Chapter 5: Conclusions and Recommendations

Spiritual intelligence has been identified as an innate human attribute (Zohar, 2002; Wolman, 2001, Emmons, 2000), and researchers have linked spiritual intelligence to leadership effectiveness (Sidle, 2007; Wheatley, 2007; Fry, 2003) and organizational performance (O'Reilly, 2003; Zohar, 2005; Fry, 2003). The purpose of this qualitative phenomenological study is to explore the lived experiences of leaders in Jamaica's financial services sector to glean insights into how leaders develop spiritual intelligence and how leaders use spiritual intelligence to enhance leadership development.

Chapter 1 of the study provided a background to the problem and defined the specific problem and the theoretical framework for the study. The specific problem is, leaders often fail to adequately capitalize on the lessons and opportunities for the development of spiritual intelligence within their lived experiences (Thomas, 2008) and therefore miss out on the opportunities spiritual intelligence provides for leadership development and leadership effectiveness (Allen & Hartman, 2008; Zohar & Wheatley, 2007). The focus of the qualitative phenomenological study was to interview a purposeful sample of 21 leaders in Jamaica's financial sector to seek insights into how leaders develop spiritual intelligence and how spiritual intelligence contributes to leadership development. The literature review provided a backdrop to the study and examined research on the theories of multiple intelligences, emotional intelligence and spiritual intelligence. The literature on the emerging practice of spiritual intelligence and the linkages to spiritual practices in the workplace as well as the impact on organizational performance and ethical leadership were also explored in Chapter 2.

Chapter 3 outlined the research design and methodology identifying phenomenological research design as the most appropriate to explore the lived experiences of the participants and

their perceptions of the phenomenon of spiritual intelligence. Jamaica was identified as the geographic location of the study and the participants were purposefully selected from leaders in the financial services sector. The assumptions, limitations, and delimitations of the study are included in Chapter 3. Chapter 4 included the report on the execution of the methodology outlined in Chapter 3 as well as the data collection, analysis and results.

Chapter 5 is the final chapter and concludes the study with discussions and interpretations of the data analysis. Chapter 5 is divided into three distinct sections: 1) Conclusions, 2) Significance to the field of leadership, and 3) Recommendations. The Conclusions section is organized by the research design, research questions, the comparison of the findings with the literature review as well as the assumptions, limitations and delimitations of the study. The following questions are answered 1) How do these results compare and contrast with the extant literature, 2) what is supported by current literature and what appears to be new or additive to the literature, 3) what new questions are generated as a result of the study? The implications section discusses the significance and implications of the findings to the field of leadership and the recommendations section identifies actions for key stakeholders – practicing leaders, aspiring leaders as well as organization development practitioners responsible for leadership development. Recommendations for further research are also included in Chapter 5.

Research design

The qualitative phenomenological study was designed using Moustakas' modified van Kaam method of analysis to explore the lived experiences of the 21 leaders in Jamaica's financial services sector. The research attempted to find answers to the following research questions:

R1: What do leaders in Jamaica's financial services sector perceive to be the factors in their lived experiences contributing to the development of spiritual intelligence?

R2: How do leaders in Jamaica's financial services sector perceive spiritual intelligence contributing to their development as leaders?

The data analysis produced 156 invariant constituents and six core themes that represent the lived experiences in developing spiritual intelligence and using spiritual intelligence to develop leadership competencies of the 21 leaders participating in the study. From the data a final composite description was developed. The findings from the data analysis are discussed under the thematic categories and interpretation of the findings compared with the literature to determine areas of synergy, convergence, divergence and areas of inconsistencies of the findings with the literature.

Comparison of Findings to Literature

Examination of the findings against extant literature is discussed under the two research questions. The experiences of the participants are discussed within the context of the literature and the areas of convergence and divergence identified. Areas of consistency and inconsistency with extant literature are discussed. The following research questions guided the discussions.

R1: What do leaders in Jamaica's financial services sector perceive to be the factors in their lived experiences contributing to the development of spiritual intelligence?

 R2: How do leaders in Jamaica's financial services sector perceive spiritual intelligence contributing to their development as leaders?

Theme 1: Spiritual Intelligence Development

Participants in the study perceived early exposure to spiritual experiences and practices in Sunday school and school as laying the foundation for the development of spiritual intelligence in later years. The influence of mothers, grandmothers, teachers and other community leaders were perceived by participants as having contributed to the development of spiritual intelligence

through the inculcation of spiritual values early in life. These results are supported in the extant literature and are consistent with the experiences of many influential leaders.

The findings are consistent with the extant literature in which Hart and Ailoae (2007) commented that many historic and contemporary influential leaders reported on the impact early childhood spiritual experiences had on their development. Hart and Ailoae made reference to Eleanor Roosevelt, Viktor Frankl, Helen Keller, Ramana Maharshi, Pierre Teilhard de Chardin and Martin Buber as some of the influential figures whose development was shaped by their childhood spiritual experiences. Furthermore Teilhard de Chardin (1979) reported that at the age of six he had a spiritual awakening which he felt became the cornerstone of his spiritual quest as an adult. While early spiritual experiences shaped the development of some participants on the one hand, on the other hand some participants reported having developed spiritual intelligence later in life and attributed the development to some defining moments, sometimes traumatic, that brought them face to face with their spirituality and contributed to the development of spiritual intelligence. Spiritual experiences in early life and in adult years for the participants in the study may be just one pathway to developing spiritual intelligence.

One participant reported not having a spiritual upbringing and did not see herself as a spiritually intelligent being because of her upbringing. Participant 19 equates spirituality with religion and defines spirituality within a religious context. In commenting on spiritual intelligence she said "It's difficult for me to relate to something that's sort of not black and white, in your face". My personality's just that type. I'm a very black and white; show it to me on paper kind of person". She expressed the view that she does believe in a transcendent being and continues to say "I'm not so sure that that is what shapes my decision or my behavior". Spirituality when defined within the context of religion tends to cloud the perception of spiritual

intelligence as an innately human attribute and innate abilities possessed by all human beings (Zohar & Marshall 2000). That religion is synonymous with spirituality is a misconception that is explained in the extant literature in which researchers argued religion and spirituality are not synonymous and spirituality needs to be separated from the dogmatic, rules-based, prescriptive concepts religion advocates (Giacalone and Jurkeiwicz, 2003). Gardner (2000) argued religion is merely one of the pathways to developing and utilizing spiritual intelligence. While 14 participants reported Christianity as their chosen religion and religion created the path to spiritual development others reported affiliations with Free Masonry (3 participants) as the guiding principles for their spiritual development. Others reported a connection to a Transcendent Being, a higher power, an all pervasive 'Intelligence' to which we are all connected. The participants in the study consisted of 12 female and nine male leaders and the question emerged of how female perceived spiritual intelligence development compared with the perceptions of males in the study.

Perceptions of Female vs. Male Participants

The female participants in the study identified the experiences of raising children as important in contributing to developing spiritual intelligence while the nine men in the study reported early spiritual family upbringing as t contributor. Seven of the 11 mothers reported that raising children was the experience that contributed to developing spiritual intelligence. Belenky, Clinchy, Goldberger & Tarule (1997) found that many women described the experience of child bearing and child rearing as major turning points in their lives. Participant 17 shared her experience with pregnancy and birth of her daughter after having lost her first pregnancy

> that determination to have a child, I decided I wanted a child, I was totally depressed if I never had a child. I would not go to people's birthday if … with their children, I would

cry and go home and cry, I could not stand to see children and I wanted mine. That day

when she was born, Joe cried, I heard he cried, I wasn't there. And when I saw her I said

is this my baby? She felt so soft and warm. That was the best day of my life.

Consistent with the view of Clinchy *et al* are the experiences of some of the participants

in the study. Participant 5 commented "A critical incident that has shaped my own spiritual

intelligence is the world of work and the role of being a mother and the choices that one has to

make and how you treat with those choices". Women professionals tend to define success in

terms of being able to strike work/life balance and also helping others to achieve their goals and

create a modicum of self-fulfillment (Reaves, 2008). Knotts, Jones and LaPreze (2004)

suggested that women tend to measure their success using different parameters to those men use

to measure success and in so doing tend to place value on different experiences. Participant's 5

experience was shared by other participants and the extant literature supported the view that

parenting provides an opportunity to transform ones perspectives (Belenky *et al)*. Additional

support for the role of parenting is found in Short-Thompson's (2008) description of her

experience during the years as a professional woman and parent as "the most satisfying,

enjoyable, rewarding and joyful of my entire life" (p. 257) despite losing her first child who was

only 50 days old when she died.

A similar consistency found in the research was the experience of illness or loss of a child

representing defining moments in the lives of three participants who all shared the pain of the

experience and reported how this traumatic experience contributed to their spiritual development.

Participant 10 reported "A major defining moment of my life Nsombi is when I lost two of my

triplets boys on Mothers' Day 1997". He expressed the experience of the pain he felt and how he

drew strength from the teachings of Free Masonry in coping with the deaths of his boys. "Yes,

yes, and I have been lucky to have been exposed to many different forms within Free Masonry, different levels of teaching and different levels of exposure, philosophy and it grounds me". Another participant, Participant 6, expressed the trauma she experienced when her healthy, strong three year old son suddenly fell sick, spent 21 days in the hospital and 12 days in the intensive care unit. The doctors had to sleep in the Intensive care unit to quickly respond to any changes in his condition. She reported on the transformational power of the experience:

> It was two years ago, when my son got sick. …It was the primary one because at that time, I realized that there is a presence or a power and there is a spirit of God that is greater than anything and that God can --- you know, you read about the miracles but that, for me, was my miracle.

Consistency with the extant literature is found in the experiences of participants who reported how other traumatic experiences of being shot, attacked by gunmen, and almost near death experience contributed to developing spiritual intelligence. Dotlich, Noel and Walker (2004) expressed the view that leaders face critical defining moments in their lives and careers which can break a leader or take them to another place, usually a better place if they seek to grow from the experience. Such experiences called "passages" in life help to change leaders' view of life and the world if they take the time to reflect, understand and extract the lessons. Dotlich *et al* suggested the lessons from the experiences can dramatically improve leadership effectiveness.

Theme 2: Leadership Development

One of the thematic categories emerging from the study was leadership development and the perceptions of the experiences, people and events contributing to leadership development of the participants from early childhood through to adulthood. Gillis (2008) reported the significant impact mentors had on children participating in summer camp activities and the contribution

such early childhood experiences have on leadership development. Early socialization impact the way people think and behave in later years (Belenky, Clinchy, Goldberger and Tarule, 1997). Participants' experiences with mentors, family, teachers and community leaders are examined to gain insights into the developmental power of role models.

Participants in the study reported that mothers, grandmothers, fathers, teachers and other family members contributed to their development by helping to instill values that guided them in later years. Participant 10 remarked ""my interaction with those adults as a child, the adults that I grew up with, I had to basically toe the line, those formative years is my theory in use". Participant 17 remarked "When I was like 6, my Father, thought I was great, my Grandmother told me I was absolutely beautiful, I was wonderful and so I believed it". Participant 14 "I have to say that my parents were godly parents and they had significant impact on my life generally. There could therefore be a number of significant incidents that I could relate about my parents". Participant 7 commenting on his grandmother described her thus 'My grandmother is my hero". The family culture of Jamaica is based on the extended family where grandmothers, aunts, uncles and other family members play an integral role in raising the children in the family. One often hears the saying "It takes a village to raise a child" and the culture in the 1950s 1960s, 1970s and 1980s epitomized the saying.

Participants reported the role of professional mentors and superiors were also indicated as popular sources of guidance for the financial executives. Parents, and specifically participants' mothers, and in some cases, grandmothers were reported as important factors in participants' development. Interestingly, many participants also noted that their leadership experiences while attending high school and laid the foundation for leadership growth. Participant 5 commented "It came from my parents, it came from my family … the belief system that has been very strong,

that you can be anything that you want to be, you can do anything". For Participant 10 the experience was similar "Simple, my parents weren't wealthy to support me and provide me with all the things that I wanted. So it's my education and having an education gave me a job and that compass that is always there".   Participant 4 commenting on the home and boarding school environment that shaped his leadership and people skills said "I had started to see myself as someone with a reasonable degree of leadership skills also pretty good people skills that I would have developed from home and from the boarding school experience". Some of the leadership positions he held included head boy in high school, deputy hall chairman at university and treasurer of the Guild of Undergraduates. Participants 3, 5, 6, 8, 12, 13, 18 and 20 had similar experiences. Participant 18 commented "so I got involved in a number of things at school there was ISCF , there was 4H, there was forum so my leadership development began in High School because I was student President, I was head of 4H, I got exposure from ISCF". In addition to the positive experiences and positive people who influenced leadership development, participants had some negative experiences which had positive effects on their leadership development.

Emotional experiences in the workplace ranging from the inhumane dismissal of an executive to the takeover of the organization by the government helped participants grow and develop leadership more effective leadership approaches. Participants described some of the environments in which they worked as being toxic. Dotlich, Noel and Walker (2004) suggested when people reflect on negative emotive experiences with open minds and consciously seek to extract the lessons from the experiences they tend i to increase their chances of becoming more effective leaders. Thomas (2008) supported this view of the value of crucible experiences to the development and growth of leaders. The developmental power lies in the ability to reflect on and learn from the negative experiences in a meaningful way.

Notably, most participants felt that the experiences that they had when raising their children were significant contributions to their development as leaders. The women in the study identified raising children as the most significant contributor to their development and pointed to the teenage years of their children as the most challenging and the most valuable in terms of lessons learned. Participant #1 commented:

> I got to a stage where I thought I just had this wonderful relationship with my two daughters and then one day, they sat me down and then I heard all the things about myself that, you know, I really did not want to hear but the truth is, that was how they saw me"

Participant 1 reported she used the lessons from parenting to guide her in listening to her employees and using the information for her development.

Path to Leadership

The leaders in the financial services who participated in this study came from many different backgrounds, … from poor families, from wealthy families, from small rural and from large urban centers. They indicated some general similarities in the professional paths that led them to the executive positions that they occupied at the time of the interviews. All the participants indicated that parents encouraged them to get a good education as the foundation on which to build their lives. Participant 17 remarked about her mother "She never opened doors for us". she said quoting her mother "your door is opened by your education that I am giving you". The experiences of Participants 5 & 7 were similar. Participant 5 commented on the priorities in the first decade of her life "The feeling of education being very, very important. My father was very, very strong on that. He declared at all times that that was all he had to give his children and the other people in the community". Participant 7 reflecting on his parents shared

"Think they wanted something better for us. So they insisted on us having to go to school and to get a good education". In small island states like Jamaica in the 50s and 60s many parents did not have a high school education and saw education as an opportunity for their children experience a better life style. The vision they painted for their children led many to high achievements occupying leadership positions across the world.

Theme 4: Participants Perceptions of Spiritual Intelligence

A discussion on how participants in the study perceive the concept of spiritual intelligence is important in understanding the connections they make with leadership development. The participants in the study believed spiritual intelligence is related to having a deep connection with God, a transcendent being, a higher power. Participant 2 "I believe that there is a spirit that really wants to connect with God, and deeper the connection, the more insight we have to other people". Participant 18 reflecting on what spiritual intelligence means for her commented "spiritual intelligence is having that kind of relationship with the Lord where you are in tune to His voice, his leading, allowing Him to guide and lead you … a still small voice which you obey". The findings are consistent with the view of Zohar & Marshall, 2000; Wolman, 2001; Burke, 2008). Other participants considered spiritual intelligence as a set of principles guiding behavior and choices. Participant 10 remarked "I am not a saint, but I have to come back to the centre, there is a guide chart. … I have some basic coordinates in me that bring me back to the centre. … that is my spiritual intelligence". Consistency with the view of Wolman who asserted spiritual intelligence forms the basis for morality and moral choices.

Consistent with the literature is the perception of some participants that spiritual intelligence means understanding that people exist for a larger purpose of serving others (Zohar & Marshall, 2000; Wheatley, 2007, Benefeil, 2007). Participant 4 commented "spiritual

intelligence starts with the fact that we are here for a bigger purpose, that we are here to make a difference in this life for other persons that we are here to serve" We are doing it because of this greater responsibility that we have and so we ought to be approaching it with that sense of stewardship and that greater degree of passion and energy and a higher level of commitment. Participant 6 commented "my mother tells me that you should treat people how you want them to treat you … every time I reflect on how I would want to be treated … I respond accordingly".

Spiritual intelligence required taking a holistic view of life and is applied within and outside the organizations. Some participants emphasized the need to be guided by spiritual intelligence in making decisions and offered examples of instances when rational thinking led to specific decisions which they changed due to insights from spiritual intelligence. In all cases the intuitive decisions were right. Just under half of the participants believed that it was related to making decisions based on deeply held values of integrity, honesty, love, respect.

One common aspect of spiritual intelligence is the concepts of insight and intuition. Pretz (2008) argued, contrary to the position of many cognitive psychologists, that intuition can be a powerful tool for decision making when used in conjunction with empirical analyses. Glass (2008) opposed the notion that intuition is an inferior method of decision making and asserted quantitative decision making, a preferred method by many, often fails to deliver the results. Intuition on the other hand, derided and frowned upon as the purview of women, is a repository of wisdom that "emerges from some unknown fount" (p.96). Matzler, Bailom and Mooradian (2007) conducted research on leaders in the field of science and business and found they relied on intuition in making decisions. Matzler *et al* asserted "All the data in the world cannot trump the lifetime's worth of experience that informs one's instinct or intuition (p.13). Wolman (2001) identified intuition as an attribute of spiritual intelligence. The data is consistent with the extant

literature as many participants reported using intuition to guide them in making critical decisions in business and in personal life.

Many participants also reported that spiritual intelligence promoted acceptance, forgiveness and self-reflection. Zohar (2005) identified self-awareness as a critical component of spiritually intelligent leadership.

Theme 5: Participants' Perceptions of Leadership

Participants discussed their beliefs, thoughts and perceptions of leadership as well as their personal leadership styles and characteristics. More than one half of the participants (12 of 21) identified listening as an important attribute of the leader. Equally the participants thought leaders should care for and value the people they lead and work with. This caring involves providing opportunities for growth and development, examining and understanding the issues faced by employees and being sensitive to the needs of employees. Participants acknowledged the need to nurture others in their development. The finding is consistent with the literature on spiritually intelligent leadership. Zohar (2005) included in the model of spiritually intelligent leadership the concepts of "holism" which in essence acknowledged the interconnectedness of humankind. "What I think, feel and value affects the whole world" (p.48). Spiritually intelligent leaders recognize their responsibility to foster cooperation rather than unhealthy competition through an understanding of being an integral part of the whole system (Zohar).

Leaders in the study were of the opinion that leaders must stand up for their beliefs even when the position is an unpopular one. Participant 1 in expressing this view said "… you want to participate as a team but at the end of the day, … the final decision may not be a popular one but, … in your heart of hearts that you are doing it for the right reasons". This is from a leader who reported a commitment to teamwork and listening to others as key attributes she possesses.

Zohar identified "field independence" as an attribute of spiritually intelligent leaders where one carefully examines the opinions of others and chooses to go it alone despite the unpopularity of the position. "Visionary leaders must stand alone sometimes. Such leaders are often ahead of the times (p.49).

An inconsistency with the literature is the issue of vision as a critical component of leadership. The literature identified vision as an essential feature of leadership (Kouzes & Posner, 2001; Wheatley, 2007; Toney; Fry, 2003; Benefiel, 2008). Fry and Cohen (2009) indicated vision is a critical component of the theory of spiritual leadership. Leaders operating from a spiritually intelligent space purposefully align vision to values and use this congruence to drive organizational performance. Vision – value congruence is supported by Zohar (2005) who identified this attribute as essential to leadership and particularly spiritually intelligent leadership.

Theme 6: Connections between Spiritual Intelligence and Leadership

Fry and Cohen (2009) placed hope, faith, altruistic love at the heart of the intrinsic motivational model of spiritual leadership. Wheatley (2007) recognized the value of love as an essential ingredient for workplace wholeness in turbulent times. An inconsistence with the literature is that none of the participants mentioned explicitly the concepts of faith, love and hope. Many of the participants made reference to the importance of love, faith, treating people as individuals, listening to people and self-reflection as important connections between spiritual intelligence and leadership. The concepts were implicit in the discussions as they mentioned the importance of developing trust (Participants #1 &#3), promoting honesty (5 participants), developing others (6 participants), promoting humility and forgiveness and listening to the will of God. Sidle described leadership as a vehicle of personal transformation, not just of self but of

others and commented "We need more leaders who are inspired not only by doing well for themselves but also by doing good in the world" (p.19). Burke (2006) supported this view of transformation and suggested a shift to the type of leadership that recognizes nurtures and honors the human component of organizations.

Assumptions

Some assumptions in the study were (a) that the participants would be candid and open when reflecting on and sharing their experiences, (b) that the open-ended questions would be comprehensive and unambiguous so that each participant interpreted the questions in a similar way, (c) that the purposeful sample of participants would be able to provide the answers to the research questions, and (d) that the study would contribute to the body of knowledge on spiritual intelligence in leadership development. An assumption is that the interviews with participants in the study will last 30 to 60 minutes. The interviews actually lasted between 45 to 90 minutes. Another assumption is that from the phenomenological inquiry invariant themes and patterns would emerge from the experiences of the participants. The invariant constituents emerging from the interviews totaled 156 while six themes emerged from the study. Saturation occurred at interview #15 where it was observed that no new information was emerging from the interviews. Creswell (2005) defined saturation I qualitative research as the point where the researcher subjectively determines new data will not provide any new information, new themes or details on themes.

An important assumption is that the purposive sample of selected leaders will be conscious of their spiritual intelligence, and recognize it as an ability possessed by all human beings (Sidle, 2008; Zohar, 2005). The basis of the sample selection was the perception that the selected leaders demonstrate spiritual intelligence in the way they lead their teams and create

enabling environments where employees feel a sense of belonging and find work meaningful. The assumption is that the sample size of 20 is adequate and will in no way compromise the quality of the study. Twenty eight participants were invited to participate in the study, two declined the invitation, three did not respond and two who agreed could not fit the interview into their busy schedule outside of their office. Twenty one participated in the interviews which were conducted in a mutually agreed location, the researcher's private office. Another assumption is that the participants will understand how confidentiality and their anonymity will be respected and preserved during the study and will therefore feel comfortable participating as participants. Participants all signed letters of agreement.

Limitations

In qualitative research studies the opportunity for generalization of findings to other populations or settings becomes a limitation (Johnson & Waterfield, 2004). The study focused on the perceptions of 21 leaders working in the financial services sector in Jamaica. The single sector representation and the geographical scope of the sample may limit the generalizability of the findings. Participants consisted of 12 women and nine men. Participants were willing to share the lived experiences even though in some cases there were sad moments which brought back tearful memories. The executives who participated, despite the busy schedule, allocated time to engage in the interviews which actually lasted from 45 minutes to one and one half hours.

Participants appeared to be honest and candid when relating their experiences and the depth of reflection was evident in the pauses, the laughter, the tears, and the sighs as well as the body language. The interviews were punctuated by laughter, tears, sighs and long pauses as participants recounted the experiences and reflected on the significant factors influencing their development. The executives, busy people with time constraints due to many competing

priorities participated in the study December 10 – 21, during one of the busiest periods for the financial sector. . They spent the time willingly and devoted the attention to make the interview meaningful. They all expressed gratitude for being invited to participate in what they considered an important study. Twenty of the 21 participants found the interview meaningful to them and expressed the view that they will be inclined to use the reflective process as part of their leadership development into the future. One participant, participant #13 suggested that the subject of spiritual intelligence should be placed on the curriculum in business schools and become a part of leadership development in organizations. "It [spiritual intelligence] needs to be taught at the undergraduate level and at the graduate level … and it needs to be an integral part of the curricula of managing people and of managing organizations". The participants were selected based on their interest in the study and their willingness to devote the time to ensure the quality and credibility of the information shared.

Researcher bias is a pitfall to validity in any research and in a phenomenological research study the epoche process is used to guard against researcher bias and to ensure validity. Validity of the study was limited by the extent to which the epoche process was engaged in and the extent to which judgment was suspended and biases bracketed. Efforts were made to engage the epoche process and bracket preconceptions and other biases during the pilot study and during the interview process.

The generalizability was further limited by the fact that only executives from the financial services sector participated in the study. No participants from the hospitality, health-care, or manufacturing sector were included in the study. The research study did not include leaders younger than 35 years of age. The study was conducted in the financial services sector in

a single country in the Caribbean region, Jamaica, which may limit the generalizability of the results to other sectors and countries without corroborating findings.

Delimitations

Delimitations narrow the scope of the study or list what is not included or intended in the study (Creswell, 2003; Leedy & Ormrod, 2001). The research study did not include leaders younger than 18 years of age. All participants were over than 35 years of age. The study was controlled primarily through the design of the questionnaire, which consisted of open-ended questions. Participation was confined to leaders in Jamaica's financial services sector and included general managers, vice presidents, presidents and senior managers and branch managers. The focus of this study was to explore with these leaders their lived experiences, the meanings and interpretations from these experiences as well as the factors that helped them develop spiritual intelligence. The enquiry further sought to ascertain what they perceived to be the contribution of spiritual intelligence to their development. The qualitative data was collected in a single country in the Caribbean Region, limiting the generalizability of the results of the study to other countries without corroborating findings.

Significance of the Study to the Field of Leadership

Kouzes and Posner (2007) posited the concept that a significant part of leadership development is self-development. Leadership development and leadership performance are critical success factors in today's business environment fraught with challenges. Kouzes and Posner (2007) posited that people in organizations are looking to leaders to provide hope and courage to handle the turbulent and uncertain times. People are seeking better ways to live and are seeking to find greater meaning through work in organizations (Fleming, 2003; Jue, 2004; Spjut, 2004; Wheatley, 2007). Fleming stated that people are searching for meaning through a

spiritual quest in an effort to deal with the dysfunction, stress, and ineffectiveness of a workplace that is lacking in a spiritual foundation.

Leaders who operate from a perspective of faith and confidence are better able to inspire the courage and motivations employees need to "triumph against the odds" (p. 398). A better understanding of how leaders develop spiritual intelligence can provide insights into the leadership development process and help others to be more deliberate in seeking ways to a more enlightened path to leadership. Participants in the current study recognized the significance of their childhood influences on their spiritual development as well as on their leadership development. Values inculcated in early childhood, the influence of parents, teachers as well as the experiences gained from being given responsibilities early in life all helped to shape them into spiritually intelligent beings and leaders.

Sidle (2007) places spiritual intelligence at the center of his model of the 'Five Intelligences of Leadership". In this model Sidle identified the spiritual intelligence of leaders as the ability to learn how to learn and to take control of their development. "It is the place of consciousness where the governing urges to learn, grow, and realize our full potential awakens" (p.24). Knowledge of self, openness, candidness, humility, optimism and serenity are some of the attributes Sidle identified as typifying spiritually intelligent leaders. As leaders use the opportunities to reflect on the lived experiences and identify the paths, the people, the events and experiences in their lives that influenced and contributed to their development they can draw profound lessons to become more effective leaders. Spiritual intelligence enables leaders to be agile, flexible and be able to adapt to changing situations (Sidle). Two participants in the study used spiritual intelligence to adapt to caring for a dying ex-spouse who had been emotionally

abusive. Forgiveness and compassion were attributes they drew on to care in a most difficult period.

Thomas (2008) suggested that the crucible experiences of life provide opportunities for learning. Thomas said "Crucible experiences can be thought of as a kind of super-concentrated form or leadership development" (p. 15). Some of the participants in the study attributed the development of spiritual intelligence to a failed marriage (participant #13, #1, #20, #18, & #11), death of a loved one contributed to spiritual intelligence development for others (participant # 10, #18, #9, #2 & #13.

Spiritually intelligent leadership presents a new leadership paradigm for organizations requiring leaders to facilitate the development of the human side of organizations. Leaders are needed who "can show what it means to be human, what it means to be authentic and how by modeling behaviors that sees other ways of knowing, other epistemologies" (Burke 2006, p. 23). By so doing leaders develop keener insights into the spirituality of self and others creating a healthier and more productive organizational environment. It was the intent for the study to contribute to the emerging body of knowledge about spiritual intelligence and the role spiritual intelligence can play in improving leadership development and effectiveness and consequently the performance of postmodern organizations in a holistic way. The resulting holistic, phenomenological understanding of patterns and themes in the lived experiences of the selected leaders may assist other practitioners in exploring their lived experiences and enhance the development of spiritually intelligent leaders. By so doing, practitioners may positively impact organizational ethos and culture so they and their employees find greater meaning in work and create a greater work–life balance. The intention is that through the study others may discover a

path that, perhaps, will influence the ways leaders think about, and value, spiritual intelligence in leadership development.

Reflections on the Research Experience

From a personal standpoint the research experience was a spiritually enriching one which challenged resilience, determination, fortitude and contributed to desire to further engage in the process of exploring spiritual intelligence at a deeper level. The data collection and analysis process were humbling moments considering the level of engagement the presidents, general managers, senior vice presidents and senior managers demonstrated. They gave up valuable time to leave their offices during one of the busiest periods, Christmas time, to participate in an interview that required them to share private information which sometimes brought tears and oftentimes laughter. Replaying the interviews, listening to the participants, feeling their energies engendered a deep connection with the participants. Reading the transcripts over and over, reflecting on the experiences, learning from their insights and wisdom took the experience beyond the realm of the academics into the spiritual realm. The participants' willingness to share their fears, joys, sorrows, apprehensions, doubts, passion and excitement and their expressed appreciation for having been invited to participate in the study was a humbling personal experience.

The NVivo 8 qualitative software was used to assist with the coding and identification of the invariant constituents. While this is useful, researchers need to exercise caution to not substitute the automated process with the human intervention of listening, over and over, feeling the energies of the participants and engaging with the data in deep and intimate way. The software cannot capture the meaning behind the laughter, the pain and joys behind the tears, the pauses pregnant with emotions. From a personal standpoint the deep connections with the

interviews, tapes and transcripts was the most enriching part of the study. The researcher's experience of phenomenology is a priceless gift.

Recommendations

The section on recommendations provides suggestions to current leaders, aspiring leaders, and practitioners responsible for leadership development in organizations and business schools. The section also includes recommendations for further research in the field of spiritual intelligence and organization leadership.

The findings from the study suggested that leaders early childhood experiences influenced both spiritual intelligence development and leadership development in later years. The early years lay the foundation on which the leaders built their career and personal life. Thomas (2008) indicated that leaders often do not take the time to reflect on the lived experiences and draw lessons from the experiences to guide their development. The recommendation is for leaders to strategically and deliberately reflect on their lived experiences, over one's life and focus on the experiences, people and events in a way to extract the meanings and lessons for future development.

The experiences of successful leaders provide learning opportunities for aspiring leaders. Such an approach has been used over the decades as part of the leadership development process. Many of the participants mentioned the significant influences successful leaders had on their development. Some of the leaders mentioned included Mahatma Gandhi, Martin Luther King, Jr., Andrew Carnegie, Michael Manley (former Prime Minister of Jamaica), Nelson Mandela, Stephen Covey, Barack Obama and others. Recognizing that each person is different and each one's experiences are unique it may be useful for aspiring leaders to learn from the experiences of successful leaders and reflect on their own lived experiences to extract meanings and lessons

to guide their development. Taking the time to reflect on lived experiences, the people, events, defining moments that have shaped their development leaders may find more development opportunities towards leadership effectiveness.

Spiritual intelligence and spirituality in the workplace are issues gaining closer attention from practitioners and academia. As the world reels from the shocks of unethical leadership behaviors, failed organizations, restructuring, bailouts and the attendant organizational chaos, employees are looking to leaders for direction and guidance (Wheatley 2007). Leaders who were once regarded as benchmarks for leadership have now fallen from grace due to behaviors now considered to be unethical. The current crisis on Wall Street, the public's discontent with AIG, the failure of financial giants the likes of Lehman Brothers raise questions of leadership and what moral compass guided the decisions that led to the crises. Spiritual intelligence may be the answer for future generations of leaders.

Leaders may find it useful to seek deeper understanding of spiritual intelligence and how to use it to enhance leadership development and leadership effectiveness. Hanh (1995) suggested experiences of young people in terms of empathic interconnection may influence moral orientation leading to interdependence and care. "Experiences of accessing wisdom and insights may activate a lifelong capacity for listening for that still small voice, contemplation and discernment" (Hart and Aloiae 2005, p. 358). Reflecting on the crucible experiences of life may present opportunities for development and growth for leaders aspiring to lead from a spiritually intelligent space. Practitioners responsible for leadership development in business schools and organizations may find it useful to engage leaders in reflective processes to identify the people, events and experiences that have helped them develop spiritually.

Parents may find it useful to recognize the awesome responsibility parenting brings and the opportunities to lastingly impact the lives of children in a positive way in creating future leaders. Hart & Aloiae (2005) indicated that children possess the capacity for multidimensional perception which can be used to gain better understanding of oneself and the world. "Reconsidering these early developmental touchstones may provide fresh questions and clues about the inner world of the young people we care for today" (p.358). Parents may use this research to be more deliberate in parenting their children to become better leaders leading from a spiritually intelligent space. The values, attitudes and moral choices of adults are invariably shaped in the early years.

Recommendations for further research

The culture of Jamaica permits, oftentimes welcomes, open discussions on religion and spirituality in the workplace. Many schools have morning devotional activities and a school Chaplin on staff. Many organizations begin meetings and conferences with prayer and this is an expectation of the participants and organizers. People are open in discussing publicly their spirituality and relationship with God. It was therefore easy to engage the participants in discussions on spiritual intelligence and leadership in a comfortable, relaxed environment. Further research could be conducted in societies where it is taboo to openly discuss religious issues and openly express one's religiosity and spirituality in the organizations to determine the perceptions of the lived experiences of leaders on developing spiritual intelligence. Further research could be conducted in the financial sector in those countries that have suffered from unethical behaviors of business leaders to determine the leaders' perception of spiritual intelligence and the extent to which they use spiritual intelligence to guide them to become more

effective leaders. Correlational studies between leaders' spiritual intelligence and employee

satisfaction and organizational performance are recommended as areas for further studies.

Summary

Spiritual intelligence, an innate human attribute (Zohar & Marshall, 2000; Wolman,

2001) is now recognized by scholars as a legitimate member of the intelligences family. Leaders

who lead from a spiritually intelligent space tend to be more effective leaders, positively

impacting organization ethos and organizational performance (Flemming,). Chapter 5 concluded

the research study with discussions and interpretations of the data analysis. The main conclusions

from the study were early childhood upbringing, involvement in church and Sunday school

activities in early years contributed to the development of spiritual intelligence in the leaders in

the study. The finding was consistent with extant literature exploring the role of early

experiences on the development of leaders in adult years (Hart and Ailoae, 2007). Some

participants reported developing spiritual intelligence later in life as a direct influence of

Freemasonry.

Parents, especially mothers and grandmothers were considered influential people who

helped in shaping the spiritual development of the participants. Participants, especially the

mothers in the study acknowledged their role in parenting, child birth and child rearing as

important contributors to both spiritual intelligence development and leadership development.

Participants had varying perceptions of spiritual intelligence and linked the phenomenon

with a belief in, and a strong connection, with God, a transcendent being, a higher power

providing a moral compass guiding their behaviors.

The significance and implications of the findings to the field of leadership discussed the

new leadership paradigm spiritually intelligent leadership presents for organizations and the need

for leaders to facilitate the development of the human side of organizations (Burke, 2006). The study confirmed the importance of self-reflection and learning from lived experiences as an important component of leadership development (Thomas, 2008). Leaders who lead from a spiritually intelligent space are more inclined to develop keener insights into the spirituality of self and others thereby creating a healthier and more productive organizational environment.

Chapter 5 provided recommendations for practicing leaders and aspiring leaders to take time to reflect on their lived experiences and extract the valuable lessons that can contribute to the development of their spiritual intelligence (Dotlich, Noel and Walker, 2004). Leadership development practitioners in business schools and organizations may find value in helping leaders use their spiritual intelligence to lead organizations through the turbulence marking today's business environment. Parents may use the findings to be more deliberate in creating the nurturing environment that helps children to develop as spiritually intelligent leaders. Chapter 5 provided recommendations for further research to be conducted in other countries and societies where there are restrictions on openly discussing and sharing religious and spiritual beliefs in organizations. Further research could be conducted in other sectors outside the financial services sector.