRAMEWORK

While some participants expressed concerns about integrating SQ into coaching, all department participants agreed that they saw the value in it once they understood what it meant and would be willing to try it out. They provided suggestions for how this could be accomplished in the department and shared some competency skills that coaches using a SQ framework should possess.

Participants suggested that coaching with an SQ framework as a support tool can be included in the supervision sessions and the employee health and wellness programme. A participant added that *“change agents”* should be *“strategically placed in the organisation, bringing about this new way of thinking, this new way of approaching challenges and issues, and a new way of leading teams.”*

4.9.1 Competences required by coaches using the SQ framework

The data below reflects the competencies that participants believed a coach working from an SQ framework should possess.

Assertive
communication
Purposeful
skills Flexible Curious
Self-aware detached
Good Authentic
Observant
humble

One participant stated that a coach must *“help them see the importance of it, and to be able to link the challenges or hook the challenges on a spiritual framework, or at the very least, to encourage them to take the time out to do that spiritual intelligence work.”*

Another participant observed that it is about being self-aware: *“I work very hard as a coach and as an individual to be aware of what triggers me because I’m aware that when I land with my ego, I’m likely to differentiate and not to be of service to whoever I’m having a conversation or in a given space, but so the other element that I would pick on is that I would mention is this notion of understanding what is my ego? What is my sense of self?”*

4.9.2 Summary of Theme 5

The findings suggest that while participants from the department shared concerns about incorporating SQ into coaching, most of them could see the value in it. Both

the GDSD coaches and leaders shared the list of skills that a coach using an SQ framework would require, which would contribute to recommendations for how SQ can be integrated into coaching.

4.10 CONCLUSION OF FINDINGS

Findings were informed by the research objectives and propositions as outlined in Table 3 (themes and sub-themes aligning with research objectives and questions) above. The data has been presented in order to make sense and find meaning in relation to the research objectives and propositions, which are interconnected.

In the next chapter, the data presented in this chapter, together with the literature in chapter two, will be used to discuss the findings.

CHAPTER FIVE: DISCUSSION OF THE FINDINGS

5.1 INTRODUCTION

This chapter discusses the significance and implications of the research findings presented in chapter four with the intention of situating the findings within the context of the literature review and linking them to the research propositions:

- Understanding SQ can assist leaders in overcoming factors that contribute to the exclusion of SQ in the workplace.
- There is value in incorporating SQ into existing coaching practices to support the leadership in effectively responding to internal and external challenges.
- Integrating SQ can support leaders in accessing skills of self-awareness and self-transcendence to navigate through internal and external challenges.

The discussion of the findings is linked to the study's theoretical framework, which draws from humanistic theory and self-transcendence as defined in Maslow's hierarchy of needs. Humanist theory focuses on people's strengths and values, emphasising self-understanding, positive self-regard and self-growth (McLeod, 2015), while self-transcendence focuses on moving beyond the self and seeing the impact of one's actions and thoughts on humanity, others, and "one's God" (Reed, 2008, p. 111).

5.2 UNDERSTANDING SQ

The data indicated that 10 of the 17 participants had never heard of SQ before the interviews. However, all participants were willing to share their thoughts about what SQ meant to them. It is evident from the different explanations of SQ that this phenomenon is diverse and complex, which is also supported by the review of the literature. McAllister (2016, p. 5) observes that many scholars are exploring the model of SQ and its impact on "quality of life, leadership, workplace,

organisational behaviour, and education” which contributes to an extensive body of literature and definitions.

The first proposition of this study is that understanding SQ can assist leaders in overcoming factors that contribute to the exclusion of SQ in the workplace. The data from the interviews and literature review are discussed below to inform the assessment of the validity of the proposition.

5.2.1 SQ and Religion

Wigglesworth (2004b) suggests that one of the factors contributing to the exclusion of SQ in the workplace is the lack of understanding between spirituality and religion. During the interviews, most participants stated that they believed that SQ and religion were similar or “linked”. For example, one participant stated that SQ means respecting another person’s religion. According to a number of participants, this understanding of SQ and religion is one of the reasons that integrating SQ into coaching frameworks could be challenging, which supports the findings of Wigglesworth. Bester and Müller (2017) postulate that spirituality viewed through a religious lens may create tension and fear because some people feel forced to accept other people’s religious beliefs. Several participants suggested that people in the department would be sceptical of an SQ coaching framework because they would see it as “challenging the word of God.”

The literature, on the other hand, demonstrates a clear distinction between religion, spirituality, and spiritual intelligence. According to Fry and Wigglesworth (2013), the Dalai Lama distinguishes between religion and spirituality. Religion is expressed through rituals, teachings and prayer. This definition of religion is supported by Smith (2013).

Spirituality, however, is concerned with the qualities of the human spirit, which include love and compassion, patience and tolerance, forgiveness, contentment, and a sense of harmony—the state of bringing happiness to the individual and others (Fry & Wigglesworth, 2013). Hedstrom, Hughes, Leaf, and Saunders (1988), quoted in Amram (2005, p. 14), identify several essential dimensions of

spirituality that “include a sense of meaning and mission in life, a sense of sacredness of life, balanced appreciation of material values, and a vision for the betterment of the world.” These qualities were also mentioned during the interviews. For example, one of the participants shared that “spirituality is who you are,” while another suggested that it is about “finding meaning in life.”

The definition of spirituality also supports the views shared during the interviews about “interconnectedness.” Spirituality, according to Wigglesworth (2004b), is a natural human need to reconnect with something more meaningful than the self. The understanding that spirituality can be linked to one’s connection to a “higher power,” connection with others, and intuition, which participants shared, supports the theoretical foundation of self-transcendence, which informs this study.

Spiritual intelligence, according to Emmons (2000a), integrates spiritual knowledge used to solve everyday problems. It is a compass within each individual that assists in navigating through life. These intrinsic spiritual qualities and attributes include love, peace, purity, integrity, joy, and wisdom, which are expressed through an individual’s thoughts, actions, and words (Emmons, 2000), and which constitutes qualities of self-transcendence and humanistic theory. These qualities and principles can be integrated through “contemplation, mindfulness, transcendence, states of consciousness, perspective-taking, awareness, and recognizing ego and higher self” (Smith, 2013, p. 17).

According to participants, spiritual intelligence consists of empathy, compassion, respect, understanding oneself, interconnectedness, and connection to a higher power, which is supported by the findings in the literature review. These findings from the literature and interviews suggest that SQ and spirituality include interconnectedness, finding meaning in life, and an inner compass connecting one to their values and beliefs.

5.2.2 Values and Beliefs

According to Zohar (2018, p. 3), “spiritual intelligence is an ability to access higher meanings, values, abiding purposes, and unconscious aspects of the self and to

embed these meanings, values, and purposes in living richer and more creative lives.” According to the interview data, SQ and values and beliefs are linked. However, participants shared that while policies on ethical behaviour guide civil servants, there is a gap in ensuring these policies are implemented. Pandey (2014, p. 46) proposes that the current view in “modern pluralistic workplaces” where spirituality is encouraged and allowed, “leads to improved ethical behaviour at a personal level and enhanced ethical culture at an organisational level.” This suggests that including SQ in coaching to support leaders could also address the gap between policy and implementation of ethics that participants in the department raised.

5.2.3 Developing a language that defines SQ

While some participants shared their understanding of SQ, most did not fully understand it, and SQ has “*a bad rep that needs good PR and TLC for it to gain traction.*” During the interviews, it became clear that people needed help comprehending SQ properly in order to overcome their preconceived notions of it being “whoo-hoo” or connected to religion. After sharing the definition and SQ principles from Zohar (2010), most of the participants from GDSD shared that because they understood what SQ meant, they could see the value of including it in coaching. Wigglesworth (2004, p. 5) postulates that the goal in presenting research findings and definitions of SQ and SQ skills is to create a language “without being limited to any one faith tradition. A language that is compatible with all major belief systems.”

Coaches shared that even though they do not use the terms “SQ” or “Spirituality” during their coaching sessions, they frame their coaching based on the fundamental principles of SQ. For example, one of the coaches shared that she uses the terms “finding meaning” and “purpose”. This supports the “faith-neutral” language that Wigglesworth (2004) refers to, and in order to respond to organisational challenges, there should be a focus on “developing the skills and abilities that we are trying to attain” (Wigglesworth, 2004a, p. 2).

5.2.4 Summary of discussion

The study proposes that understanding SQ can assist leaders in overcoming factors contributing to the exclusion of SQ in the workplace. This proposition is supported by the data collected during the interviews and literature review. As the interview process revealed, the majority of people are unfamiliar with SQ or have misconceived assumptions about what it means. Once they understood SQ better based on the definition provided, some of participants through their responses could see the value of including it in the workplace. For example, one participant noted that it could address the gap between the policies on ethics and values and their implementation of it. Other participants observed that it could assist with the issues of trust that the department experiences. This is discussed in more detail in the section below.

5.3 VALUE IN INCORPORATING SQ IN EXISTING COACHING PRACTICES TO SUPPORT LEADERSHIP

This section focuses on the findings about what coaching practices exist within the department to assist leaders in effectively responding to internal and external challenges. The value of incorporating SQ into coaching for department leaders is also discussed based on the literature review and interview data.

5.3.1 Existing Internal Support Processes

The findings from the interviews suggested that there is no structured process or policy in place for using coaching as a tool to support leaders. Coaching takes place on an ad hoc basis. However, some participants who were coached shared that their experiences were positive. One participant noted that coaching “was a learning opportunity to refocus myself, set certain goals, and self-improve, but also reflect on how I could improve my leadership skills and better synergize with my team.” This supports the findings from previous research (Fazel, 2013; Mahmood et al., 2018; Reave, 2005).

During the interviews, participants from GDSD indicated that the support processes or programmes did not effectively address internal and external challenges. The internal and external challenges identified by participants are contextualised in the literature below.

5.3.2 Internal and External Challenges

The data showed that GDSD, like many other organisations, faced many challenges due to the current dynamic, uncertain and volatile business environment. The internal challenges include low staff morale, political interference, high vacancy rates, a lack of communication, a lack of trust, corruption, and short-term intervention strategies. This concurs with the literature. For example, Pandey (2014), suggests that people are not motivated nor inspired, despite all technological gains and product innovation. Pandey (2014) further shares that organisations are filled with “fear, anger, resistance to change, people are not thriving and just there for the pay cheque.” This is supported by Covey (2013), who suggests that the reason why so many people “remain dissatisfied in their work and organisations fail to draw out the greatest talent, ingenuity, and creativity of their people, is because of an incomplete paradigm of who we are” (Covey, 2013, p. 20).

According to Chin et al. (2011), actions taken by employees as a result of their feelings and emotions directly influence the company’s performance. If employees are happy or satisfied, they will be motivated to perform their job functions well. According to some participants, one of the biggest challenges in the department is keeping staff motivated, ethically accountable, and engaged. The processes to help with this challenge, such as team meetings, are insufficient. During the interview, participants shared that those employees “should feel a sense of pride” and “feel valued,” which concurs with the literature findings.

However, since the existing processes are not working, transforming organisations requires creative leaders who can “think outside the box” (Kaushik & Guleria, 2020). Kaushik and Guleria (2020) suggests that leaders must find

creative ways to inspire and motivate staff while simultaneously focusing on productivity and performance.

During the interviews, participants were asked if integrating SQ in coaching could support leaders in shifting issues of low staff morale, lack of trust, corruption, and ethical accountability, which are discussed in the section below.

5.3.3 Value in integrating SQ in coaching

According to the interview data, incorporating SQ into coaching can benefit the individual both professionally and personally. It also suggests that coaching with an SQ framework can improve communication between teams and other staff. It has the potential to assist leaders in rebuilding trust and fostering compassion, respect and empathy in their employees.

The literature review on including SQ in coaching was limited and suggested a significant gap. However, the literature reviewed offered advantages that organisations experienced because of the development of spiritual leaders who advocated SQ principles in the workplace. These advantages encompass job satisfaction, employees feeling valued and inspired, trust, communication and self-awareness. According to Mahmood et al. (2018, p. 2), "SI is significantly relevant in obtaining positive organisational outcomes such as organisational performance, organisational citizenship behaviour, sustainability, organisational learning, job satisfaction and organisational commitment."

According to George (2006), a spiritual leader does not see failure and mistakes as obstacles but rather as opportunities to grow spiritually and be comfortable with change and creativity in responding to the organisation's issues. Spiritual leaders are self-aware and mindful of their actions and interactions with others, and they are empathetic and focused on building relationships. Wigglesworth (2006) suggests that a spiritual leader will create a vision based on the organisation's core values and value employees, promoting workplace motivation, satisfaction, and trust.

This process of developing SQ leaders can be facilitated through a coaching process. According to Griffiths (2010, p. 77), “the coaching process can be most helpful about this (applying SQ within the workplace), as it does not impose a solution; it focuses on the individual to unravel what has meaning and purpose for them.” One participant observed that leaders are overwhelmed and do not have space to reflect and process their feelings. Coaching would give them a space to do this, which concurs with Griffiths (2010).

Coaches suggested that coaching with an SQ frame allows the coach to hold space for the client without judgment or attachment. This frame of coaching would also give the client the space to “dive deep” and feel safe being vulnerable. If the coachee wishes to dive deeper and move from “doing and learning” to “being and becoming”, they would explore thinking, feeling and behaviour (Stout-Rostron, 2014). Here, the coachee will explore deeper questions such as who are they? What needs to change? What do they need to understand and acknowledge about themselves? (Stout-Rostron, 2014). Participants shared that a “holistic” coaching approach will help unlock a person’s mind on the professional front, and all the different aspects that make up the person will be working together. This is consistent with the findings shared by Covey (2013); Emmons (2000); George (2006); Reave (2005); Wigglesworth (2004a); and Zohar and Marshall (2004).

5.3.4 Summary of discussion

The interviews revealed that coaching was performed on an as-needed basis within the department; consequently, the researcher was unable to evaluate the efficacy of current coaching methods or the potential effects of implementing SQ through coaching. However, the findings in the literature and the data support the proposition that there is value in incorporating SQ in coaching.

The next section will focus on suggestions on how this can be implemented.

5.4 INTEGRATING SQ IN COACHING TO SUPPORT LEADERS

As demonstrated previously, integrating SQ into the workplace has numerous positive outcomes. Spiritual leaders are self-aware and conscientious regarding their actions and interactions with others, exemplifying humanism and self-transcendence. They are empathic, humble, and committed to fostering relationships. The overall goal of this study was to explore the role of SQ in coaching to support leaders and contribute to the development of self-awareness and self-transcendence with the aim of navigating more easily through challenges, and how this can be accomplished.

5.4.1 SQ Coaching Framework

During the interviews, some participants from GDSD shared practical ideas of how an SQ coaching framework could be applied in the department using existing support structures such as the EAP. All participants also offered suggestions for competencies that a coach using an SQ framework should have. These included being authentic, remaining curious, self-aware, humble, and connected to a sense of purpose. This concurs with the review of the articles by Griffiths (2010) and Whitmore (2009) who suggest that a coach would need to develop their skills and work through their spiritual healing processes to help coachees shift from the ego to the higher self. They would continue “to be able to develop their skills of transpersonal and transformational coaching to be able to address deeper issues of meaning and purpose and personal performance that will be demanded” (Whitmore, 2009, p. 2).

According to participants, coaching, leadership development, mentoring and therapy should focus on SQ because it can help unlock solutions to many problems being experienced. Coaches shared information about the coaching frameworks they used, including creating a space to “find meaning and purpose” in life through a “deep reflection” process. This framework can be linked to the transformational coaching model, which focuses on enabling self-actualisation and shifting from doing to being. According to Vanderpol (2019), the focus is on

“deep coaching”, which recognizes that shifting ways of being is a path to moving awareness and experiencing behavioural and perceptual change.

The information provided by participants about the advantages of a "holistic coaching model" is supported by the levels of the spiritual journey described by Fry and Wigglesworth (2013) and Covey's "whole-person organisations paradigm" (Covey, 2013).

While the literature suggests that incorporating SQ into the workplace has many positive outcomes, there is, however, no empirical evidence that demonstrates how the existing SQ coaching framework supports organisational leaders. The gap in research on assessing the impact of these coaching models would add value to the overall goal of this study and potentially also to other research related to coaching and spiritual intelligence. Therefore, it is recommended that research be conducted to assess the impact of these existing coaching programmes.

5.5 CONCLUSION OF DISCUSSION ON FINDINGS

The findings from the interviews and literature support the propositions of this study. It demonstrates that understanding what SQ means would help dismiss misunderstandings and fears about it. A language that emphasises the abilities and characteristics of SQ, while remaining faith-neutral, is urgently required. There is growing interest and research about the value of SQ in leadership and human resource development in organisations. The literature reflected that people could see the positive impact but the interview data reflected that awareness of SQ is non-existent in GDSD. However, participants could foresee the value of SQ in coaching once they understood what it meant. Based on these findings, it is recommended that SQ awareness and value be developed in the department, as well as possibly in other government departments. These recommendations based on the discussion of the findings are further elaborated on in chapter six.

CHAPTER SIX: CONCLUSIONS & RECOMMENDATIONS

6.1 INTRODUCTION

This chapter is divided into two sections that provide an overview of the research. The first section offers the conclusions based on the data analysis in chapter four, the literature review in chapter two and the discussions and analysis of the findings in chapter five. The overall objectives of the qualitative study and the research questions that the study attempted to answer informed the study.

Based on the conclusions, recommendations on the role of SQ in coaching to support the leaders in GDSD to effectively respond to the current internal and external challenges are offered for consideration by the department, coaches and other relevant stakeholders, such as the Office of the Premier.

The study used a qualitative approach to address the research objectives and questions. Individual interviews were conducted with leadership from the department and four coaches, as described in chapter three. The data and field notes generated five themes, as explained in chapter five. The data collection and analysis process described in chapter four provides a “thick description” (Korstjens & Moser, 2017) of information. This allows for transferability judgements to be drawn based on their settings and to ensure the study’s trustworthiness. The researcher conceded her biases about the topic and offered all transcripts and notes for validation.

6.2 STUDY CONCLUSION

There is extensive research on unstable, chaotic and uncertain organisational environments. Pandey (2014, p. 45) suggests that “despite all our gains in technology, product innovation, and world markets, most people are not thriving in the organisations they work for. They are neither fulfilled nor excited.” The research findings by scholars such as Covey, Pandey, Fry, Wigglesworth, and Zohar can be summarised as below.

Many workplace employees are demotivated but stay simply because of financial security. There is fear and mistrust among employees, low staff morale, resistance to change, and a lack of interconnectedness linked to respect, compassion, and empathy. The data showed that GDSD, like many other organisations, faces many challenges due to today's dynamic, uncertain and volatile business environment. The internal challenges include low staff morale, political interference, high vacancy rates, a lack of communication, a lack of trust, corruption, and short-term intervention strategies.

The then Acting MEC of GDSD, Lesufi (2020) observed that GDSD's mission is to improve society's quality of life, anchored on the values of integrity, respect, fairness, equity and inclusion (Department of Social Development, 2020). Like many other organisations, the success of the GDSD's overall objective requires a shift from traditional work models to ones that are more flexible, creative and focused on a humanistic framework. The department needs to focus on building a workforce committed to its goals and building trust among the leadership. This process of commitment and job satisfaction that impacts performance requires leaders with skills that can foster inspiration and dedication and transcend IQ, tapping into awareness and the ability to connect with the multi-intelligences as identified by Gardner (1983). This leadership approach focuses on building shared values, developing authentic leadership and empowering employees, which are characteristics of spiritual intelligence (Ferguson & Milliman, 2008). Intelligence becomes spiritually aligned when it is aligned with personal performance underpinned by creativity, meaning, and purpose (Watson, Kuofie, & Dool, 2018).

Lee (2019b) notes that to build a sustainable and successful organisation, leaders need to become authentic, and a coaching process can support both the individual (micro) and organisation (macro) towards more effective and efficient performance. Executive coaching is a tool that organisations are considering in order to facilitate organisational change and develop leaders' skills and competencies. This study aimed to explore the role of SQ in coaching to support leaders and sought to address the following objectives and research questions:

1. To explore the understanding of SQ in GDSD

2. To explore the contribution of existing coaching practices used in the department to support leaders to effectively respond to internal and external challenges
3. To examine how SQ can be integrated into coaching to support leaders in the department.

The research questions that underpinned the study were the following:

1. What are the factors leading to the exclusion of SQ in the Department?
2. How do current coaching practices assist leaders in responding effectively to the challenges?
3. How can SQ be integrated into coaching and supporting leaders in the department?

The following section presents the conclusions and seeks to address the research questions. Recommendations are provided as well as possible future research areas.

6.3 FACTORS LEADING TO THE EXCLUSION OF SQ IN THE DEPARTMENT

The findings described in chapters two, four and five speak to the study's first objective, which was to examine the factors that prevent SQ from being used in the department, and inform the conclusions presented here. Over the past two decades, SQ has been widely explored, discussed, and practised, particularly in the West (United States and United Kingdom); however, the interviews revealed that 10 of the participants had never heard of SQ previously, and it was noted that some were "uncomfortable" talking about it. The data and literature review indicated a misconception about the understanding of SQ, which contributes to this form of intelligence being discounted. The findings, as shown in chapter four suggest that the perception that SQ and religion are the same is one of the reasons that integrating SQ into coaching frameworks could be challenging. This supports Wigglesworth (2004b) suggestion that one of the factors contributing to the exclusion of SQ in the workplace is the lack of understanding between spirituality and religion.

Another reason SQ is discounted is that it is also seen as "whoo-hoo" or an esoteric construct understood by a small group of people (Emmons, 2000b). However,

research findings have proven that SQ does qualify as an intelligence, meeting the competencies and criteria developed by Gardener, as Emmons (2000) demonstrated.

The significant outcome in answering this research question was that after sharing the definition and SQ principles from Zohar (2010), most of the GDSD participants observed that they could see the value of SQ because they understood what it meant. This supports Wigglesworth (2004a, p. 5) assertion that the goal in presenting the research findings and definitions of SQ and SQ skills is to create a language “without being limited to any one faith tradition. A language that is compatible with all major belief systems”.

As one of the participants shared, SQ “has a bad rep and needs TLC,” which supports the proposition of the study: that understanding SQ can assist leaders in overcoming the factors that contribute to the exclusion of SQ in the workplace and emphasises the need to begin to create an awareness about the understanding of SQ.

6.4 INTEGRATING EXISTING COACHING PRACTICES TO SUPPORT LEADERS IN RESPONDING TO CHALLENGES

The study examined the contribution and impact of current coaching models in order to demonstrate the benefit of implementing SQ in them in the department. The findings from the interviews suggested that there is no structured process or policy in place for using coaching as a tool to support leaders in GDSD. Coaching takes place on an ad hoc basis. Participants from GDSD also indicated that the support processes or programs did not effectively address internal and external challenges. Based on the literature review, the department’s challenges are comparable to many problems other organisations face, including, *inter alia*, low staff morale, political interference, vacancy rates, a lack of communication, a lack of trust, corruption, and short-term intervention strategies.

Since there was no structured coaching programme or policy in place and the existing processes did not effectively address the challenges the organisation was facing, participants were asked if they thought that a coaching process incorporating SQ would support leaders to effectively respond to the internal and external challenges.

Their responses, based on their understanding of SQ as shared by the researcher, were overwhelmingly positive. It has the potential to help leaders rebuild trust and foster compassion, respect, and empathy among employees, and improve communication between teams and other staff.

The literature review suggested a significant gap in incorporating SQ in coaching to support leadership, as indicated in chapter two. The study was based on academic articles focusing on leadership and spiritual intelligence and offered advantages that organisations experienced because of the development of spiritual leaders who advocated SQ principles in the workplace. A spiritual leader is self-aware and mindful of their actions and interactions with others, which embodies humanism and self-transcendence. They are empathetic, humble, and focused on building relationships. Through the literature review, the study demonstrates a connection between workplace spirituality and emotional and mental benefits. For example, Emmons (2000b) as cited in Reave (2005), shared that the benefits of including spirituality in the workplace include self-awareness, hope, confidence, optimism, peace, humility, and joy, which are the qualities and attributes identified above. Employees' personal well-being impacts the organisation, providing job satisfaction, commitment and performance.

Coaching is seen as a tool that can be used to support leaders in developing SQ skills and knowledge, and many organisations are beginning to explore this. Anderson et al. (2009) suggest that creating a coaching culture "would increase job satisfaction, morale, collaboration, and teamwork, among other intangible benefits"(Anderson et al., 2009, p. 3). Mckenzie (2018) states that public sector organisations are considering coaching as a tool to help build capacity for service delivery by nurturing and developing employees' talent.

The findings, as shown above in response to the research question, suggest that the department lacks adequate support processes. However, more importantly, it also suggests that there is a need to create a coaching culture that can support leaders in responding effectively to the challenges in the organisation. Coaching with an SQ framework can help them reflect on and deal with fundamental questions impacting their personal and professional lives. The coaching process can guide and assist

leaders in tapping into their creative energy and intuition. It can also contribute to self-awareness, self-mastery, social mastery and universal awareness (Wigglesworth, 2006). Wigglesworth (2006) suggests that a spiritual leader will develop a vision based on the organisation's core values and can appreciate employees promoting workplace motivation, satisfaction and trust.

Even though the Department does not have a coaching programme or policies in place, the findings in chapters two, four and five support the proposition that there is value in incorporating SQ in coaching practices to help leaders.

6.5 INTEGRATING SQ INTO COACHING AND SUPPORTING LEADERS IN THE DEPARTMENT

As indicated above in section 6.4, there is value in incorporating SQ into coaching practices to support the department in responding to internal and external challenges, but considering how this can be done is essential to moving beyond theory. The findings in chapters two and five offer information about existing coaching models that focus on transformation and support a person in shifting from “doing to being”. These coaching models include Theory U, Ice-Berg and Transformational coaching. These coaching frameworks would give the client the space to “dive deep” and feel safe being vulnerable. If the coachee wishes to dive deeper and move from “doing and learning” to “being and becoming” they would explore thinking, feeling and behaviour (Stout-Rostron, 2014). Here, the coachee will explore more profound questions such as “who are they? What needs to change? What do they need to understand and acknowledge about themselves?” (Stout-Rostron, 2014).

It is important to note that while different coaching models incorporate SQ principles and skills, no theoretical or empirical evidence exists to assess the impact on leaders and organisations.

Finally, as shown above, coaching within an SQ framework guides a person through an inward journey that focuses on deep self-healing, reflection and awareness, and therefore a coach would need to develop specific skills beyond the general competencies. According to the information in chapters two and four, coaches need

to be authentic, curious, self-aware, humble and connected to a sense of greater purpose. A coach would need to work through their own spiritual healing process to become aware of their internal shadow aspects and “triggers”. It would be a constant journey of self-discovery and deeper healing so that they could hold space for their clients without judgment or expectations. An SQ coaching framework based on the study’s findings is presented below as Figure 6.1.

6.6 RECOMMENDATIONS

The aim of the study, as outlined in section 6.2, is to contribute to contemporary discussions and theories that seek to overcome the uncertain, complex and chaotic environments that many organisations, including GDSD, find themselves in. The study explored the role of SQ in coaching to support the leaders in the organisation in responding to internal and external challenges. Based on the findings and conclusions, the following framework is presented on how SQ can be incorporated into leadership coaching in the department. This pragmatic approach could support other organisations navigating the complex, volatile and uncertain economic and political environments. However, it is important to first examine misconceptions about the understanding of SQ so that people are more comfortable, willing and open to exploring it in their personal and professional lives.

6.6.1 Creating awareness about SQ and its value add

The first recommendation is to overcome fear and resistance to SQ; it is essential to create awareness about the meaning and skills that it aims to develop. A faith-neutral language that embodies respect, integrity, peace, wisdom, creativity and joy that transcends one’s ego needs to be developed. People can be guided through a coaching process to access these qualities, which can be integrated into their lives through mindfulness, meditation, yoga and “perspective thinking and awareness” (Smith, 2013, p. 17). SQ can also be incorporated into the organisational culture. Organisations can encourage people to talk about spirituality and SQ by hosting workshops or seminars. Organisations can also make time during working hours for people to practice yoga, meditation or mindfulness practices such as breathing, listening and reflecting.

6.6.2 SQ Coaching Framework

SQ principles can be taught in a coaching space. A skilled coach can simplify the process of self-discovery and self-transcendence on which many people are focused. The coaching process recommended is aligned with the levels of the spiritual journey as explained by Fry and Wigglesworth (2013) and the whole-person paradigm that Covey (2013) recommends.

The five levels of knowing and being as presented by Fry and Wigglesworth (2013) are not a linear process; a person can move between them. According to Covey (2013), humans are four-dimensional: body, mind, heart, and spirit, which connect to the four intelligences: IQ, PQ, EQ, and SQ. Developing the four bodies is an “inside-out creative process” that focuses on “finding your voice and inspiring others to find their voice” (Covey, 2013, p. 5). It includes awareness of integrity, trust, kindness, forgiveness and skills to achieve synergy.

STAGE ONE: The beginning of the process should focus on “being”, which is connected to the Spirit, SQ (consciousness), and levels 1 and 2 (Non-Dual and Spirit). The focus here is on values, principles, conditioning and beliefs. It is about understanding the ego and higher self and knowing that one can use the law of choice to decide how they will interact with the world. These levels are connected with the crown chakra and the Spiritual Laws of Choice, Transcendence, Transformation, and Balance. The focus here is on understanding “Who am I?”

STAGE TWO: The person enters Level 2 at the start of the procedure, integrating all of their consciousness. Here, the individual is guided through the process of discovering their divine life purpose. This level responds to life with unconditional love. The Third Eye chakra, which is the energy centre associated with vision, intuition and wisdom can be linked to this level. The method used in this case is comparable to Covey’s (2013) views on the mind (IQ) and creating a vision that the higher self or soul guides. The spiritual laws here are the laws of wisdom, creativity and intuition.

STAGE THREE: Once the individual understands who they are and their divine purpose based on their values, they will start focusing on the vision they wish to create. They begin to focus on how they can contribute positively to “their worlds” which includes their personal and professional lives. Here one connects with the solar plexus and throat chakras, which are the energy centres of trust and truth. One may move beyond fear and give voice to the soul self. Such a person leads based on a vision informed by values and is not afraid to stand out from the rest of the crowd. This is connected to the mind and soul. Levels 2 and 3 are the spirit and soul, and according to Fry and Wigglesworth (2013), a deeper connection to the spirit can be made through practices such as meditation, prayer and reflection. At the level of connecting with the soul, one also begins the journey of overcoming fears, self-doubt, self-sabotage, and uncertainty.

STAGE FOUR: The next level is connected to the heart and sacral chakras, which communicate how people relate to others and to their emotional intelligence (EQ). Here a leader is grounded in their spiritual awareness between the ego and higher self, and practice. A leader remains humble, trusts others, and has faith that all experiences provide opportunities to learn by being grateful for each one. A leader is passionate about the organisation’s vision and creates opportunities for employees to grow and excel in the working environment. This is connected to the heart, or EQ, as identified by Covey (2013). The chakras connected to this level are the heart, sacral, and solar plexus chakras. The spiritual laws here are the laws of honesty, integrity, no judgment, and responsibility.

STAGE FIVE: The final level is “doing”, linked to the base chakra and level 5: the sensible and physical worlds as described by Fry and Wigglesworth (2013). This level can also be aligned with Covey’s PQ and discipline. At this level, the focus is on implementing the vision while ensuring that the SQ principles such as integrity, trust, compassion, kindness and forgiveness are followed. According to Covey (2013), discipline and commitment are needed to create the vision one aims to achieve.

The coaching process can facilitate the development of spiritual motivation (calling), spiritual qualities, and spiritual practices that the organisation’s leader can take back into the organisations (Reave, 2005). Leaders can be supported through this coaching

process to remain committed, focused, and disciplined, which they can share. It is also recommended that coaches working with this framework would continue self-healing and self-discovery as part of improving their competencies and skills.

This process is summarised in Figure 6.1 below which was developed by the researcher.

As GDSD is a component of multiple provincial government agencies and is governed by public policy laws and procedures, it is recommended that there is a need to raise awareness of and value for SQ in the department and other government departments. Furthermore, it is recommended that GDSD and possibly the Office of the Premier, which oversees all other departments, could consider the implementation of a trial coaching programme that includes an SQ framework.

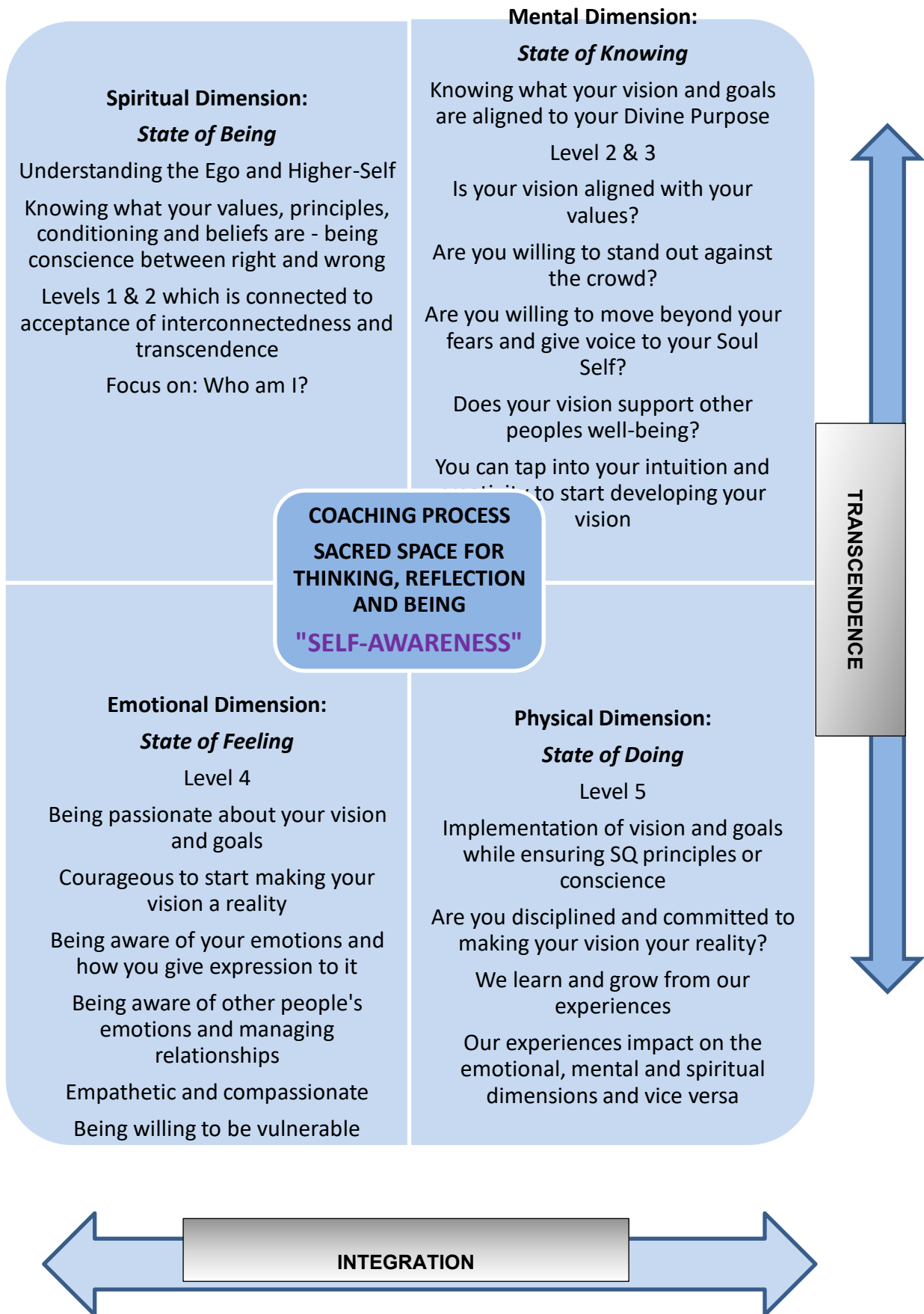


Figure 0.1: SQ Coaching Framework (Source: Author)

6.7 SUGGESTIONS FOR FURTHER RESEARCH

While the literature suggests that incorporating SQ into the workplace has many positive outcomes, as shown above, there is, however, no empirical evidence that demonstrates how the existing SQ coaching framework supports organisational leaders. The gap in research on assessing the impact of these coaching models would add value to the overall goal of this study and possibly other research related to coaching and spiritual intelligence. Therefore, it is recommended that further research be conducted to assess the impact of these existing coaching programmes.

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APPENDIX A: Interview Guide for Leaders in GDSD

The study aims to explore the effectiveness of integrating SQ into coaching in the Department of Social Development in Gauteng.

The questions below provide a guideline for the interview process but may need to be adapted to obtain a rich and informative body of data.

1. What are some of the internal challenges which leadership in the Department is dealing with?
2. What are the external challenges which the Department must overcome?
3. How does this impact on the Department's mission to improve the society's quality of life?
4. What measures have been taken to address these issues?
5. How successful have they been?
6. Has coaching been used as an instrument to assist the leaders of the department to address these internal and external challenges?
7. Are you aware of what coaching models are currently used in the department?
8. How effective has the coaching model/s been?
9. What is your understanding of Spiritual Intelligence (SQ)?
10. What are the factors that prevent SQ from being used in coaching in the Department?
11. Based on your understanding of SQ do you think including SQ in coaching could support leaders in the Department?
12. If yes, how?
13. If no, why?

APPENDIX B: Interview Guide for Coaches

The study aims to explore the effectiveness of integrating SQ into coaching in the Department of Social Development in Gauteng.

The questions below provide a guideline for the interview process but may need to be adapted to obtain a rich and informative body of data.

Questionnaire for Coaches

1. What is your understanding of SQ?
2. What is your understanding of the principles of SQ?
3. How can SQ principles be included in leadership coaching?
4. What impact could it have on leadership?
5. What effect could it have on the employees in the workplace?
6. What competencies and skills do you think a coach would need to implement a coaching model that includes SQ?

APPENDIX C: Sample Letter: Request for Interview

UNIVERSITY OF THE
WITWATERSRAND,
JOHANNESBURG



Wits Business School
2 St Davids Place, Parktown
Johannesburg

For attention:

Email:

DATE:

Dear Sir,

Re: Permission to conduct an interview for research

I refer to our telephonic discussion yesterday.

I am studying a Master of Management in Business and Executive Coaching, Wits Business School, University of the Witwatersrand. As part of my studies, I am conducting research to **explore the role of Spiritual Intelligence in coaching in the Department of Social Development in Gauteng.**

Because of your knowledge, skills and experience **as an executive business coach** I would appreciate it if you would consider being a participant in my study and allow me to interview you for approximately one hour. This will involve us meeting virtually at a time that is convenient for you. I will set-up a zoom meeting and provide you with the link. The interview will be completely confidential as I will not record your name or any information that could identify you.

I also request that you allow me to audio record the interview so that I do not miss anything you share and make sure that I capture the interview accurately. The recording will be destroyed once my research and publications have been completed.

Your participation is entirely voluntary, and you may decline to answer any specific questions or withdraw from the study at any time without any negative consequences whatsoever.

You will not receive any benefits from participating in my study and I do not anticipate that there will be any negative consequences.

If you have any questions about the study, please contact me or my supervisor using the details below.

If you would like a summary of the findings, I will gladly let you have it; however, I will need some contact information if you are comfortable providing it.

Many thanks for considering my request for your valuable input.

Yours sincerely,

Leola Rammble

T: 082 514 2880

E: 9612351V@students.wits.ac.za

APPENDIX D: Ethics clearance certificate

Graduate School of Business Administration
University of the Witwatersrand, Johannesburg



Wits Business School Ethics Committee
Constituted under the University Human Research Ethics Committee (Non-Medical)

Ethics Clearance Certificate

Ethics protocol number: WBS/BE9612351V/393

This certificate is only valid with a legitimate ethics protocol number and signed by the Researcher (below).

This certificate is only valid if accompanied by formal permission from the relevant stakeholder(s).

Project title The role of Spiritual Intelligence in coaching at the Department of Social Development in Gauteng

Investigator / Researcher Ms Leola Rammble

Nature of Project MM (Business & Executive Coaching)

Decision of the Committee Approved, provided stakeholders and participants are guaranteed confidentiality.

Issue Date of Certificate 2022-06-06

Expiry date Date of submission of the project / research report

Chairperson Prof Anthony Stacey
☎ +27 11 717 3587
☎ +27 82 880 4531
✉ anthony.stacey@wits.ac.za

A handwritten signature in red ink that reads 'A Stacey'.

Declaration by Researcher

One copy must be signed by the Researcher and returned to the Chairperson of the Wits Business School Ethics Committee.

I fully understand the conditions under which I am authorized to carry out the abovementioned research and I guarantee to ensure compliance with these conditions. Should any departure to be contemplated from the research procedure as approved I undertake to resubmit the protocol to the Committee.

A handwritten signature in black ink that reads 'Leola Rammble'.

Signature

06/06/2022

Date:

APPENDIX E: Letter from GDSD



Enquiries: Dr. Sello Mokoena

Tel: 082 331 0786

File no.: 28/06/22

Dear Ms LS Rammble

RE: APPLICATION TO CONDUCT RESEARCH IN THE GAUTENG DEPARTMENT OF SOCIAL DEVELOPMENT

Thank you for your application to conduct research within the Gauteng Department of Social Development.


Your application on the research on "*The role of spiritual intelligence in coaching at the Department of Social Development in Gauteng.*" at the University the Witwatersrand has been considered and approved for support by the Department as it was found to be beneficial to the Department's vision and mission. The approval is subject to the Department's terms and conditions as endorsed on the 13th November 2019.

You have permission to interview departmental officials and beneficiaries, conduct observations and access relevant documents where necessary.

May I take this opportunity to wish you well on the journey you are about to embark on.

We look forward to a value adding research and a fruitful co-operation.

With thanks


Dr Sello Mokoena
Director: Research and Policy Coordination
Date: 28/06/2022

APPENDIX F: Consent Form



Participant Consent Sheet

Research Title: **THE ROLE OF SPIRITUAL INTELLIGENCE IN COACHING AT
THE DEPARTMENT OF SOCIAL DEVELOPMENT IN GAUTENG**

Please indicate with an X in the allocated space.

Declaration	Yes	No
I have read and understood the letter provided	<input type="checkbox"/>	<input type="checkbox"/>
I have been provided with an opportunity for any question of clarity about the study	<input type="checkbox"/>	<input type="checkbox"/>
I agree to partake voluntarily and understand that I can stop participation anytime	<input type="checkbox"/>	<input type="checkbox"/>
I understand that my participation will be treated confidentially	<input type="checkbox"/>	<input type="checkbox"/>
I agree to the video and audio recording of my interview	<input type="checkbox"/>	<input type="checkbox"/>
<p>_____</p> <p>Signature of Participant:</p> <p>Date of signature: _____</p>	<input type="checkbox"/>	<input type="checkbox"/>

APPENDIX G: Consistency Matrix

Title: The role of Spiritual Intelligence in coaching at the Department of Social Development in Gauteng							
Problem: The Department of Social Development is responsible for improving the quality of life for the poor and vulnerable through implementing strategies and programs. Like many organisations, the departments must reassess their readiness to respond to the current internal and external challenges							
Main objective: This qualitative study is to explore the role of SQ in coaching to support the leaders in DSD to effectively respond to the current internal and external challenges							
Sub-objectives	Literature Review	Propositions	Research Questions	Keywords/ Phenomenon	Source of Data	Type of data	Analysis
To examine the understanding of SQ in the Department of Social Development in Gauteng	Wigglesworth (2014) (Zohar & Marshall, 2000)	Understanding spiritual intelligence (SQ) can assist leaders in overcoming the factors contributing to the exclusion of SQ in the workplace	What are the factors leading to the exclusion of SQ in the Department?	Understanding Factors SQ	Desktop research Virtual interviews & questionnaire	Qualitative data	Thematic approach

<p>To explore the contribution of existing coaching practices used in the Department to support leaders to effectively respond to internal and external challenges</p>	<p>(Stout-Rostron, 2014) (Goleman, 2005) (Zohar, 2012)</p>	<p>There is value in incorporating SQ in existing coaching practices to support leadership to effectively respond to internal and external challenges</p>	<p>How do the existing coaching practices support leaders to effectively respond to the challenges?</p>	<p>Existing Coaching processes Support leaders</p>	<p>Virtual Interviews & Questionnaire Desktop research</p>	<p>Qualitative data</p>	<p>Thematic approach</p>
<p>To examine how SQ can be integrated into coaching to support leaders in the Department</p>	<p>(Fry & Wigglesworth, 2013)</p>	<p>Integrating SQ can support leaders to access self-awareness and self-transcendence to navigate through the internal and external challenges</p>	<p>How can SQ be integrated into coaching to support leaders in the Department?</p>	<p>Support Integrated Leaders</p>	<p>Desktop research</p>	<p>Qualitative data</p>	<p>Thematic approach</p>