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The application and relevance of spiritual leadership in the JSE Top 40 Companies

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Abstract

We are in the midst of a crisis of confidence in the leadership spearheading many of our domestic and global institutions. The global financial crisis, the credit crunch, mass retrenchments and worldwide recession have all contributed to a growing disenchantment with leadership in organisations and governments. Spiritual leadership seeks to create a new paradigm for leadership, one that is capable of addressing the daunting challenge ahead.

This exploratory study applies the paradigm of qualitative inquiry and the long interview research method due to the relative ambiguity, mutual simultaneous shaping of factors and the imperative to understand the context of spirituality and leadership in corporate South Africa.

The conclusion offers implications for practice and academia and suggests that spirituality and spiritual leadership already plays a vital if unacknowledged role in organisations the efficacy and value of which can be improved substantially if purposefully practiced and developed.

Declaration

I declare that this research project is my own work. It is submitted in partial fulfilment of the requirements for the degree of Master of Business Administration at the Gordon Institute of Business Science, University of Pretoria. It has not been submitted before for any degree or examination in any other University. I further declare that I have obtained the necessary authorisation and consent to carry out this research.

Nanda Kishore Das Padayachee

Date:

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1 Introduction to Research Problem

1.1 Research Need

We are in the midst of a crisis of confidence in the leadership spearheading many of our domestic and global institutions. The global financial crisis, the credit crunch, mass retrenchments and worldwide recession have all contributed to a growing disenchantment with leadership in organisations and governments. It is manifested in a spate of corporate frauds (Schroth & Elliot, 2002); (Silver, 2002), a sense of betrayal engendered by downsizing, reengineering, new technologies (Giacalone & Jurkiewicz, 2003), economic recession with growing unemployment, and increasing economic inequity within and among nations (Farago & Gallandar, 2002).

A competitive market economy and our present development model has shown a continuous ability to be creative while progressively blurring its automatic link with global common good and escaping our capacity to regulate it. Without an in-depth adaptation it runs the risk of becoming unsustainable and losing its moral and political legitimacy (de Woot, 2008)

Today's economy is highly destructive of natural and social capital, and is characterized by large and growing gaps between rich and poor. Current patterns of wealth creation will generate worsening environmental and social problems, pressures will continuously build on both corporations and governments to make a transition to sustainable development (Elkington, 2004).

There is an emerging and exponentially accelerating force for global societal and organisational change. From this realisation has come a call for more holistic leadership that integrates the four fundamental arenas that define the essence of human existence; body (physical), mind (logical/rational thought), heart (emotions, feelings), and spirit (Moxwell, 2000).

Elkington (2004) created the notion of a chrysalis economy in which he characterises different types of corporate behaviour (fig 1).

	Low impact	High impact
Regenerative (increasing returns)	Butterflies	Honeybees
Degenerative (decreasing returns)	Caterpillars	Locusts

Figure 1 - Corporate Characteristics, Elkington p11

The challenge facing the world today is to create an economy that hums with the activities of corporate honeybees and the economic versions of beehives; a global economy that is dotted with butterflies and that provides opportunities for the metamorphosis of caterpillars; that eradicates locusts that destroy social and environmental value whilst undermining the foundations for future economic growth due to unsustainable business models.

Spiritual leadership seeks to create a new paradigm for leadership, one that is capable of addressing the daunting challenge ahead. This is supported by Fry and Slocum (2008) who state that one of the greatest challenges facing leaders today is the need to develop new business models that accentuate ethical leadership, employee well-being, sustainability and social responsibility without sacrificing profitability, revenue growth and other indicators of financial performance

1.2 Research Problem

The purpose of this research is to gain a better understanding into the application and relevance of spiritual leadership in South Africa for the Top 40 listed companies on the Johannesburg Stock Exchange (JSE).

This research will:

- Assess the practice and presence of workplace spirituality in a leadership context
- Ascertain the purpose for the practice of spiritual leadership
- Establish how spiritual leadership is practiced
- Understand how spiritual leadership develops

The conclusion of this research will help establish if spiritual leadership can successfully harmonise organisational, human and individual needs for large organisations in South Africa.

1.3 Research Scope

This research seeks to evaluate spiritual leadership in a South African context and to determine the outlook of leaders in relation to the proposed research questions using defined theory as the basis for assessment.

The scope as it relates to universe and population are addressed in the section on research methodology.

1.4 Research Significance

Whilst empirical research on leadership remains narrowly focused on leadership behaviours, power dimensions, traits and skills, and situational contexts, promising areas of research have emerged that recognise leadership as the manifestation of a leader's spiritual core (Fairholm, 1998).

Plowman and Duchon (2005, p. 825) state, "Organisational studies have largely not considered the spiritual dimension of human beings. From a variety of research streams, it has been established that people have emotional, cognitive and physical needs that affect behaviour and performance at work."

Given the perennial quest for work satisfaction and work-life balance both of which largely remain unfulfilled and threaten to degenerate into a corporate myth the case for a meaningful alternative could not be more clearly stated. As Plowman and Duchon (2005, p. 825) state, "ignoring spirit may mean ignoring a fundamental feature of what it means to be human."

The global recognition for moral regeneration in leaders who are socially and environmentally adds its significant voice to the case for this research. The Globally Responsible Leadership Initiative was created in 2002 by the European Foundation of Management Development (EFMD) in conjunction with UN Compact in recognition of the need to address the challenge of developing business leaders with skills, knowledge and passion to take on the challenge of increasing the global social responsibility of the corporate world (GRLI, 2009).

Within the past decade, the concept of spirituality and religion in the workplace has gained enough strength and interest that the Academy of Management has created a new special interest group for its membership (Academy of Management - Management, Spirituality, Religion, 2009). This group, Management, Spirituality, and Religion, has grown to more than 500 members since its inception and is helping to legitimise within academia the study of spirituality in the workplace while simultaneously paving the way for introducing this emerging concept into the leadership research agenda (Robbins, 2003)

2 Literature Review

2.1 Overview

The literature review is structured to follow the themes and flow highlighted below (fig 2). It begins with a review of spirituality and culminates in the establishment of spiritual leadership and the qualities, behaviours and mindset of the spiritual leader that create the case for spiritual leadership as a new paradigm of leadership.

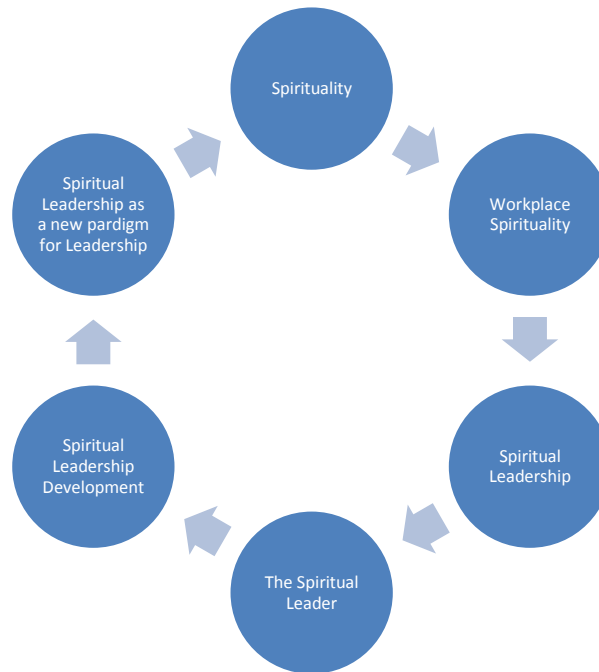


Figure 2 - Literature Review Overview

The literature review will attempt to demonstrate that in this developing field a key aspect that has comparatively been neglected is the practitioner's perspective of these constructs, how individual perspectives influence these constructs and the underlying personal motivation for the practice of spiritual leadership in a work context.

2.2 Spirituality

The literature on spirituality is recent and vigorous and numerous definitions abound. Understanding the spiritual aspect of spiritual leadership is vital for the purpose of this research.

Howard (2002) observes that spirituality is so difficult to describe because it is highly individual and intensely personal, as well as inclusive and universal. An empirical review of definitions, distinctions, and embedded assumptions associated with spirituality and leadership conducted by Dent, Higgins and Wharf (2005) and Hicks (2003) highlighted the wide range of phenomena associated with spirituality. The definitions cited include:

- Spirituality is the place in our hearts that holds all of the questions about our purpose in the world and it is reflected in our actions.
- Spirituality is inside, a quiet zone, very personal, encompassing everything he does;
- Spirituality is the pursuit of a trans-personal and trans-temporal reality that serves as the ontological ground for an ethic of compassion and service.
- Spirituality is the eternal human yearning to be connected with something larger than our own egos.
- Spirituality is everything.
- Spirituality is a spiritual union with any- and everything.
- By spirituality I mean a sense of compassion, nonviolence, truthfulness, loving kindness, being connected to the whole, and living a simple, peaceful harmonious life.

These definitions all vary in their degree of commonality and echo broad varying abstract sentiments that provide little clarity in terms of definition specificity. This is the case with the definition provided by Fry (2003) wherein acknowledges these contradictions and states that whereas spirituality tends to be inherently personal, it can also reside and be present in a group, a religion, or in an institution, which has formed and developed over time around the spiritual experiences of one or more founding individuals.

Horton (1950) does the same in providing a continuum that is so abstract that it will no doubt lead to the conclusion that spirituality provides commonality. Horton placed conceptions of God as a higher power (fig 3) on a scale from atheism (there is no God; one has no sense of calling or membership; all is evil, hopeless, and rooted in sorrow, distress, despair, and calamity) to complete pantheism (everything is God; all is good and rooted in joy, peace, serenity).

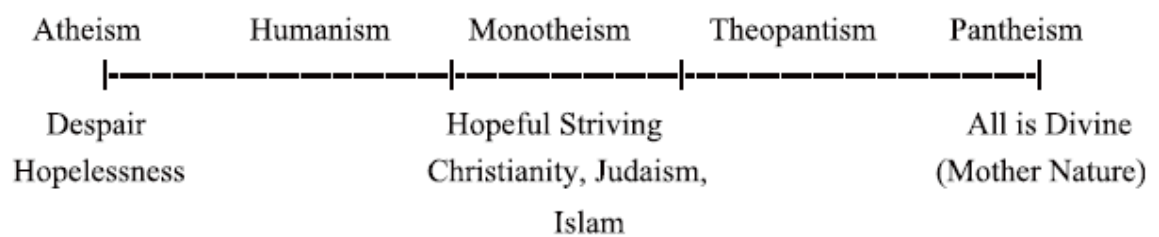


Figure 3 - Conceptions of God as a higher power, Horton p4-5

For the theory to develop and not reach premature conclusion a working definition of spirituality that incorporates the elements of work life balance, work satisfaction and the relationship to moral leadership amongst others needs to be established. This research with its narrow and specific focus may contribute to a deeper understanding but it is one

piece of complex puzzle. The raging debate in the literature on spirituality and its relationship to religion and the contrast between secularism and universality which follows is a case in point.

The debate is vital as the current theory on spiritual leadership is predicated on the principle that spirituality is shared and creates common ground and this is a unifying force. In the context of the theory development of spirituality and leadership Bailey (2001) asserts that a meaningful conversation about spirituality sans religion is dubious.

Zellers and Perrew (2003) argue that spirituality is broader than any single formal or organised religion with its prescribed tenets, dogma, and doctrines and that spirituality reflects the presence of a relationship with a higher power or being that affects the way in which one operates in the world. Hicks (2002) argues that authors who have relied upon the dichotomy that religion is institutional, dogmatic, and rigid; spirituality is personal, emotional, and adaptable to an individual's needs offer too simplistic a solution.

The case for a clear separation distinction between spirituality and religion is made in the *Handbook of Workplace Spirituality and Organizational Performance* wherein the perils of viewing workplace spirituality through the lens of religion are made. This practice is divisive to the extent a particular religion views itself as the only path to God and salvation and excludes those who do not share in the denominational tradition. Thus religion can lead to arrogance that a company, faith, or society is better, morally superior to, or worthier than another. Translating religion of this nature into workplace spirituality can

foster zealotry at the expense of organisational goals, offend constituents and customers, and decrease morale and employee wellbeing (Fry & Slocum, 2008)

2.3 Workplace Spirituality

People bring their whole selves to work, and increasingly we see that the whole self includes the spiritual self. Cacioppe (2000) argues that employees strive for meaning at work and desire to be authentic in what they do and how they do it. In his view, this requires that organisations care for the whole employee's physical, emotional, and spiritual well-being.

Giacalone and Jurkiewicz (2003) define workplace spirituality as "... a framework of organisational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy".

Milliman, Czaplewski and Ferguson (2003) conceptualise workplace spirituality into three levels of interaction; individual, group and organisational. The literature on workplace spirituality will be assessed in terms of these levels. The degree to which these three levels of workplace emerge in the research and are identified with will shape the rationale that emerges for the practice of spiritual leadership. The current literature on workplace spirituality is more focused on the outcomes than personal motivation for spiritual leadership practitioners which is the focus of this research.

2.3.1 Meaningful Work

A fundamental aspect of spirituality at work involves having a deep sense of meaning and purpose in one's work. This dimension of workplace spirituality represents how employees interact with their day-to-day work at the individual level (Milliman, Czaplewski, & Ferguson, 2003).

Neal (1997) asserts that spirituality in the workplace is about people seeing their work as a spiritual path, as an opportunity to grow personally and to contribute to society in a meaningful way. It is about learning to be more caring and compassionate with fellow employees, with bosses, with subordinates and customers. It is about integrity, being true to oneself, and telling the truth to others.

Calling refers to the experience of transcendence or how one makes a difference through service to others and, in doing so, derives meaning and purpose in life. Many people seek not only competence and mastery to realise their full potential through their work but also a sense that work has some social meaning or value (Pfeffer, 2003).

Fry (2003) makes the distinction between intrinsic and extrinsic motivation. He defines intrinsic motivation as "interest and enjoyment of an activity for its own sake and is associated with active engagement in tasks that people find interesting and fun and that, in turn, promote growth and satisfy higher order needs." For individuals experiencing intrinsic motivation, the performance of the task becomes the reward. In this sense, performance and rewards are fused, indistinguishable, or become one and the same. See (fig 4).

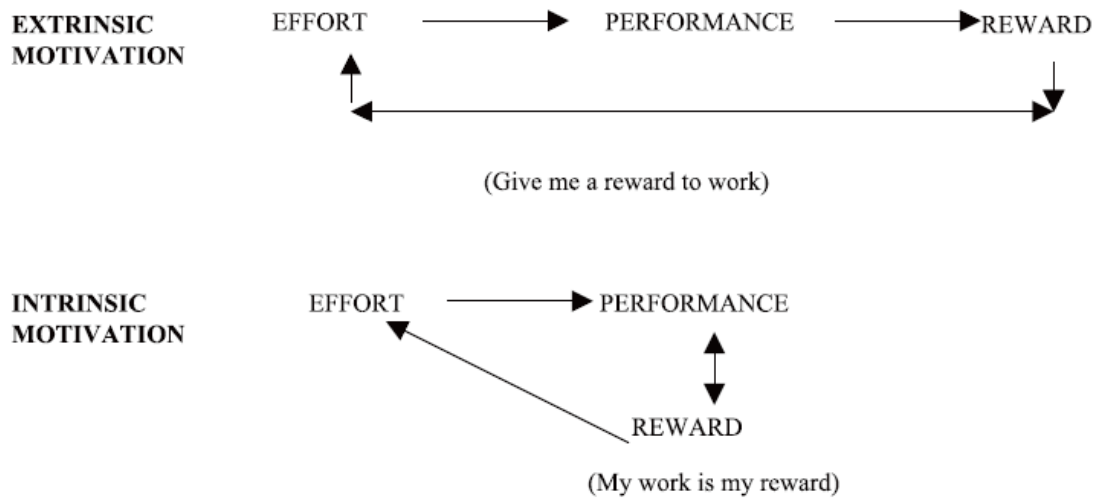


Figure 4 - Extrinsic vs. intrinsic motivation Fry p.698.

Extrinsic motivation consists of behaviours that are motivated by factors external to the individual. Extrinsic rewards are given by others and may be individual, group-based, or system-wide (Galbraith, 1977). These external factors that contribute toward extrinsic motivations are numerous and could be positive or negative and range from monetary reward, to recognition, to fear. Because these are external factors they require meeting or exceeding the expectations of others in the forms of bosses and peers.

Intrinsic motivation in contrast relies on inner satisfaction and thus fulfils higher order needs. This has direct implications on job satisfaction, performance management and motivational theory to name but a few. At the level of self leadership for instance which involves the influence people exert over themselves to achieve the self-motivation and self-direction needed to behave in desirable ways (Manz, 1992) states that individuals with intrinsic motivation should feature prominently.

2.3.2 Sense of Community

A critical dimension of workplace spirituality involves having a deep connection to, or relationship with others, which has been articulated as a sense of community (Ashmos & Duchon, 2000). Beyer (1999) states that humans seek meaning in their work because they are meaning-seeking animals. They are social animals and thus they also seek a sense of belonging to social groups through their work. These two intangibles, meaning and belonging enhance the inner lives of individuals and give their work a spiritual dimension.

This dimension of workplace spirituality occurs at the group level of human behaviour and concerns interactions between employees and their co-workers. Community at work is based on the belief that people see themselves as connected to each other and that there is some type of relationship between one's inner self and the inner self of other people (Maynard, 1992).

The essence of community is that it involves a deeper sense of connection among people, including support, freedom of expression, and genuine caring (Milliman, Czaplewski, & Ferguson, 2003). Horton (1950) states that we grow greater, longer lived, more meaningful in proportion as we identify ourselves with the larger social life that surrounds us.

2.3.3 Alignment with Organisation Values

A third aspect of spirituality in the workplace is when individuals experience a strong sense of alignment between their personal values and their organisation's mission and

purpose. This component of workplace spirituality encompasses the interaction of employees with the larger organisational purpose (Mitroff & Denton, 1999).

Alignment with the organisation's values is related to the premise that an individual's purpose is larger than one's self and should make a contribution to others or society. Alignment also means that individuals believe that managers and employees in their organisation have appropriate values, have a strong conscience, and are concerned about the welfare of its employees and community (Ashmos & Duchon, 2000).

2.3.4 Integrative Spirituality

Giacalone, Jurkiewicz, & Fry (2005) make a clear distinction in terms of individual's integration of their spirituality into the workplace. The term integrative spirituality is used to describe employees who bring their spirituality and related values to work. Conversely, when employees fail to bring their spirituality into work, it would be defined as a segmented spirituality. Segmented spirituality may be the result of the individual's unwillingness to bring spiritual beliefs to work (don't want to share this part of their lives, fear of reprisal), or it may be a function of the individual's inability to enact it (they don't know how to integrate these beliefs into their work).

This is an important distinction in the context of this research as it has direct implications for the practice of spirituality and spiritual leadership. Whether this distinction holds true for this research remains to be seen.

2.4 Spiritual Leadership

The lack of consensus in the definition of spirituality is reflected the marked differences in definitions and other basic characteristics pertaining to spiritual leadership. Dent, Higgins and Wharf (2005) attest to this in their empirical review of definitions, distinctions and embedded assumptions in spirituality and leadership wherein they state that much of what has been written on this subject has appeared in general, rather than academic publications and consequently may lack rigor

The most widely cited definition is that of Fry (2003, p. 694) where he defines spiritual leadership as “comprising the values, attitudes, and behaviours that are necessary to intrinsically motivate one’s self and others so that they have a sense of spiritual survival through calling and membership”. This entails:

- Creating a vision wherein organisation members experience a sense of calling in that their life has meaning and makes a difference.
- Establishing a social/organisational culture based on altruistic love whereby leaders and followers have genuine care, concern, and appreciation for both self and others, thereby producing a sense of membership and feel understood and appreciated

This causal model of spiritual leadership is depicted below (fig 5).

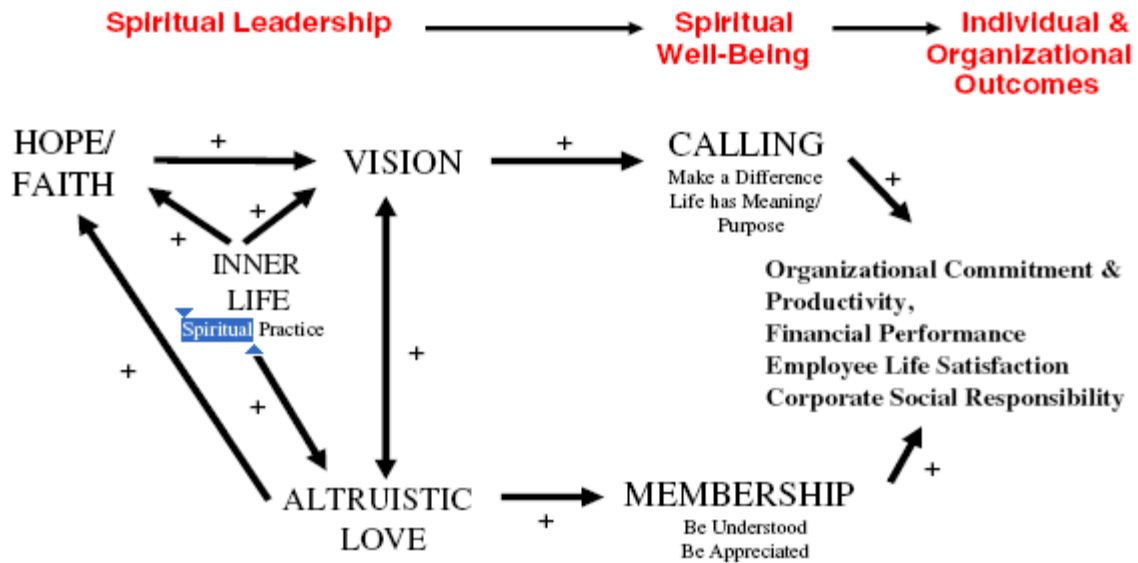


Figure 5 - Causal model of spiritual leadership, Fry p698.

Reave (2005) on the other hand describes spiritual leadership as occurring when a person in a leadership position embodies spiritual values such as integrity, honesty, and humility, creating the self as an example of someone who can be trusted, relied upon, and admired.

These two views encapsulate the two lines of research that exist regarding spiritual leadership. The first characterises leadership that displays values and qualities that can be characterised as spiritual in its source and outcome and presumes that leadership effectiveness is as a result of this spirituality. The latter is a much more visible manifestation where the organisation's purpose and vision are either predicated on spirituality or where spirituality is seen as a vital component of an integrated leadership model. In the words of Fry and Slocum (2008, p. 89) "...it involves motivating and inspiring workers through a transcendent vision and a corporate culture based on altruistic values to produce a highly motivated, committed and productive workforce."

A potential third view is suggested by Neal (1997, p. 123) who states “[Spirituality in the workplace] can refer to the ways in which organisations structure themselves to support the spiritual growth of employees.

Each of these views implies varying application contexts and degrees of application of spiritual leadership. The literature presents no conclusion as to what the practice of each of these varying instances of spiritual leadership entails, what the motivations are for its practice and how this may be developed, if at all. These aspects are the focus of this research and the added dimension of this being evaluated in large blue chip organisations adds a unique perspective with unique dynamics.

2.5 Spiritual Leadership, Ethics and Integrity

In their review and assessment of future directions of ethical leadership Brown and Trevino (2006) acknowledge the overlap between spiritual and ethical leadership. Indeed spirituality is often mentioned in ethics theory and vice versa. For Brown and Trevino (2006) spiritual leadership's emphasis on integrity, altruism and a considerate leadership style is consistent with prior conceptualisations of the ethical dimension of leadership. The literature on ethical leadership does not delve into how spirituality influences ethics or vice versa as the case may be.

In terms of the integrity and spiritual leadership Palanski and Yammarino (Palanski & Yammarino, 2009) state that integrity is associated with spiritual leadership in various ways, but the exact nature of this relationship is somewhat ambiguous, and its meaning is not well defined. This contradicts the statement of Reave (2005) who states that

integrity is the most crucial spiritual value for leader success as it leads to leadership credibility. Fry (2003) supports that as integrity is included in his theory of spiritual leadership as an altruistic value.

2.6 The Spiritual Leader

Dynamic environments place a premium on leadership of the self. By the person they are, as much as by what they say and do, presidents and CEO's influence their organisations, affect the development of individuals, and set the level of organised performance (Andrews, 1980).

Spiritual leaders make everyone understand that the organisation's future is dependent on its reputation and demonstrate perseverance in uncovering problems and finding solutions (Fry *et al* (2008). Organisational leaders who are more willing to use their personal spiritual values to make business decisions and transform organisations instil values that become the standard against which all organisational activities are measured. These organisations are believed to be more profitable and perform better (Dent *et al.* 2005).

Spiritual leadership is also demonstrated through behaviour, whether in individual reflective practice or in the ethical, compassionate, and respectful treatment of others (Reave, 2005). Reave (2005) identified the following practices relating to leader effectiveness:

- Demonstrating respect for others' values
- Treating others fairly

- Expressing caring and concern
- Listening responsively
- Appreciating the contributions of others
- Engaging in reflective practice

Parameshwar (2005) puts forward a theory of spiritual leadership through ego transcendence. He suggests that in responding to challenging circumstances, the leaders' gazes transcend their own predicament and involve a compassionate noticing of others' suffering; the leaders display perspective-agility in locating their challenge in a larger problematic. Four contemplative practices are suggested:

- Adopting the divine gaze of spiritual scriptures
- Adopting the gaze of "great" others
- Adopting the gaze of "lesser" others
- Sacrificing ego-based self in the service of a higher purpose

The concept of spiritual intelligence developed by Emmons (2000) proposes that spiritual intelligence can be used as an enabler of self leadership. In this theory there are five components to spiritual intelligence. These five components serve as a barometer in terms of the practices of the spiritual leader.

- The capacity for transcendence.
- The ability to enter into heightened spiritual states of consciousness.
- The ability to invest everyday activities, events, and relationships with a sense of the sacred.

- The ability to utilise spiritual resources to solve problems in living.
- The capacity to engage in virtuous behaviour or to be virtuous (to show forgiveness, to express gratitude, to be humble, to display compassion).

Fry (2003) in his theory of spiritual leaderships posits that the following (table 1) are the qualities of spiritual leaders.

Vision	Altruistic love	Hope/faith
Broad appeal to key stakeholders	Forgiveness	Endurance
Defines the destination and journey	Kindness	Perseverance
Reflects high ideals	Integrity	Do what it takes
Encourages hope/faith	Empathy/compassion	Stretch goals
Establishes a standard of excellence	Honesty	Expectation of reward/victory
	Patience	
	Courage	
	Trust/loyalty	
	Humility	

Table 1 - Qualities of Spiritual Leadership, Fry p695.

As is attested to by the literature stated herein the requirements of and demands placed on a spiritual leader are well defined. Of particular interest is how spiritual leaders manage the contradictions and conflicts that emerge in practice and the level of judgement and self awareness exercised in these situations.

When facing the many tradeoffs that arise in complex and changing environments, the leader will need a high level of self-awareness and deep judgment. A strong individual compass will prevent the leader from simply drifting or responding to the environment (Crossan, Vera, & Nanjad, 2008).

2.7 Spiritual Leadership Development

Thompson (2004) states that sources of spiritual nourishment and renewal are highly individualistic. He notes that irrespective of the approach discipline can be developed through habitual and mindful practice. He goes on to state the consistency of practice with persistently renewed mindfulness is essential for experiencing and developing spirituality.

The spiritual development of the leader can be evaluated using a conceptual framework of individual spiritual transformation put forward by Benefiel (2005). This framework (fig 6) is based on recurring themes that have emerged from various studies into the spiritual transformation of individuals.

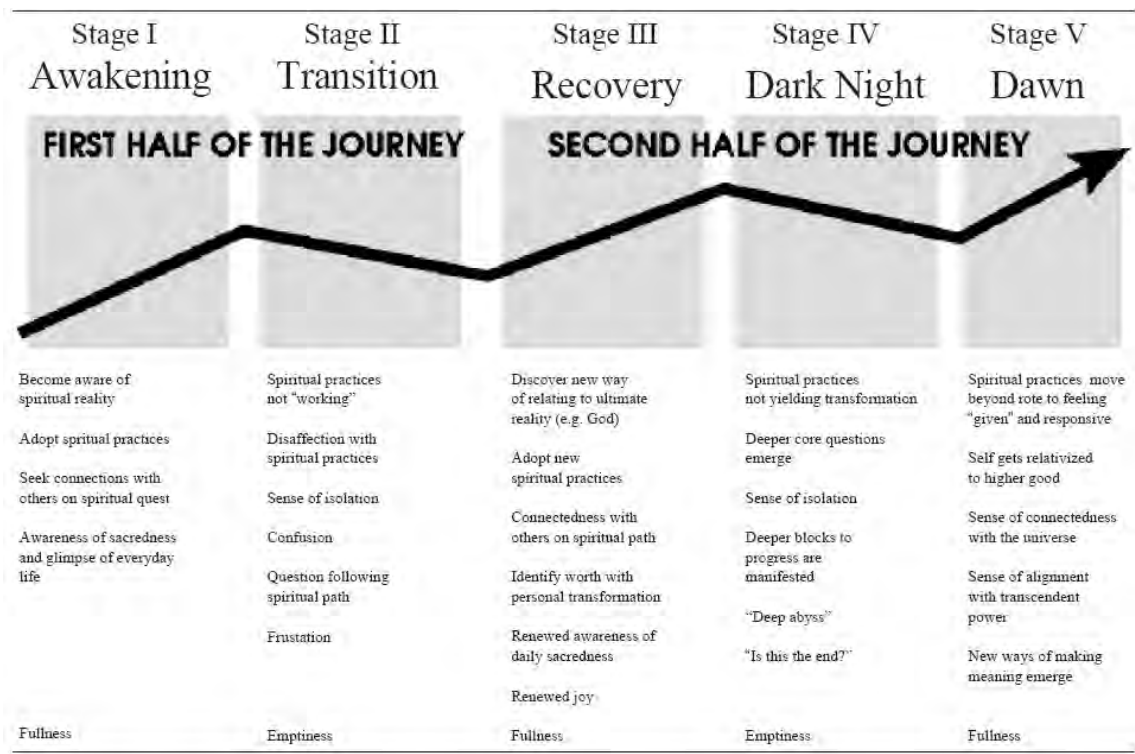


Figure 6 - Individual spiritual transformation, Benefiel p733.

There is no literature that the researcher encountered that dealt with spiritual leadership development. This is a key focus of this research as understanding the nature and characteristics of spiritual development will inform the main stream relevance of the practice based on the ability for spiritual leadership as a leadership paradigm to be learned or recreated.

2.8 Spiritual Leadership as an Emerging Leadership Paradigm

Capitalism is an economic model grounded in a worldview of self-interest. The exclusive pursuit of self-interest has been found wanting by most ethicists and the consequences for the environment are beginning to show as demonstrated by Rees (2003) in his ground breaking paper entitled *“Is Humanity fatally successful”*.

Spiritual leadership as a paradigm of leadership presumes that the roots of leadership efficacy are grounded in the spiritual dimension of the individual leader and that this behaviour affects their follower’s behaviour. Because the transcendent leader understands that he/she is simply part of this system, rather than setting tightly configured plans which are equally tightly controlled, he/she establishes performance aspirations within which individuals feel free to experiment and execute. Strack, Fottler, Wheatley and Sodomka (2002) state that the management of individual spirituality as well as the leadership of others from a spiritual perspective are among the most fundamental of all management tasks.

Strack *et al.* (2002) argue that effective leaders implement practices that nurture and respect spiritual needs and that when the spiritual dimension is not respected and

nurtured, unhealthy consequences arise for individuals, organisations, and society. The authors theoretically integrated spirituality with the five practices of effective leaders as suggested by Kouzes and Posner (1995) : challenge the process, inspire a shared vision, enable others to act, model the way (i.e. “walk the talk”), and encourage the heart.

The key skill is to balance stability and innovation, creatively disturbing the status quo of the organisation but also enabling the firm to work at dynamic equilibrium by developing in the firm both planning and improvisational capabilities. The strategic leader who has mastered the level of self should be able to communicate value-based visions, not of a specific future, but of a set of processes and principles that will lead to a higher state of capability (Crossan & Mazutis, 2008) .

Spiritual leadership is most likely to encourage followers to delay gratification (Bembenutty & Karabenick, 1999) and thus to withstand dejection or agitation. In particular, spiritual leadership is intended to inculcate in followers a sense of genuine concern and respect for every individual (Fry L. W., 2003). Followers feel appreciated rather than wary. They do not experience the need to protect themselves from social exclusion or disengage themselves from their social environment (Fry, Vitucci, & Cedillo, 2005).

There is limited research in spirituality and spiritual leadership that focuses on leadership efficacy in sufficient detail. In current leadership efficacy theory for transformation leadership theories Bruce, Avolio, Luthans and Harms (2008) propose that there is a

correlation between leader efficacy, follower efficacy and collective efficacy as depicted in below (fig 7):

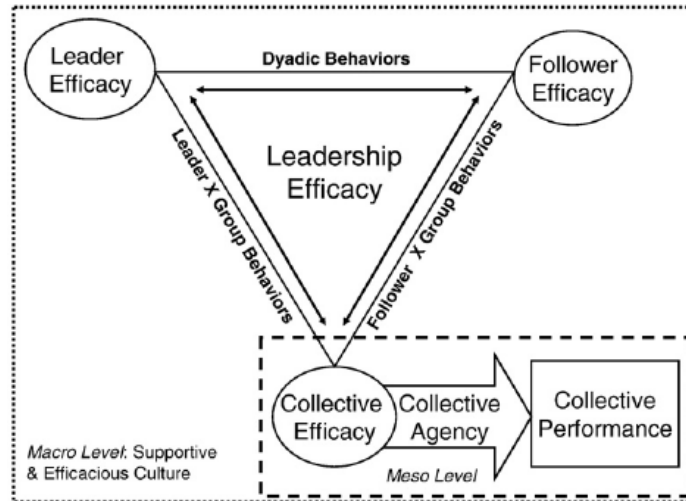


Figure 7 - Framework for leader efficacy and leadership efficacy, Hannah *et al* p671.

Miller (2000) states that it is plausible that these practices are effective because they nurture and respect the spirituality of individuals and groups and that they meet the spiritual needs of individuals i.e. to be unique, to be in union with something greater than oneself, to be useful, to be understood by others, and to understand how they fit into a greater context.

This research aims to validate leadership efficacy theory for spiritual leadership in order to establish if practitioners of spiritual leadership able to increase their leader efficacy, how they are able to do so, and if following from this follower efficacy increases thereby positively impacting the collective efficacy and performance. This is important in view of the various lines of research pertaining to spiritual leadership as a positive conclusion will allow extrapolation of individual results to an organisational context.

2.9 Literature Review Conclusion

In terms of the overall need for this research the literature has highlighted that in this developing field a key aspect that has been neglected is the practitioner's perspective of the various constructs that have been reviewed in literature.

Importantly how individual perspectives influence these constructs and the underlying personal motivation for the practice of spiritual leadership in a work context are essential to the development of spiritual leadership theory.

In reviewing the literature the gaps identified the following were most prominent which this research will endeavour to contribute an understanding toward are:

- For the spiritual leadership theory to develop and not reach premature conclusion a working definition of spirituality that incorporates the elements of work life balance, work satisfaction and the relationship to moral leadership amongst others needs to be established. This research with its narrow and specific focus may contribute to a deeper understanding
- The literature presents no conclusion as to what the practice of each of the varying instances of spiritual leadership entails, what the motivations are for its practice and how this may be developed, if at all. These aspects are the focus of this research and the added dimension of this being evaluated in large blue chip organisations adds a unique perspective with unique dynamics.

- The current literature on workplace spirituality is more focused on the outcomes than personal motivation for spiritual leadership practitioners which is the focus of this research.
- As is attested to by the literature stated herein the requirements of and demands placed on a spiritual leader are well defined. Of particular interest is how spiritual leaders manage the contradictions and conflicts that emerge in practice and the level of judgement and self awareness exercised in these situations.
- There is no literature that the researcher encountered that dealt with spiritual leadership development. This is a key focus of this research as understanding the nature and characteristics of spiritual development will inform the main stream relevance of the practice based on the ability for spiritual leadership as a leadership paradigm to be learned or recreated.
- This research aims to validate leadership efficacy theory for spiritual leadership in order to establish if practitioners of spiritual leadership able to increase their leader efficacy, how they are able to do so, and if following from this follower efficacy increases thereby positively impacting the collective efficacy and performance

3 Research Questions

3.1 RQ1 - How is spiritual leadership practiced and perceived in the workplace?

The rationale for this research question is based on the literature highlighting the variegatedness pertaining to spirituality and as a result this will suggest similar variegatedness in spiritual leadership. By focusing on the spiritual leadership in action, a more developed understanding emerges in terms of how spiritual leadership is practiced and the distinctiveness of this.

3.2 RQ2 - Why is spiritual leadership practiced in the workplace?

This question aims to unpack the motivational drivers that influence the practice of spiritual leadership in the workplace at both a personal and organisational level. By understanding the context for the application of spiritual leadership the benefits associated with the practice of spiritual leadership for practitioners will be revealed.

3.3 RQ3 - How does spiritual leadership develop?

Understanding the nature and characteristics of spiritual development is key to unlocking the potential that exists in spiritual leadership. This conclusion will inform the mainstream relevance of the practice based on the ability for spiritual leadership as a leadership paradigm to be learned or recreated.

4 Research Methodology

4.1 Research Paradigm and Design

The following methodological assumptions were considered relative to the research objectives in determining the overall paradigm for the research as described by Creswell (1994) (table 2).

Methodological Assumption	What is the process of research?	Quantitative	Qualitative
		Deductive process	Inductive process
		Cause and Effect	Mutual simultaneous shaping of factors
		Static design – categories isolated before study	Emerging design – categories identified during research process
		Context Free	Context Bound
		Generalizations leading to prediction, explanation and understanding	Patterns, theories developed for understanding
		Accurate and reliable though validity and reliability	Accurate and reliable through verification

Table 2 - Quantitative and Qualitative paradigm Assumptions, Creswell p5

Leedy (2001) recommends a qualitative design when a researcher is attempting to interpret certain phenomenon. He states that to answer some research questions it is not possible to skim along the surface; the researcher has to dig deep. Daft (1983) supports the idea of a deep exploratory study by stressing that it is not the data that is important but rather the continual questioning of the data. This is one of the primary advantages of qualitative research; that is that it is open to adjustment and refinement of the research ideas as the study progresses (Trucker, Powell, & Meyer, 1995).

Due to the relative ambiguity, mutual simultaneous shaping of factors and the imperative to understand the context of spirituality and leadership, qualitative research is required. In describing the strengths of qualitative data Miles and Huberman (1994, p. 10) state, "... qualitative data focuses on naturally occurring, ordinary events in natural settings, so that we have strong handle on what "real life" is like". The authors add that another defining feature of qualitative data is the richness and holism with strong potential for revealing complexity; such data provide thick descriptions that are vivid, nested in a real context, and have a ring of truth that has a strong impact on the reader. The sensitive nature of the topic gives further credence to the qualitative paradigm for this research.

This is corroborated by van Menen (1977) who writes that qualitative data with their emphasis on people's lived experience are fundamentally well suited for locating the meanings people place on the events, processes and structures of their lives: their perceptions, assumptions, prejudgements and presuppositions and for connecting these meanings to the social world around them.

If we contrast the characteristics of qualitative research as described above with the characteristics of the topic at hand it is clear that there is a high level of congruency with the topic and the inherent nature of qualitative research. Some of these characteristics include, mutual simultaneous shaping of factors, the sensitive nature of the topic and the requirement for depth in the study.

It is on this basis that the qualitative paradigm has been selected.

4.2 Research Method

In terms of research method it is the long interview method that will be utilised.

The long interview is one of the most powerful methods in the qualitative armoury. For certain descriptive and analytic purposes no instrument of inquiry is more revealing. The method can take us into the mental world of the individual, to glimpse the categories and logic by which he or she sees the world. It can also take us into the life world of the individual to see the content and pattern of daily experiences. The long interview gives is the opportunity to step into the mind of another person and to see and experience the world as they do themselves (McCracken, 1988, p. 9).

The long interview comprises of a four step method of inquiry. These stages can be organised into a pattern to demonstrate sequence and the nature of the interaction (fig 8).

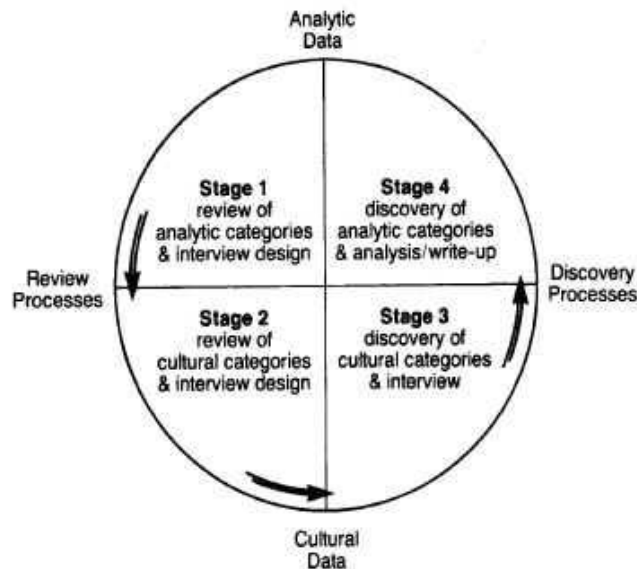


Figure 8 - Long qualitative interview - four part method of inquiry, McCracken p30

The horizontal axis separates the domain of analytic data and cultural data. The vertical axis makes the distinction between the review processes and the discovery processes.

This research method facilitates triangulated inquiry as proposed by Patton (2002) with the dimensions being:

- Those studied
- Those receiving the study
- The researcher as the qualitative inquirer

These are informed by the reflexive screens as depicted below (fig 9):

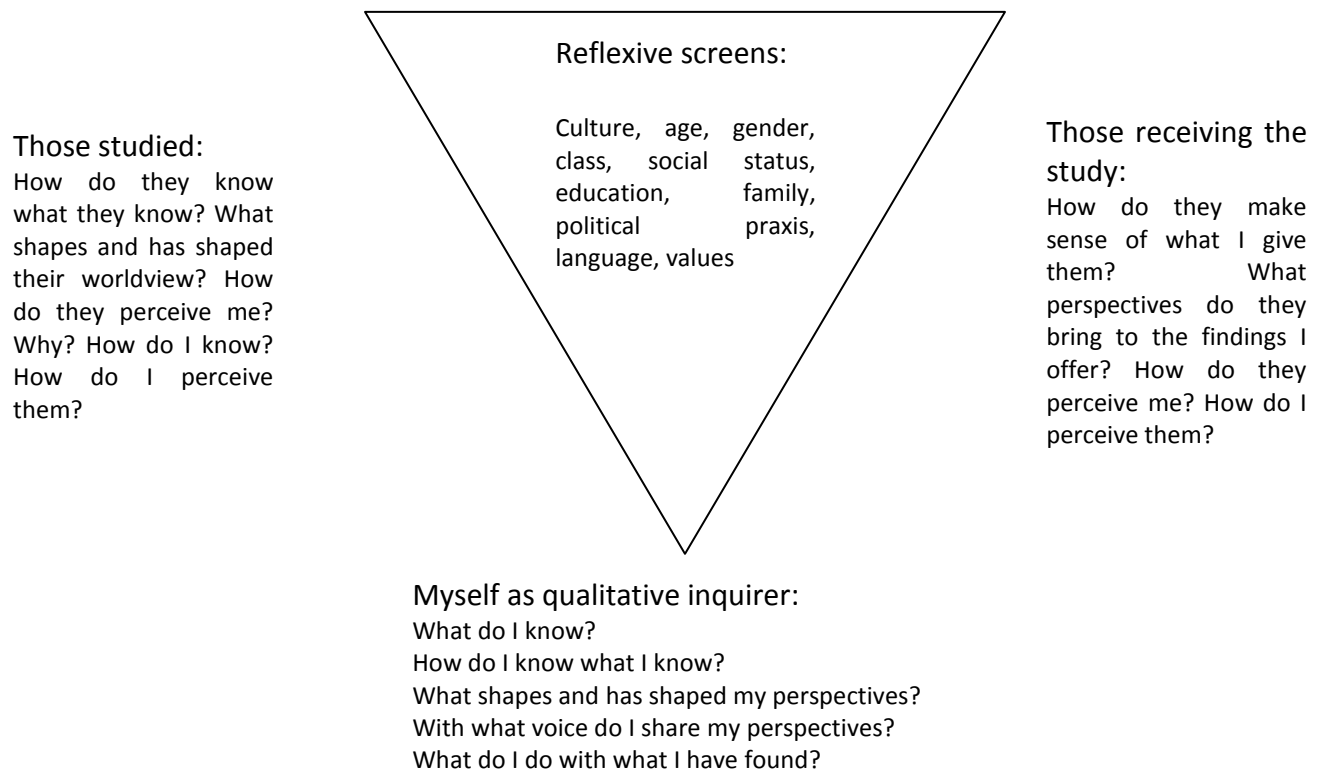


Figure 9 - Reflexive Questions: Triangulated Inquiry, Patton p59

The aspect of self reflection is of critical importance in qualitative research as highlighted by Marshall and Rossman (2006) who state that one of the key injunctions of qualitative research is to scrutinise the complex interplay of our personal biography, power and

status, interactions with participants and the written word in addition to how those studied are represented.

This is of a critical importance given the inherent nature of qualitative analysis and the need for triangulation to ensure that firstly the study makes sense and secondly to ensure validity with respect to researcher bias. This is explored in more detail in this chapter in the section on data validity and reliability.

4.3 Population and Unit of Analysis

The first universe (primary population) for this research is the JSE Top 40 listed companies. These companies are those which constitute the Top 40 index on the JSE and are measured and tracked in the Satrix Top 40. The Top 40 listing is made up of numerous diverse industries ranging from mining, to banks, to retail, to telecommunications. For the purposes of this research the Top 40 are as at the end of December 2008 (See Appendix A). The rationale for the emphasis on this sector is due the influence large business has on academia and vice versa. The JSE Top 40 represents the cream of the crop in this regard and this has informed the selection.

The second universe (secondary population) consists of all leaders in the Top 40 JSE listed companies in South Africa. Leaders is a very subjective population parameter as leadership is not restricted to a function or job level. However for the purpose of this research, leaders will be equated managers in the Top 40 listed companies. The rationale for this is that managers are to varying degrees expected to play a leadership role. Managers are individuals within these companies that are identified as such within the

organisation and can be classified as junior management, middle management, senior management and executives.

The population therefore is all managers that work for any of the Top 40 JSE listed companies in South Africa. The population is a heterogeneous population.

The unit of analysis is a manager in any of the JSE Top 40 listed companies.

4.4 Sampling

A two phase approach to sampling is required on the basis of the two universes defined above. The first phase relates to company selection. For this phase selection will be made on the basis of convenience. The sample will comprise a minimum of four of the JSE Top 40 companies.

For the second phase the focus in terms of sampling is on depth rather than breadth as the findings of this research cannot be extrapolated to a larger population. McCracken (1988) provides guidelines for sample selection and these guidelines will inform respondent selection. He recommends that respondents should be unknown to the interviewer and should not have special knowledge or ignorance of the topic at hand. In order to manufacture distance he recommends that there be a deliberate contrast in the respondent pool to manufacture distance based on age, gender, status, education or occupation.

Non probability, quota sampling will be adopted. The rationale for this sample method is primarily time constraints as access to the appropriate individuals is a priority. The cost

associated with this method is usually very low and a further advantage is that there is no need for a list of the population. Quota sampling was applied in terms of gender and resulted in an equal split between males and females. The rationale was to reduce the possibility of any gender bias in the study. The sample size is eight respondents, for research based on the long interview method as recommended by McCracken (1988). A quota of 4 males and 4 female was selected.

The disadvantage of this method in comparison to quantitative research is that variability and bias of estimates cannot be measured or controlled and projecting data beyond the sample is inappropriate.

4.5 Data Collection

The data collection tool for this method is scheduled long interviews. These interviews run in accordance with the guidelines and practices defined for the long interview method with the aid of a questionnaire.

The questionnaire takes the form of grand tour questions, floating prompts and planned prompts which collectively assist in fulfilling the objective of allowing respondents to tell their story in their own terms and for the researcher to keep a low and unobtrusive profile. Biographical information is also recorded for comparative analysis purposes.



4.6 Questionnaire

For Statistical Purposes	Category	ID	Demographic Information	Selection Options							
				Mark with an X							
	Demographics	D1	Age	25 or under		26-32		33-40		41-50	
D2		Gender	Male		Female						
D3		Ethnicity	White		Black		Coloured		Indian		Other
D4		Duration with Company	< 2 Years		2 - 5 years		5-10 years		> 10 years		
D5		Managerial Status	Non Manager		Junior Manager		Middle Manager		Senior Manager		Executive
D6		Duration in Managerial Position	< 2 Years		2 - 5 years		5-10 years		> 10 years		
D7		Highest Education	Matric		Degree		Post Grad		Masters		Higher
D8		Highest Education	Matric		Degree		Post Grad		Masters		Higher

Questionnaire	Category	ID	Question
	Grand Questions	GQ1	Where do you think a person's spirituality manifests?
Floating Prompts	GQ2	How does it develop?	
Fixed Prompts	GQ3	And in the workplace?	
	GQ4	and in leadership?	
Grand Questions	FP1	Do you think spirituality is important in the workplace?	
Fixed Prompts	FP2	How is it manifested?	
Fixed Prompts	FP3	How does it develop?	
	FP4		
Grand Questions	XP1	Tell me about leadership that directly reflects spirituality	
Fixed Prompts	XP2	What aspects of it have you seen in the workplace?	
Floating Prompts	XP3	Where?	
	XP4		

Watch for	Impression management, topic avoidance, deliberate distortion, minor misunderstanding, outright incomprehension
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4.7 Data Analysis

The analysis of qualitative data is perhaps the most demanding and least examined aspect of the qualitative research process (Miles, 1979). The data analysis process followed in this research is as prescribed by McCracken (1988) and is depicted below in fig 10. Each of these stages represents a higher level of generality. This scheme has the additional virtue of creating a record of the processes of reflection and analysis in which the investigator

engaged. Such a record has been identified as a condition of the qualitative reliability check (Kirk & Miller, 1986).

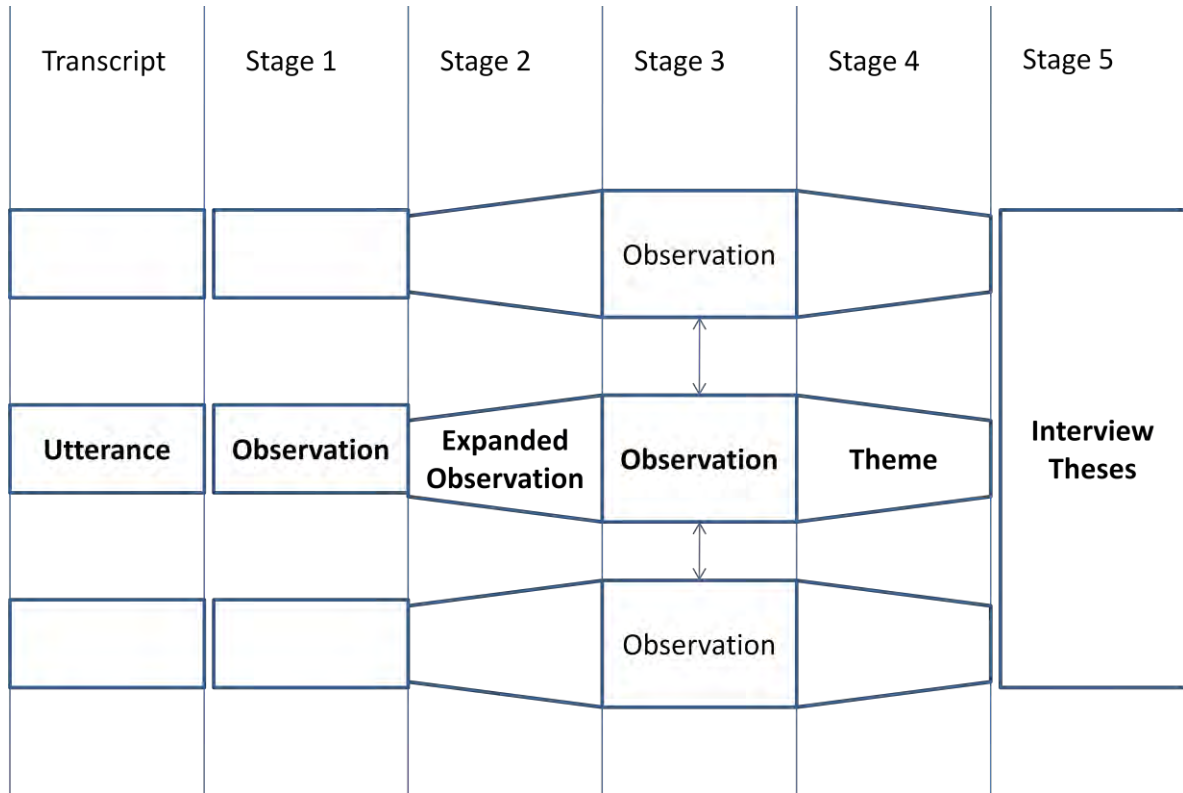


Figure 10 - Long Qualitative Interview - Stages of Analysis, McCracken p43

In practice this translated thematic analysis based on coding. The interviews transcripts were coded on the basis of utterance and observation. The same codes across all transcripts were then collated into a single document which resulted in a separate document per code. Out of this document per code emerged the themes that are presented in chapter 5.

4.8 Data Management

With respect to data management the researcher has kept an electronic file of associated artefacts for each interview conducted which contains:

- Transcriptions of the interview
- Written approval from the respondents for the publication of the outcome
- Post analysis output

This will be kept securely online at the researchers Microsoft Office Live Workspace. The voice recordings of interviews conducted will also be stored on this site.

4.9 Data Validity and Reliability

Qualitative research unlike quantitative research needs triangulation to convince the reader that the study makes sense, unlike the quantitative study that has to convince readers that procedures have been followed faithfully (Merriam, 1998). Naturally this raises questions of validity in terms of researcher bias.

In order to mitigate against this the researcher undertakes to self disclose personal beliefs, values and biases that may shape the inquiry (Appendix B) as is required by the long interview process (McCracken, 1988). The processes of reflection and analysis described in the data analysis section are a further reliability check.

5 Results

5.1 Respondent Demographics

In line with the sampling approach eight respondents were interviewed for this research. This sample was sourced from four of JSE Top40 listed companies with a male and female leader participating from each company selected.

The individuals that participated were from organisations in financial services, mining and manufacturing industries. The demographical information of the respondents is shown below (table 3):

Category	ID	Demographic Information Categories	Demographics										
Demographics	D1	Age	25 or under	1	26-32		33-40	2	41-50	5	51 or older		
	D2	Gender	Male	4	Female	4							
	D3	Ethnicity	White	5	Black	2	Coloured		Indian		1	Other	
	D4	Duration with Company	< 2 Years		2 - 5 years	3	5-10 years	3	> 10 years	2			
	D5	Managerial Status	Non Manager		Junior Manager	1	Middle Manager	1	Senior Manager	2	Executive	4	
	D6	Duration in Managerial Position	< 2 Years	1	2 - 5 years	1	5-10 years	2	> 10 years	4			
	D8	Highest Education	Matric		Degree	3	Post Grad	2	Masters	3	Higher		

Table 3 - Respondent Demographic Information

5.2 Interview Observational Feedback

The following general observations were noted in terms of respondent behaviour during the interviews. Firstly there were respondents who were very comfortable sharing their views and beliefs in relation to the topic at hand whilst some were visibly uncomfortable, very cautious, and even hesitant to answer given the “very personal” nature of the questions.

This indicates that spirituality and spiritual leadership are sensitive personal topics. Such reluctance even in the comparatively safe environment of an interview indicates that this is a topic that may be perceived as taboo in workplaces and as a result will lead to avoidance of external representations of spirituality in the workplace and even discussion. This conclusion is supported by the following respondent feedback. *“I think it is very difficult in the work place, because most of the time we are trying to bring different cultures together; we end up not even talking about it. And I just know of a colleague of mine, it was after his retirement that I learnt we were going to the same church. We never talked about it.”*

There may be many reasons for this; the influence of the work culture, the individual’s conviction in their beliefs, personality influences or even just uneasiness to converse due to differences that may exist in practice of spirituality. The root cause analysis is beyond the scope of this research but it is a critical observation in the context of this research.

What is clear is that once this uncertainty is removed spirituality becomes a common platform for discussion, engagement and interaction which is borne out by this comment received from a respondent, *“...like in the board of trustees for our pension fund I discovered that our consultant we use there also goes to the same church and now you can start talking about it, when you know that both of you are alike in the way you portray your life spiritually.”*

A frequently occurring phenomenon was the abstraction of responses. Respondents tended to shy away from directly stating their beliefs and would say “My God” rather than

name their god specifically. This also played out in the respondent’s attempts to incorporate and portray diversity in their response and make reference to practices and faiths other than own to demonstrate a principle rather than specifics relevant to them. This could be interpreted as a deflection mechanism used by respondent to avoid going into personal details or that spirituality is broader than any defined religion and thus would warrant mention of multiple religious beliefs.

5.3 Emergent Themes for Research Question 1

How is spiritual leadership practiced and perceived in the workplace?

Category	ID	Question
Grand Questions	GQ1	Where do you think a person's spirituality manifests?
Fixed Prompts	XP1	And in the workplace?
	XP2	And in leadership?

5.3.1 Spirituality is All Encompassing

The pervasive nature of spirituality in individuals was a frequently repeated theme. This is important in understanding why spiritual leadership is practiced in the workplace. Pertinent comments from respondents in this regard that support this theme were:

- *“...in absolutely everything one does, you know from the time you wake up in the morning and what you choose to do first thing in the morning to what you do in*

between and at the end of the day. So for me it manifests itself in absolutely everything you do,”

- *“It is inherent in my life, if I am true to my faith it is very much part of what I do every moment.”*
- *“You can’t compartmentalise and say I do spiritual when I go to mosque or shul or church and then in my business life I am not spiritual. So it has to manifest and be pervasive in all aspects of your life.”*
- *“...it is with you every moment of your day.”*
- *“Spirituality for me is not something that lives in a silo, it lives within you. So whatever you believe in, what you portray, what you value, is part of your character, so it is not something that you exercise at home or in a church, you exercise it as part of your whole contribution to life.”*
- *“...it can’t manifest in one area of your life and not in another area.”*

Pervasiveness does not only imply that spirituality is present in an individual at all times, but that it is location independent in terms of practice.

- *“(We) can be spiritual as we sit here, we could both be very spiritual; you could be spiritual and in your church.”*
- *“Spirituality is in your mind and religion is if you are a Christian for example then you will go to church; if you were a Hindu you would go to temple but if you are a spiritual person it doesn’t matter where you go to.”*

5.3.2 Spirituality is Variegated

Whilst spirituality has been highlighted as all encompassing and location independent it is also variegated. This variegation implies that spirituality is variegated in its meaning, variegated in its source and in its development as it attested to in these comments from respondents:

- *“...the definition of spirituality varies from person to person.”*
- *“And I have no doubt that they do believe in something. So in every leader, although it may not be called spirituality, it is put across by another name, but to me I think we are talking the same thing. So every leadership has some form of spirituality, even though it might not come by that name.”*
- *“...it is clearly going to mean different things to different people.”*
- *“For me spirituality goes by definition, it is different for everyone and for me when I believe in somebody, but when I believe in God it has got to be something else.”*

In terms of the source of an individual’s spirituality this too is multi faceted. Spirituality being based on belief in god was a frequent occurrence in respondent feedback.

- *“For me it is rooted in my belief in God. That is my spirituality that is what forms the basis of it...”*
- *“...it is a word that I would associate with a connection with my God.”*

Spirituality based on belief in god may have been the norm but it is by no means the exclusive source of spirituality.

- *“...it is just an understanding that there is a bigger power out there, it doesn’t matter what those powers are.”*

5.3.3 Purposeful Practice of Spirituality in the Workplace

The practice of spirituality in the workplace exists at two levels, an organisational and an individual. Purposeful practice in an organisation is described by respondents as:

- *“...workplaces where they make a conscious effort to make sure that whatever the spiritual belief is emphasised, reinforced, they meet at lunchtime for prayer meetings ...”*
- *“...an organisation where they pray every morning and things like that...”*

In terms of individual’s purposeful practice of spirituality respondent feedback shows a distinction between true spirituality and a spiritual facade based on rituals and artefacts. This can be interpreted as a distinction between organised religion and spirituality.

- *“For me the artefacts and pretending religiosity is not at all spirituality – that is manmade stuff and so I don’t really place any importance on whether people wear a yarmulke or cap or a crucifix or a cross or whatever.”*
- *“You know, I will talk about myself: for me I grew up in a Christian home so I was a church goer. But I wasn’t spiritual. So for me, before when I was going to church I was just going, I didn’t believe in anything really, I mean I considered myself a Christian, but with hindsight now I don’t think I know what it meant. I don’t think you quite understand the responsibilities that are put on you if you really believe.”*

5.3.4 Spirituality in Leadership

The influence of spirituality in leadership was described as follows:



- *“You know for me I just feel that your spirituality determines the path you take in life, it influences the type of person you become, the type of leader you become, the type of servant that you are, because you could be a leader in one place like the work place but you are a servant in another.”*
- *“So everything I do reflects for me the strength of my faith, so sometimes I will know internally whether I am hitting a good sweet spot or I am failing. So it doesn’t mean that I am successful but that is the nature of me, and people in general I guess. So in this interaction my faith plays a role in how I am engaging with you; when I talk to my boss it plays a role in how I engage with him. It plays a role in everything I do.”*
- *“...you have to have spirituality in leadership, you can’t not be a spiritual person because in leadership your main role is to actually guide your people, to be a good leader and people must look up to you, you must lead by example, and you have to be to some extent you have to have that spirituality, I don’t know how you can do it without it you know.”*
- *“It will be in the actions, you just see it in the actions of that particular individual, even if you don’t ask some people what guides them but the way they relate to other people and the way they behave – whether they are seen or not seen, it just shows that something is guiding them.*
- *“So with regards to leadership, certainly the direction, the principles of how a leader should conduct himself.”*

- *“...the way you treat people, the way you lead people, the way you manage people, your priorities, the balance of family and work, your work-life balance.”*
- *“How I live my values, how I influence people, how I guide, how I mentor, how I coach and how I contribute to the environment around me will be a reflection of my spirituality without advertising it.”*
- *“Your decision-making and your leadership and your mentoring of people that work with you or for you, will be influenced by your religious principles because as I say, do unto others, or turn the other cheek or whatever you are taught within your religious realm, will be reflected in your day to day dealings.”*
- *“I think it lays a solid foundation for yourself as a person and if that foundation doesn’t have cracks in it and if you build on those characteristics which you have developed over the years as well, sure, that will influence the type of leader you are as well.”*

5.3.5 Spiritual Leadership Practices in the Workplace

There are a number of spiritual leadership practices that respondents revealed they practiced in the workplace. Adopting the gaze of others is one such practice. Adopting the gaze of greater others can be likened to the influence of a role model. Adopting the gaze of lesser others can be viewed as empathy.

- *“I always say to my PA when we are talking and she is upset or whatever, I say what would Jesus do?”*

- *“...you would think to yourself ‘what if I was standing in her shoes, or even his shoes’ and it would be easier for you to connect in that manner and be compassionate and act in I guess a softer manner.”*
- *“So I think a lot of people would pray regularly for guidance and for wisdom and discernment and I think that God will give you that and I firmly believe that, and I think that does help.”*
- *“...but you always put yourself in somebody’s shoes.”*

The use of religious texts as corporate guides also emerged:

- *“You know for me, like I said, I am a born again Christian, so I read the Bible, I don’t know what your religion is, but for me there is an answer for every single thing I come across, it is there...There is an answer for absolutely everything.”*
- *“I think some of the commandments for arguments sake is do unto others as you would like them to do unto you...”*
- *“If they say ‘thou shall not steal’ that is what will drive you.”*

The organisation culture and attitude toward spirituality also emerges as a key influencer of spiritual practices in the workplace development based on respondent feedback.

- *“In terms of organisation wide practices you find that there are companies that were started where you find that some board meetings will start with a prayer or something like that. So if that is the culture which comes from the organisation, definitely it will be entrenched in all the people. And then in organisations like ourselves I would say it is the individuals that will be displaying that, but you cannot say that it has wholly been entrenched in the entire organisation.”*

5.3.6 Challenges in the Practice of Spiritual Leadership

In terms of managing contradictions that may arise in the practice of spiritual leadership there are two sub themes. The first is at a personal level and the second relates to organisational imperatives.

At a personal level the following quotes from respondents illustrate the dilemma:

- *“[The bible says to] bless our leaders, regardless of how bad they are. I find it difficult, I am human, I am Zimbabwean, I can’t bless Mugabe.”*
- *“I think your spirituality is probably the most tested in the workplace, because you are probably going to experience the most conflict, the most intimidation, the most anxiety, stress.”*

In terms of organisational requirements that may contradict or clash with an individual’s opinion or stance the following was noted.

- *“You mustn’t forget that you and I have bosses, and at the end of the day they determine, but fine, at the end of the day I am just a worker. It is a real Karl Marx thing, at the end of the day we are just workers. Once a decision is made on moral type issues and they go against your own beliefs, then you don’t have to buy into it... we will debate issues, we will allow you to have your piece of mind or whatever, but once a decision is made on business lines you must buy into it.”*
- *“What I have done in business is I have learned to accept what I can control and what I can’t control but I have always tried, I will never give up... So I will keep doing that. And that for me is the leadership component of it. Being a role model to others because you must be the change in the world you want to see.”*

Respondent raised contradictions that arise due to misfit in terms of culture and values.

- *“I think it is very difficult in the work place, because most of the time we are trying to bring different cultures together; we end up not even talking about it. And I just know of a colleague of mine, it was after his retirement that I learnt we were going to the same church. We never talked about it.”*
- *“If I don’t want to do something that will definitely compromise my integrity I will not do it. So I have never been in a situation where it is compromised. For arguments sake, earlier on when we joined the organisation I was in marketing, in a different division, and they liked to go out every Friday now and again for drinks and I was taught you don’t go to the shebeen, it doesn’t matter, whether it could be the pub or whatever, it is still a shebeen. So I would never do that, I would just say it was against my values.”*

5.3.7 Distinctiveness of Spiritual Leadership

In terms of the distinctiveness of spiritual leadership consideration must be given to the earlier theme of the variegatedness of spirituality. On this basis the leadership implications will be individualistic so the question of leadership that directly reflects spirituality is expected to elicit varying responses.

On the one hand respondents described spiritual leadership being intangible. *“...it is not something that is obvious, that you can touch, it is not tangible, what spirituality does to you in the work place; it is a reflection of how you do everything else and how you behave.*

So it is not tangible, so it ends up being perception. Of how people view you, how you view yourself.”

Then there are references from respondents where spiritual leadership is very tangible.

- *“For me it is what you say, what you do, what you walk, what you support. What you oppose, what you say yes to, what you say no to, and it is all visible.”*
- *“A spiritual person attracts people to them; they have positive energy, you just want to be in that person’s presence. They don’t even have to say anything, they just have calmness about them, it is just their presence. I can sense a negative person, I hate being around a negative person, because I can sense it and it drains me. So for me it is so easy to pick out a spiritual person from a non-spiritual person.”*

There are examples provided by respondents which clearly indicate a latent recognition of spiritual leadership and this creates or reinforces as the case may be leadership that reflects spirituality.

- *“So I asked ‘why did you think that’ and he said ‘you know, you have got such a high powered position, I get so many of these executives who walk in and never talk to me; from the minute you walked in here it was like we were on the same level.”*
- *“...you don’t want to ask people and say ‘are you a Christian or all that’, but when you are comfortable you start asking people if they go to church or do they do this,*

and you find that yes, when you start putting that person in a certain category, it gets confirmed.”

What emerges is that that the traits and behaviours demonstrated by spiritual leaders are not exclusive to spiritual leaders but it is the motivation that differs.

- *“Some people are not spiritual, they have no faith or they are agnostic or whatever it may be and they can also be kind and decent people and respectful people. But for example, for a Christian, if they are acting in a respectful, loving, kind way it is a demonstration of their faith, which I would equate to a demonstration of their spirituality.”*

This distinction between perception based externalities and true practitioners of spiritual leadership perhaps becomes almost impossible to judge as true purposeful practice is an individual choice that only the individual can with true conviction attest to.

- *“You can’t tell a criminal by what they look like, and you can’t tell a spiritual person by what they look like.”*

Another perspective in this theme of the distinctiveness of spirituality that emerged is to consider leadership that is not spiritual i.e. in terms of its opposite.

- *“I have seen practical examples of it where people’s lack of spirituality has led them to fast women, fast cars, infidelity, all that sort of thing, and people look at them and say ‘well I can’t trust that guy, he made all these commitments and promises to his wife and look how he is sleeping around here’. So there is then no credibility and then if you have no credibility as a leader you are actually nowhere, you can’t lead.”*

5.3.8 Summary of Results for Research Question 1

This research question looked to ascertain how spiritual leadership is practiced in the workplace. The first conclusion that arose from the research was that spirituality is all-encompassing and permeates all aspects of one's life. This was stated by the majority of the respondents. A related conclusion was that spirituality is location independent in terms of practice. This has immense bearing on the research question at hand as the implication is that spirituality exists in the workplace and by extension to those in leadership positions. The implication will be discussed in detail in the next chapter.

From this it emerged that the practice of spirituality and spiritual leadership is purposeful. A distinction emerged between the individual's purposeful practice of spiritual leadership and the organisations purposeful practice of spiritual leadership. Results indicated that none of the organisations represented in the sample purposefully practiced spiritual leadership although respondents were aware of other smaller organisations where this was the case but no examples were cited in large corporates.

At an individual level all the leaders interviewed revealed that their spirituality played a shaping role in their leadership and in their lives. The degree to which this was the case differs and ranged from "fundamental" to "it does play a role." This is congruent with the finding that emerged which indicated that spirituality is variegated; variegated in its meaning, variegated in its source and in its development and thus the degree to which spirituality influences leadership is bound to differ from person to person.

With regards to how spirituality leadership is practiced in the workplace respondents indicated that practice of spiritual leadership extended from how they as leaders led themselves, how they engaged with others and led their teams, the decisions they made in organisations both personal and business to the leaders they themselves aspired to become. Some of the practices cited were the adoption of the gaze of lesser or higher others, the use of religious texts as corporate guides. Communal practices such as prayer where this was the organisational culture was also cited.

In terms of managing contradictions that may arise in the practice of spiritual leadership there are conclusions at both a personal level and in terms of organisational imperatives. Both these aspects relate to the choices faced by practitioners of spiritual leadership. Choices that need to be made that personally may conflict with spiritual and organisational injunctions. At an organisational level this may be compounded due to a mismatch in terms of culture and values.

The distinctiveness of spiritual leadership raised conflicting points. For some respondents it was noted that as spiritual leadership is primarily an individual practice it is not tangible. For others it was the direct opposite with a further variation being the latent recognition of spiritual leadership. The distinctiveness of spiritual leadership is made more visible when contrasted with leadership that lacks a spiritual dimension.

What emerges is that the traits and behaviours demonstrated by spiritual leaders are not necessarily exclusive to spiritual leaders but it is the motivation that differs. This is explored further in the research question that follows.

5.4 Emergent Themes for Research Question 2

Why is spiritual leadership practiced in the workplace?

Category	ID	Question
Grand Questions	GQ2	Do you think spirituality is important in the workplace?
Fixed Prompts	XP3	How is it manifested?

5.4.1 Relevance of Spiritual Leadership to Workplace Practitioners

In terms of the relevance of spiritual leadership in the workplace there are two perspectives that need to be considered; personal relevance and organisational relevance. Personal relevance relates to why spiritual leadership is important. Organisational relevance relates to the benefits an organisation derives by dint of individuals practicing spiritual leadership or by being led spiritually. These do not exist in isolation but are positioned as such in this section to demonstrate the distinction that arose.

Earlier the pervasiveness of spirituality was highlighted and revealed the direct implications in terms of the relevance of spiritual leadership in the workplace purely in terms of personal satisfaction and fulfilment and how this brings meaning to life. Respondents noted:

- *“I think it is vitally important in life, and irrespective of the workplace, so it is vitally important in your home, and when you drive on the road, and where you work.”*

- *“I think it is crucial... every person has a heart and a soul and it doesn’t matter what you believe in, as long as you believe in something bigger than yourself.”*
- *“For me it is such an integral, fundamental part of you that you shouldn’t be ashamed at all about it and whatever your faith is, you must be happy to profess it and talk about it.”*

5.4.2 Authenticity as a Motivation for the Practice Spiritual Leadership in the Workplace

There are many factors as to why spiritual leadership may be practiced in the workplace. Personal authenticity and credibility in leadership are such factors. This is not unexpected given the pervasiveness of spirituality and thus practice in the workplace becomes a logical extension.

- *...in order to be authentic, it must manifest itself in every aspect of your life.*
- *“My executive team doesn’t judge me solely on what I do in the work place, they judge me on what my family life is like, what involvement I have got in the community, so the fact that I am involved in my church, that I am involved in the school, that I am doing other things – that is part of the whole credibility and trust package, it is not just what you do in the work place.”*
- *“... if you believe there are some bigger powers there, there is a certain way you carry yourself, there is a certain way that you want to be portrayed and it ties in with some of the values you look at, our values are integrity and you will have that.”*

- *“So clearly for me, I think if I do well in my job, not only in terms of getting the correct bottom line but in terms of how I mirror with all those around me, and then people get to know you are a Christian, and they then associate that with something good. On the other hand, if I did my work badly and I didn’t get on with everybody or whatever and people know I was a Christian, again, it sends the wrong message about what Christianity is about. “*

5.4.3 The Practice of Spiritual Leadership Brings Meaning to Life

An extension of the above is the benefit practitioners of spiritual leadership derive in terms of how their perspective on work brings meaning to life and how that influences others in a positive way. This closely aligns with the principle of work as vocation.

- *“I have an aim one day when I die to leave this life with a legacy of ‘I made a difference’, not because of who I am and what I have, the title, but how I could help other people.”*
- *“... in serving [company name removed for confidentiality purposes] I am serving my Lord at the same time.”*
- *“...if you bring that into your work place then obviously you are going to be happy, everyone around you is going to be more happy.”*

5.4.4 Spiritual Leadership and Fatalism

Viewing work as vocation has close ties to the emergent theme which indicates that arrangements and outcomes are being pre-determined at a higher level, that you are not the controller and that by following certain injunctions one is fulfilling a higher purpose.

There are numerous quotes in this regard some of which have already been cited in this chapter.

- *“...I look at my job not as a coincidence but that I was put there for a purpose...”*
- *“... in serving [company name removed for confidentiality purposes] I am serving my Lord at the same time.”*

This is congruent with the concept of fatalism and a spiritual leader’s perspective on control.

- *“And we are not in control, that is where I love the Muslim saying ‘inshallah’ [god willing] because at the end of the day you feel can feel in total control for what goes on around you and the next thing something happens. We are not in control, we live by faith, we live by hope, we live by expectation. But we are not in control.”*
- *“...the influence my God has in my life and my receptiveness and openness to what I understand my God desires out of my life.”*
- *“...you start to realise that either it is not meant for you but in His own time, in the fullness of time, he will give you something, because His ways are not our ways, His time is not our time and the rest of it.”*
- *“...now people say that was just luck or coincidence. I don’t think it was, I think it was divine guidance and inspiration.”*

5.4.5 Spiritual Leadership Overcomes Gross Materialism

There are a number of themes that emerge in terms of organisational relevance and outcomes for spiritual leadership. One of these is how spiritual leadership introduces a focus much greater than narrow materialism.

- *“If there was more spirituality in the work place I think the work environment would definitely be better than it is right now – in general.”*
- *“I think there is room for that and there is a behaviour which enforces the humanity and the humility in the overall work environment.”*
- *“I think it would be a tragic day if people are just brutal, capitalistic pigs and all they worry about is money and themselves and their own obsession. And I think we have seen the results of that in many places around the world through this financial crisis and we still continue to see it, that people just work for money and all they ever worry about is money and materialism and there is a sort of a hedonistic type culture; whereas I think if you can see people who are truly spiritual I think you can see that there is more to life than just money and they are driven by bigger things, and making a difference in the world really.”*

5.4.6 Spiritual Leadership as a Driver of Workplace Diversity

Another theme that emerges in terms of spiritual leadership and organisational relevance is the benefit that spiritual leadership brings in terms of diversity.

- *“Looking at the diversity which it brings to the fore is I think important for any organisation to survive, is to have diversity within the organisation. If you look at*

the different religions out there, I think it brings a whole basket of different values and diverse views, which is quite important.”

5.4.7 Spiritual Leadership, Ethics, Morals and Values

It is also apparent that when spiritual leadership is practiced purposefully it becomes a positive driving force in terms of the practitioners ethics, morals and value system associated.

- *“...I believe you do what is right.”*
- *“You know for me there are certain decisions that I used to take before I became very spiritual, which more or less went along with the group. Now I won’t endorse something that goes against my spirituality, and clearly the way I see it, the two should not contradict; if we live by the values that we say we live by, those values go hand in hand with my own spirituality.”*
- *“If I know somebody is committing fraud, whether you are my best friend, whether you are my colleague, whether you are my co-executive, I will expose you because I believe you do what is right, not what is the popular thing to do. If it then means that I will pay a price for being honest, I would rather pay a price for being honest than dishonest.”*

An example provided of such a decision is:

- *“In the work place you take for example the actuary, you will see that person when he does the analysis, when he is going to give you the advice, he has done everything, it doesn’t matter whether let’s say for argument sake the pension fund*

was going to slightly benefit on that one, he is going to come to you with the facts and say ‘you know what, as an actuary I am prepared to put up my signature on this and say ‘you can afford to give pensioners a 12% increase’. So he is always looking at fairness for consistency and integrity in the work. And that is what I have seen. Whereas you will get some other people who are exactly the same thing but they say ‘you know what, let’s give the pensioners 9% and keep 3%’. Yes, but I always see the way he is looking at being fair and being honest in the way he carries and does the job.”

This does not imply that this is a perfect science as human beings are fallible and there is always temptation to opt for the “less principled, easier path” as is acknowledged in the following comments.

- *“So they shouldn’t contradict each other, but you tend to find, maybe not so much contradictions as opposed to wanting to do certain things.”*
- *“I am influenced by my relationship with my God, so my decisions and how I behave and what I say and do, sometimes successfully and sometimes very unsuccessfully.”*

5.4.8 Influence of Spirituality on Workplace Decisions

The influence of spirituality on decision making as a function of leadership was a prominent theme.

- *“...the decisions we make are clearly a function of your upbringing, your education, your environment – who you have mixed with and the rest of it – but above all the spiritual aspect.”*

- *“I am influenced by my relationship with my God, so my decisions and how I behave and what I say and do... is absolutely linked to my faith or spirituality.”*
- *“So life is not about corporate structure or whatever, everything is mumbo jumbo and it is a web, but spirituality has to be the foundation, the core, like the springboard from which the rest of your decisions are made.”*

5.4.9 Manifestations of Spirituality in Leadership and Workplace Behaviour

In terms of any direct implications between spirituality, workplace behaviour and by extension leadership the following was stated by respondents:

- *“The Bible tells you not to be lazy, the Bible tells you not to be mediocre, it actually tells you that there is no room for you not to do enough; you need to go and excel. The Bible tells you to be principled, the Bible tells you what is good is good and what is bad is bad, you can’t be in the middle. So absolutely everything to do with leadership and how you should lead, is there in the Bible.”*

This type of behaviour and mindset is indicative of a Protestant work ethic. The influence of spirituality on an individual’s ability to deal with people, adversity, change and mistakes also emerged based on respondent feedback:

- *“If you are a spiritual person then you are a more balanced person, you are more in control of your emotions, and if you bring that into your work place then obviously you are going to be happy, everyone around you is going to be more happy, you are not going to take everything to heart or be extra-sensitive about stuff, so of course if you are a spiritual person it is going to help you in the work place.”*



- *“...I know of people who have prayed for someone when they have been bleak and that can only be an act that is based on spirituality or faith. So I have seen that and known it to happen.”*
- *“And every day I learn something. I am not perfect. I mean I really made some horrific mistakes in my life. But I am lucky that I have been grounded in that spirituality and at the end of the day it does remind me that what you are doing is wrong.”*
- *“...the Bible does not promise you a problem free life, you look at the book of Job and it has so many examples of these men who suffered and who cried to get help from God and it didn’t come, and for me you don’t get angry with God, especially in the workplace when things are not going well, you start to realise that either it is not meant for you but in His own time, in the fullness of time, he will give you something, because His ways are not our ways, His time is not our time and the rest of it.”*
- *“I see the hand of God in everything. I have convinced myself that when something bad happens God is trying to show me some lesson.”*
- *“Definitely, your attitude, you have a lot of people who have a positive attitude because they have a different outlook about life in general and they would also be the people who accept ownership of wrongdoings or mistakes. ‘You know what, I have done it, I have made a mistake’ They would be more accountable, and also just willing because they know when you are on a spiritual path like with leadership, you are not going to be perfect; if you have made a mistake you can go*

to people and say ‘no, no I messed up on this one, I am sorry’ – something like that.”

5.4.10 Spiritual Leadership and Business Success

In terms of the relationship between spiritual leadership and organisational effectiveness some comments from respondents in this regard were:

- *“I don’t think it [spirituality] defines success in business, because business success has a different value system to spiritual success.”*
- *“I think some of the wisest people in a commercial sense, a worldly sense, are not very spiritual and we have seen that with some of the people that make great decisions regularly – they don’t have spirituality.”*
- *“I think we have seen the results of that [materialistic focus] in many places around the world through this financial crisis and we still continue to see it.”*

5.4.11 Summary of Results for Research Question 2

In terms of the relevance of spiritual leadership in the workplace there are two perspectives to be considered; personal relevance and organisational relevance. Personal relevance relates to why the spiritual leadership is important for the practitioners. Organisational relevance relates to the benefits an organisation derives by dint of individuals practicing spiritual leadership or by being led spiritually. These do not exist in isolation but are positioned as such in this section to demonstrate the distinction that arose.

The pervasiveness of spirituality which was highlighted in conclusions to the first research questions has direct implications in terms of the relevance of spiritual leadership in the workplace purely in terms of personal satisfaction and fulfilment and how this brings meaning to life. By dint of spirituality being pervasive the practice of spiritual leadership in the workplace is a natural extension of this for individuals to ensure inner meaning, fulfilment and personal satisfaction.

The conclusion that spiritual leadership brings meaning to life is closely aligned with the theme that emerged of work being perceived as vocation. This informs a work ethic that is akin to a Protestant work ethic. Viewing work as vocation has close ties to a conclusion in terms of fatalism. The suggestion from this research is that arrangements and outcomes are pre-determined at a higher level, that as a leader you are not the controller.

The responsibility associated with purposeful practice of spirituality due to associated positive and negative connotations that get created in terms of a person's spirituality and their behaviour and their authenticity was frequently mentioned as a case for the practice of spiritual leadership. The positive influence that spiritual leadership has in terms of a leader's credibility also emerged as a key finding in terms of motivation for the practice of spiritual leadership in the workplace. Similarly positive findings pertain to the influence of spiritual leadership on an individual's ability to deal with adversity, change and mistakes which are all reported as being enhanced.

In terms of organisational relevance it emerged that the practice of spiritual leadership in the workplace introduces a focus much greater than narrow materialism into the

workplace. The value that spiritual leadership brings to an organisation in the form of diversity was a related conclusion.

When spiritual leadership is practiced purposefully the ethics, morals and value system associated with the individuals practice of spirituality becomes a guiding force and this has a substantial impact on the decisions a leader makes in the workplace. This does not imply that this is a perfect science as human beings are fallible and there is always temptation to opt for the “less principled, easier path.”

The results indicate that although spiritual leadership brings many positive aspects into the workplace it is not a requirement for business success.

5.5 Emergent Themes for Research Question 3

How does spiritual leadership develop?

Category	ID	Question
Grand Questions	GQ3	Tell me about leadership that directly reflects spirituality
Fixed Prompts	FP1	How does it develop?
Floating Prompts	XP4	Where?

5.5.1 Nature and Characteristics of Spiritual Development

The development of spirituality refers to the nature and characteristics of this development as well as the practices that promote development. As spirituality is the

foundation of spiritual leadership these characteristics can be extrapolated to spiritual leadership. In terms of the descriptors that emerged in this regard the following was revealed by respondents:

- *“In our faith it is an ongoing process, you don’t reach a point and then you have got there, even the most spiritual people I know are still growing.”*
- *“I don’t think God changes, I think you change and you get either closer or further to God. So it is something that goes through cycles and depending on your own spiritual disciplines and walk.”*
- *“So it is exposure-based, interest-based, and choice-based for me.”*
- *“I think it can develop through conscious choice or sublime intervention.”*

Spirituality and spiritual leadership development is also noted as having ebb’s and flows:

- *“...sometimes I can be very negative and it does affect my spirituality.”*
- *“...it is not just a lekker [good] straight line graph.”*
- *“...when things are going well it is easy to be thinking of yourself as self-sufficient, whereas when things are difficult like they are now, it is easier or more convenient in a way to rely on the fact that you are so reliant on God.”*

5.5.2 Spiritual Developmental Practices

In terms of actual activities and processes that are followed in the development of spirituality the following emerged:

- *“I will go to Church, I will pray with everyone. And also every night when I go to sleep I will pray; every morning I wake up early and I go and meditate, I will pray.”*
- *“...getting to know and living my life with a conscience.”*
- *“For me it is by building my inner strength and my relationship with God...by participating in my local church, reading the Bible, praying.”*
- *“I meditate every single night”*
- *“...reading about spirituality”*

The importance of communal practice to facilitate spiritual development was also noted. This has important implications in terms of the role organisations and their leaders can play in creating a conducive environment for spiritual leaders.

- *“...it is a bit like a fire with coals, you can take one hot fire with a coal and put it separately and it stands alone and after a while it will die down very quickly and the rest of the fire will still be burning. So I think if you are not in communion or fellowship with a whole lot of other people practicing similar faith and beliefs, I think it will wane, because there is enough in the world shouting and screaming at you about living hedonistic, materialistic, self-obsessed life.”*

5.5.3 The Awakening of Spirituality

Key to the understanding spiritual development is the theme of a spiritual awakening that leads to purposeful practice of spirituality. In the words of one respondent moving from “you are forced to do it” to “you know what, I wanted to do this” Some examples are:

- *“For me it was getting to be saved again, getting to know and living my life with a conscience.”*
- *“It is that there has always been in my life things that will happen that I will try through my own intelligence and then analyse and say how did it happen, how did I manage to end up in this school, how did I manage when I know that for argument sake my financial resources were limited, but I wanted to study, and it happened, it was made possible”*
- *“I became more spiritual in the past couple of years since my brother passed away and it was more a desperation than anything else.”*

Spiritual awakening is by no means restricted to an epiphany or metamorphosis:

- *“There is not one moment in time where I can say well there was a tsunami and this is what I felt...”*

It is also described as being a continuation of an existing practice with an associated increase of meaning of practice that brings one to a purposeful state of practice.

- *“I came from a very strong Christian family and we went to Church regularly, we used to pray at meal times, we used to celebrate religious holidays, religious things, and it was a very meaningful walk for me and I have continued that.”*

5.5.4 The Workplace as a Stimulus for Spiritual Development

Regarding the influence of the work environment the following was stated:

- *“You know we spend more than 8 hours of our lives a day in this place, so it is going to have a huge influence of how you develop.”*

- *“...clearly what happens to a lot of people, their characters, their bitterness or their happiness, is actually shaped by things at work...”*
- *“I think it can either be a negative or a positive force, depending on how you again consciously, act on it.”*
- *“Can one’s spirituality develop in the workplace? Absolutely yes, as it can develop in every facet of our lives, no matter what we are doing you can grow your spirituality.”*
- *“I think the work place, particularly one as diverse as ours, maybe teaches one a greater tolerance for different views, different beliefs, different understandings, and appreciation for different things...”*

Another perspective that surfaced in this regard was that individuals could develop spiritually in spite of a prohibitive work environment, or that even in a favourable environment that spiritual development is an individual led rather than organisation led process.

- *“It is not about the work place, it is about the person. Have you met people in absolutely terrible environments, terrible lives, but they just seem to have... you know? So for me it is never about the place, the place has a lot of influence but there is that little saying ‘that life is what you make it’. At the end of the day it is more about you the person, your beliefs, as opposed to the person. So I think you can influence your workplace, you can however allow your workplace to influence how you feel and your day, but you can also choose to be in control.”*

- *“I think an organisation’s culture can foster or not foster expressions of spirituality, more public expressions of one’s spirituality... I don’t think that it fosters or hinders personal growth in spirituality at all...because faith is first and foremost for me, a relationship between me and my God, independent of where I am. So it has to start with the individual.”*
- *“I think that is more a personal thing than a company saying we are going to drive this ...”*

5.5.5 Summary of Results for Research Question 3

This research question looked to ascertain how spiritual leadership is developed. In terms of the causal debate on spiritual leadership development it emerged that individuals could develop spiritually in spite of a prohibitive work environment, and that even in a favourable environment spiritual development is an individual led rather than organisation led process.

Despite being individually led there was an overwhelming acceptance that the workplace places a significant influencing role in a person’s spiritual development. This has important implications in terms of the role organisations and their leaders can play in creating a conducive environment for spiritual leaders. The importance of communal practice to facilitate spiritual development was also noted.

Key to the understanding spiritual development is the theme of a spiritual awakening that leads to purposeful practice of spirituality in the workplace. In the words of one respondent moving from “you are forced to do it” to “I wanted to do this”. Spiritual awakening was for some respondents an epiphany or a metamorphosis but this was not

exclusively the case. It is also described as being a continuation of an existing practice with an associated increase of meaning of practice that brings one to a purposeful state of practice. The practices of spiritual development cited were primarily activities that were exercised outside of the workplace. Spiritual development was noted as having ebb's and flows in terms of individual's development based on the choices made in the individual's practice of spiritual leadership.

6 Discussion of Results

6.1 RQ1 - How is spiritual leadership practiced and perceived in the workplace?

The rationale for this research question is based on the literature highlighting the variegatedness pertaining to spirituality and as a result will suggest similar variegatedness in spiritual leadership. By focusing on spiritual leadership in action a more developed understanding emerges in terms of how spiritual leadership is practiced and the distinctiveness of this.

Based on respondent results a major theme that emerged in this connection was that spirituality is all-encompassing and permeates all aspect of one's life.

- *“For me it manifests itself in absolutely everything you do.”*
- *“It is inherent in my life, if I am true to my faith it is very much part of what I do every moment.”*

This is certainly consistent with perspectives cited by other authors in this field. Boozer (1998), who calls it everything, as does Sperry (1997), who defines it as a spiritual union with any and everything. Spirituality being all encompassing is an important conclusion for the topic at hand as it indicates that spirituality is present in the workplace. A related finding was that spirituality is location independent in terms of practice.

- *“... can be spiritual as we sit here, we could both be very spiritual; you could be spiritual and in your church.”*

This is supported in academic literature by Campbell (2003) who describes spirituality as the place in our hearts that holds all of the questions about our purpose in the world and is reflected in our actions. Levy (2000) says that it's inside of him, his quiet zone, encompassing everything he does;

From this it is clear that this location independence in terms of spirituality and by extension spiritual leadership is made possible as its practice is not dependant on external activities due to its inherently internal nature.

Although there are many other definitions of spirituality, as noted by Howard (2002) who observed that spirituality is so difficult to describe because it is highly individual and intensely personal, as well as inclusive and universal. The researcher similarly found that whilst spirituality is all encompassing it is also variegated. Variegated in its meaning, variegated in its source, in its practice and in its development. This variegatedness has direct implications for the question at hand as the degree to which spirituality influences leadership is bound to differ from person to person on this basis.

This highlights the need for a working definition of spirituality as a basis for the further development of spiritual leadership as a theory, as the current levels of abstraction hinder this. The proposed model that follows (fig 11) seeks to provide some structure to this debate and reflects the conclusion of respondent feedback in this regard particularly in terms the various personal and organisational spiritual states.

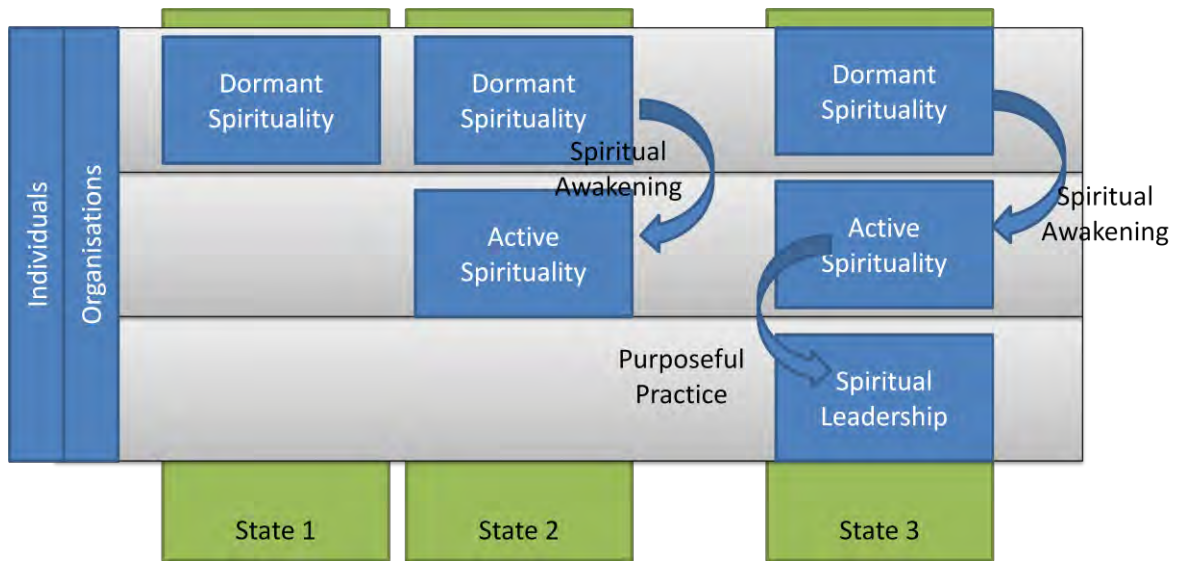


Figure 11 - Individual and Organisational Spiritual States, Own Source

Dormant spirituality is a phrase coined by the researcher based on respondent feedback that all individuals are inherently spiritual. Although all individuals may be inherently spiritual a distinction needs to be made between those that purposefully practice spirituality and those that do not. Dormant spirituality implies that the potential for spirituality exists but that this is not been developed. The same logic applies to organisations as the potential for spirituality can exist in any organisation and all organisations.

Based on the findings of this research this state of dormant spirituality can remain dormant or become active through spiritual awakening. For some respondents spiritual awakening for individuals was an epiphany or a metamorphosis but this was not exclusively the case. It is also described as being a continuation of an existing practice with an associated increase of meaning of practice that brings one to a purposeful state of

practice. For organisations this awakening is based on acknowledgement of the value of the spiritual leadership paradigm.

Active spirituality in organisations refers to when organisations provide support to individual practitioners of spiritual leadership. This classification is consistent with the spiritual leadership theory specifically; Neal (1997, p. 123) who states “[Spirituality in the workplace] can refer to the ways in which organisations structure themselves to support the spiritual growth of employees. This relates to active spirituality in the proposed model for organisations.

With purposeful practice in time active spirituality may develop into organisational led spiritual leadership. Spiritual leadership for organisations refers to spiritual leadership as described by Fry and Slocum (2008, p. 89) “...it involves motivating and inspiring workers through a transcendent vision and a corporate culture based on altruistic values to produce a highly motivated, committed and productive workforce.”

For individuals active spirituality refers to that interim state where spiritual practices are followed but it cannot be purported as spiritual leadership. Not every person who practices spirituality is a spiritual leader. Spiritual leadership for individuals is as described by Reave (2005) as occurring when a person in a leadership position embodies spiritual values such as integrity, honesty, and humility, creating the self as an example of someone who can be trusted, relied upon, and admired is reflected in the state of spiritual leadership for individuals.

Purposeful practice makes spirituality active and this purposeful practice then extends to leadership. Purposeful practice of spirituality and spiritual leadership was a key conclusion that emerged from respondent feedback. This is a conclusion that has not been apparent in the literature to date or perhaps has not been made explicit certainly in terms of spirituality. This is important as it this creates a distinction that allows movement away from a broad principle which is that all individuals may be inherently spiritual to one that is focused on the practice of spirituality and spiritual leadership.

There is a distinction between the individual's purposeful practice of spiritual leadership and the organisations purposeful practice of spiritual leadership congruent with the two lines of research that emerged in the literature review (Reave, 2005): (Fry & Slocum, 2008) in relation to spiritual leadership. Respondents described purposeful organisational led practice as:

- *"...workplaces where they make a conscious effort to make sure that whatever the spiritual belief is emphasised, reinforced, they meet at lunchtime for prayer meetings ..."*
- *"...work in an organisation where they pray every morning and things like that, and that builds a certain culture."*

This aligns with the definition of spiritual leadership that is characterised by a much more visible manifestation where the organisation's purpose and vision are either predicated on spirituality or where spirituality is seen as a vital component of an integrated leadership model. In the words of Fry & Slocum (2008, p. 89) "...it involves motivating and inspiring

workers through a transcendent vision and a corporate culture based on altruistic values to produce a highly motivated, committed and productive workforce.”

Results indicated that none of the organisations represented in the sample purposefully practiced spiritual leadership although respondents were aware of other smaller organisations where this was the case. There are many potential reasons why this is the case; sampling bias, the influence of the work culture in large organisations, the individual’s conviction in their beliefs, personality influences or even just uneasiness to converse due to differences that may exist in practice of spirituality and the amalgamation of differing spiritual practices in the workplace as was attested in this remark.

- *“I think it is very difficult in the work place, because most of the time we are trying to bring different cultures together; we end up not even talking about it. And I just know of a colleague of mine, it was after his retirement that I learnt we were going to the same church. We never talked about it.”* The root cause analysis is beyond the scope of this research but it is a critical observation in the context of this research and is a suggested topic for future research.

With regards to how spirituality leadership is purposefully practiced at an individual level respondents indicated that practice of spiritual leadership extended from how they as leaders led themselves, how they engaged with others and led their teams, the decisions they made in organisations both personal and business to the leaders they themselves aspired to become. This is congruent with the qualities of spiritual leaders stated by Fry (2003) in his theory of spiritual leadership (table 4).



Vision	Altruistic love	Hope/faith
Broad appeal to key stakeholders	Forgiveness	Endurance
Defines the destination and journey	Kindness	Perseverance
Reflects high ideals	Integrity	Do what it takes
Encourages hope/faith	Empathy/compassion	Stretch goals
Establishes a standard of excellence	Honesty	Expectation of reward/victory
	Patience	
	Courage	
	Trust/loyalty	
	Humility	

Table 4 - Qualities of Spiritual Leadership, Fry p695

What is evident is that the traits and behaviours demonstrated by spiritual leaders are not necessarily exclusive to spiritual leaders but it is the motivation that differs and this motivation is explored in the next research question.

What is unique in spiritual leadership is the specific practices and views that shape this purposeful practice. These were identified as the adoption of the gaze of lesser or higher others as role models and the use of religious texts as corporate guides in terms of leadership in the workplace. Communal practices such as prayer where this was the organisational culture was also cited by respondents.

This is largely consistent with the findings of Parameshwar (2005) who puts forward a theory of spiritual leadership through ego transcendence. He suggests that in responding to challenging circumstances, the leaders’ gazes transcend their own predicament and involve a compassionate noticing of others’ suffering. Four contemplative practices are suggested:

- Adopting the divine gaze of spiritual scriptures
- Adopting the gaze of “great” others

- Adopting the gaze of “lesser” others
- Sacrificing ego-based self in the service of a higher purpose

These practices are consistent with those cited by Emmons (2000) in the theory of spiritual intelligence. In this theory there are five components to spiritual intelligence. These five components serve as a barometer in terms of the practices of the spiritual leader.

- The capacity for transcendence.
- The ability to enter into heightened spiritual states of consciousness.
- The ability to invest everyday activities, events, and relationships with a sense of the sacred.
- The ability to utilise spiritual resources to solve problems in living.
- The capacity to engage in virtuous behaviour or to be virtuous (to show forgiveness, to express gratitude, to be humble, to display compassion).

A dilemma arises when these practices and ideals are in conflict with organisational injunctions and personal ideals. At an organisational level this may be compounded due to a mismatch in terms of culture and values.

In terms of the distinctiveness of spiritual leadership respondents made a distinction between external ritualistic actions that represent a spiritual facade and true sincere practice of spirituality. This did not imply that ritualistic actions were not spiritual but rather raised the question of motive as motive remains unseen. This suggested a

distinction between organised religion and spirituality and how this is perceived in the workplace.

- *“For me the artefacts and pretending religiosity is not at all spirituality – that is manmade stuff and so I don’t really place any importance on whether people wear a yarmulke or cap or a crucifix or a cross or whatever.”*
- *“You know, I will talk about myself: for me I grew up in a Christian home so I was a church goer. But I wasn’t spiritual.”*

This dilemma is reflected in the debate in academia pertaining to religion and spirituality. Zellers and Perrewé (2003) argue that spirituality is broader than any single formal or organised religion with its prescribed tenets, dogma, and doctrines and that spirituality reflects the presence of a relationship with a higher power or being that affects the way in which one operates in the world. Bailey (2001) on the other hand asserts that a meaningful conversation about spirituality sans religion is dubious.

This distinction between perception based externalities and true practitioners perhaps becomes an almost impossible one as true purposeful practice is an individual choice that only the individual can with true conviction attest to. This raises questions in terms of the distinctiveness of spiritual leadership and respondents raised conflicting points. For some respondents it was noted that as spiritual leadership is primarily an individual practice it is not tangible. For others it was the direct opposite with a further variation being the latent recognition of spiritual leadership. These contradictions are described in the model below (fig 12) the principles of which are based on respondent feedback:

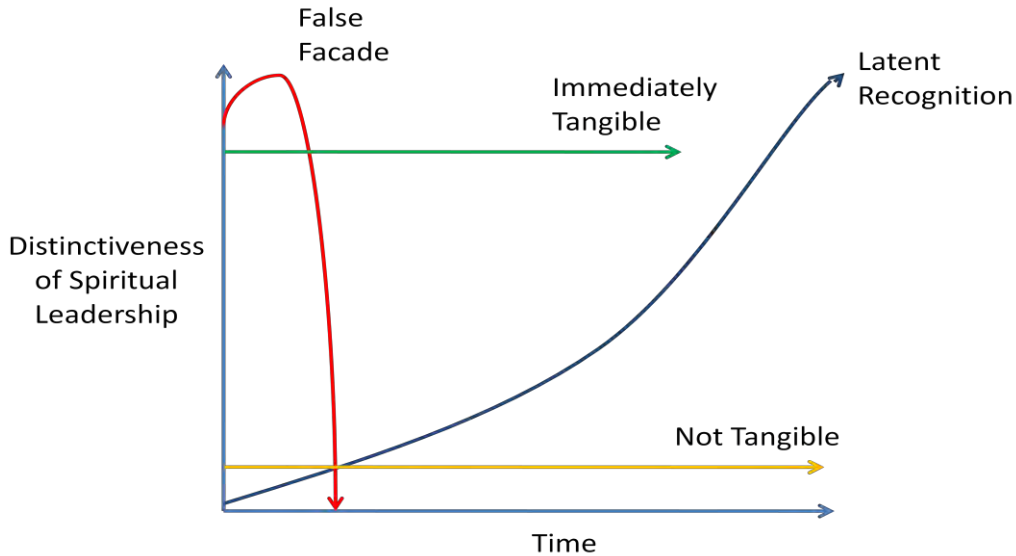


Figure 12 - Distinctiveness of Spiritual Leadership in the Workplace, Own Source

The axes in this graph are time and the distinctiveness of spiritual leadership. Distinctiveness of spiritual leadership indicates the degree to which the practice of spiritual leadership is tangible to others and there is recognition of the purposeful practice of spiritual leadership.

The time axis is vital, as in time there will be an unmistakable distinction between a false facade of spiritual leadership that conceals self-serving exploitative intentions and the true sincere practice of spiritual leadership. False spirituality is analogous to a shooting star which shines brightly but only momentarily before falling away.

In terms of sincere practice of spiritual leadership there are three categories of distinctiveness.

- There is practice that is immediately tangible and the leader is recognised as spiritual and they continue to be perceived this way over time as their actions and behaviours are congruent to their beliefs creating authenticity.

- Latent recognition refers to those practitioners who may not be perceived as spiritual at the outset but in the fullness of time their convictions emerge and a connection is made in terms of past behaviour and actions which is predicated on spiritual leadership.
- The third category is spiritual leadership that is not tangible. In this case spiritual leadership is practiced but because spirituality is concealed by the practitioner and there is no acknowledgement and recognition of spiritual leadership. This is consistent with Giacalone *et al* (2005) and the concept of segmented spirituality which may be the result of the individual's unwillingness to bring spiritual beliefs to work (don't want to share this part of their lives, fear of reprisal), or it may be a function of the individual's inability to enact it (they don't know how to integrate these beliefs into their work).

The choices made by practitioners of spiritual leadership will be reflective of the strength of the individuals practice and consequently inform how spiritual leadership is practiced and perceived in the workplace.

6.2 RQ2 - Why is spiritual leadership practiced in the workplace?

This question aims to unpack the motivational drivers that influence the practice of spiritual leadership in the workplace at both a personal and organisational level. By understanding the context for the application of spiritual leadership the benefits associated with the practice of spiritual leadership for practitioners will be revealed.

In terms of the relevance of spiritual leadership in the workplace there are two perspectives to be considered; personal relevance and organisational relevance. Personal relevance relates to why it is important for the spiritual leadership practitioner. Results indicate that spiritual leadership is of vital importance in the workplace because spirituality is of vital importance in the workplace.

- *“I think it is vitally important in life, and irrespective of the workplace, so it is vitally important in your home, and when you drive on the road, and where you work.”*
- *“I think it is crucial... every person has a heart and a soul and it doesn’t matter what you believe in, as long as you believe in something bigger than yourself.”*

Cacioppe (2000) states that employees strive for meaning at work and desire to be authentic in what they do and how they do it and this is certainly reflected in the results of this research. People bring their whole selves to work, and increasingly we see that the whole self includes the spiritual self.

Organisational relevance relates to the benefits an organisation derives by dint of individuals practicing spiritual leadership. Hannah *et al* (2008) propose that there is a correlation between leader efficacy, follower efficacy and collective efficacy. Practitioners

of spiritual leadership are able to increase their leader efficacy, and by association their follower efficacy thus increasing the collective efficacy and therefore the collective performance in organisations. Another dimension to organisational relevance is the benefits an organisation derives by being led on a spiritual basis. This specific aspect is not evaluated as this form of spiritual leadership was not practiced in any of the companies included in the sample.

Authenticity and the desire to be seen as credible leaders and spiritual practitioners was one of the reasons cited for practice of spiritual leadership in the workplace.

- *“My executive team doesn’t judge me solely on what I do in the work place, they judge me on what my family life is like, what involvement I have got in the community, so the fact that I am involved in my church, that I am involved in the school, that I am doing other things – that is part of the whole credibility and trust package, it is not just what you do in the work place.”*

The pervasiveness of spirituality which was highlighted in conclusions to the first research questions has direct implications in terms of the relevance of spiritual leadership in the workplace purely in terms of personal satisfaction and fulfilment and how this brings meaning to life. By dint of spiritual being pervasive the practice of spiritual leadership in the workplace is a natural extension of this for individuals to ensure inner meaning, fulfilment and personal satisfaction.

This view is supported by Beyer (1999) who states that these two intangibles—meaning and belonging—enhance the inner lives of individuals and give their work a spiritual dimension". A fundamental aspect of spirituality at work involves having a deep sense of

meaning and purpose in one's work. This dimension of workplace spirituality represents how employees interact with their day-to-day work at the individual level (Milliman, Czaplewski, & Ferguson, 2003).

There was strong resonance to this conclusion in the respondent feedback:

- *"I have an aim one day when I die to leave this life with a legacy of 'I made a difference', not because of who I am and what I have, the title, but how I could help other people."*
- *"... in serving [company name removed for confidentiality purposes] I am serving my Lord at the same time."*

The conclusion that spiritual leadership brings meaning to life is closely aligned with the theme that emerged of work being perceived as vocation. This informs a work ethic that is akin to Protestant work ethic. Many people seek not only competence and mastery to realise their full potential through their work but also a sense that work has some social meaning or value (Pfeffer, 2003). By practitioners of spiritual leadership seeing work as vocation or as transcendent activity their motivation is largely intrinsic.

Intrinsic motivation in contrast relies on inner satisfaction and thus fulfils higher order needs. This has direct implications on job satisfaction, performance management and motivational theory to name but a few. At the level of self leadership for instance which involves the influence people exert over themselves to achieve the self-motivation and self-direction needed to behave in desirable ways (Manz, 1992) states that individuals with intrinsic motivation should feature prominently.

Viewing work as vocation has close ties to a conclusion in terms of fatalism. The suggestion from this research is that arrangements and outcomes are being pre-determined at a higher level, that as a leader you are not the controller. This is not a concept that is represented in the literature on spiritual leadership in terms of fatalism. There is some commonality in terms of how spiritual leaders perceive and give control but this is not predicated on work as vocation. The transcendent leader understands that he/she is simply part of this system, rather than setting tightly configured plans which are equally tightly controlled, he/she establishes performance aspirations within which individuals feel free to experiment and execute (Crossan & Mazutis, Transcendent leadership, 2008).

In terms of organisational relevance it emerged that the practice of spiritual leadership in the workplace introduces a focus much greater than narrow materialism into the workplace and this is absolutely vital given this assessment: *“We have seen the results of that in many places around the world through this financial crisis and we still continue to see it, that people just work for money and all they ever worry about is money and materialism and there is a sort of a hedonistic type culture.”*

This is a key conclusion as this is one of the purported benefits of spiritual leadership. The conclusion finds support in literature from Strack *et al.* (2002) who state that when the spiritual dimension is not respected and nurtured, unhealthy consequences arise for individuals, organisations, and society. Fry and Slocum (2008) concur stating that one of the greatest challenges facing leaders today is the need to develop new business models

that accentuate ethical leadership, employee well-being, sustainability and social responsibility without sacrificing profitability, revenue growth and other indicators of financial performance.

The value that spiritual leadership brings to an organisation in the form of diversity was a related conclusion that emerged from respondents:

- *“Looking at the diversity which it brings to the fore is I think important for any organisation to survive, is to have diversity within the organisation. If you look at the different religions out there, I think it brings a whole basket of different values and diverse views, which is quite important.”*

This is not a conclusion that has been made in the literature to date and is an area for future research.

An individual’s ability to deal with adversity, change, recognise mistakes and be compassionate were all reported by respondents as being enhanced due to the practice of spiritual leadership.

- *“And every day I learn something. I am not perfect. I mean I really made some horrific mistakes in my life. But I am lucky that I have been grounded in that spirituality and at the end of the day it does remind me that what you are doing is wrong.”*
- *“I see the hand of God in everything. I have convinced myself that when something bad happens God is trying to show me some lesson.”*

These are all aspirational traits that are consistent with spiritual leadership theory; Fry's (2003) qualities of a spiritual leader; Reave (2005) and with the concept of spiritual intelligence developed by Emmons (2000). In this theory there are five components to spiritual intelligence. These five components serve as a barometer in terms of the practices of the spiritual leader and the correlation between this and respondent feedback is positive.

- The capacity for transcendence.
- The ability to enter into heightened spiritual states of consciousness.
- The ability to invest everyday activities, events, and relationships with a sense of the sacred.
- The ability to utilise spiritual resources to solve problems in living.
- The capacity to engage in virtuous behaviour or to be virtuous (to show forgiveness, to express gratitude, to be humble, to display compassion).

When spiritual leadership is practiced purposefully the ethics, morals and value system associated with the individuals practice of spirituality becomes a guiding force and this has a substantial impact on the decisions a leader makes in the workplace was a conclusion that emerged based on respondent feedback.

- *"If we live by the values that we say we live by, those values go hand in hand with my own spirituality."*

This strikes a chord in literature which describes spiritual leadership as occurring when a person in a leadership position embodies spiritual values such as integrity, honesty, and

humility, creating the self as an example of someone who can be trusted, relied upon, and admired (Reave, 2005).

The degree to which ethics, behaviours and morals are influenced by spirituality and what other potential influencers may be pertinent is a question that has not been explicitly addressed as part of this research. The literature suggests that integrity is associated with spiritual leadership in various ways, but the exact nature of this relationship is somewhat ambiguous, and its meaning is not well defined (Palanski & Yammarino, 2009).

Similarly literature reviewed on ethics and on spiritual leadership does delve into how spirituality influences ethics or vice versa. Brown and Trevino (2006) acknowledge the overlap between spiritual and ethical leadership and state that spiritual leadership's emphasis on integrity, altruism and a considerate leadership style is consistent with prior conceptualisations of the ethical dimension of leadership.

As noted by Crossan *et al* (2008) when facing the many tradeoffs that arise in complex and changing environments, the leader will need a high level of self-awareness and deep judgment. A strong individual compass will prevent the leader from simply drifting or responding to the environment; on the other hand, the leader will be required to undergo personal renewal to adapt to changes in the environment.

This does not imply that spiritual leaders are perfect as human beings are fallible and there is always temptation to opt for the “less principled, easier path” and this forms part of the spiritual leadership journey which amongst others is shaped by individual choices.

The results indicate that spiritual leadership brings many positive aspects into the workplace whilst acknowledging that currently it is not necessarily requirement for business success due to the conflicted value systems that exist. This should not detract from the value proposition that spiritual leadership creates as has been attested to by the findings of this research. As noted by Andrews (1980) by the person they are, as much as by what they say and do, presidents and CEOs influence their organisations, affect the development of individuals, and set the level of organised performance.

When these findings are contrasted with existing spiritual leadership theories it highlights the need for a working definition of spirituality that incorporates the elements of work life balance, work satisfaction and the relationship to moral leadership amongst others and one that caters for the varying constructs of spiritual leadership practice and makes provision for the associated levels of distinctiveness of spiritual leadership is required.

The following framework (fig 13) reflects the outcome of this research pertaining to the above, specifically for individuals and provides structure based on respondent feedback in this research to the following constructs which have already been described in this chapter:

- Spiritual State
- Source of Spirituality
- Spiritual Practices and Spiritual Leadership practices followed
- Motivation for Practicing Spiritual Leadership
- Benefits of Practicing Spiritual Leadership
- Distinctiveness of Spiritual Leadership



Figure 13 - Conceptual Framework for Understanding Spirituality and Spiritual Leadership, Own Source

6.3 RQ3 - How does spiritual leadership develop?

Understanding the nature and characteristics of spiritual development is key to unlocking the potential that exists in spiritual leadership. In so doing this conclusion will inform the main stream relevance of the practice based on the ability for spiritual leadership as a leadership paradigm to be learned or recreated.

Spiritual development is noted by respondents as being an ongoing process that is shaped by exposure, choices and continued spiritual practice.

- *“In our faith it is an ongoing process, you don’t reach a point and then you have got there, even the most spiritual people I know are still growing.”*
- *“So it is exposure-based, interest-based, and choice-based for me.”*
- *“I think it can develop through conscious choice or sublime intervention.”*

In terms of a causal debate in respect to drivers of spiritual development the conclusion that emerged is that individuals could develop spiritually in spite of a prohibitive work environment and that even in a favourable environment spiritual development is an individual led rather than organisation led process.

- *“It is not about the work place, it is about the person.”*
- *“So I think you can influence your workplace, you can however allow your workplace to influence how you feel and your day, but you can also choose to be in control.”*

- *“I don’t think that it fosters or hinders personal growth in spirituality at all...because faith is first and foremost for me, a relationship between me and my God, independent of where I am. So it has to start with the individual.”*

Despite being individually led there was an overwhelming acceptance on the part of the respondents that the workplace places a significant influencing role in a person’s spiritual development and this can be extrapolated beyond just the workplace to the overall environment in which the spiritual leader operates

- *“You know we spend more than 8 hours of our lives a day in this place, so it is going to have a huge influence of how you develop.”*
- *“I think it can either be a negative or a positive force, depending on how you again consciously, act on it.”*

This research concludes that one of the key factors that influence spiritual leadership development is the strength of spiritual development practices that would in turn enhance spiritual leadership. With specific reference to spiritual development practices respondents cited activities that were primarily exercised outside of the workplace.

- *“...getting to know and living my life with a conscience.”*
- *“For me it is by building my inner strength and my relationship with God*
- *“By participating in my local church, reading the Bible, praying.”*
- *“I meditate every single night”*
- *“...reading about spirituality”*

Thompson (2004) states that sources of spiritual nourishment and renewal are highly individualistic. He notes that irrespective of the approach discipline can be developed through habitual and mindful practice. He goes on to state the consistency of practice with persistently renewed mindfulness is essential for experiencing and developing spirituality.

This does not imply that spiritual development practices are irrelevant in the workplace. This finds support from earlier conclusions based on respondent feedback in terms of spirituality being pervasive and location independent and this location independence should by extension be applicable to spiritual leadership development practice. This is validated by the following respondent feedback:

- *“...No matter what we are doing you can grow your spirituality.”*
- *“Spirituality is in your mind and religion is if you are a Christian for example then you will go to church; if you were a Hindu you would go to temple but if you are a spiritual person it doesn’t matter where you go to.”*

The research conclusion that spiritual leadership can be developed by specific individual fulfilling practice finds support in conclusions from literature specifically in the observation made by Dent *et al* (2005) where it is stated that other authors describe spiritual development as a process that may be continuous and is not dependent on epiphanies and that on this basis leaders could develop or enhance their spirituality through activities such as meditation, reflection, and therapy.

A further characteristic of the development of spiritual leadership in the experience of respondents is that it has peaks and troughs, ebbs and flows:

- “...sometimes I can be very negative and it does affect my spirituality.”
- “...it is not just a lekker [good] straight line graph.”

These characteristics are somewhat consistent with the conceptual framework (fig 14) of individual spiritual transformation put forward by Benefiel (2005) who describes spiritual development as a journey that transition through the stages of awakening, transition, recovery, dark night and dawn.

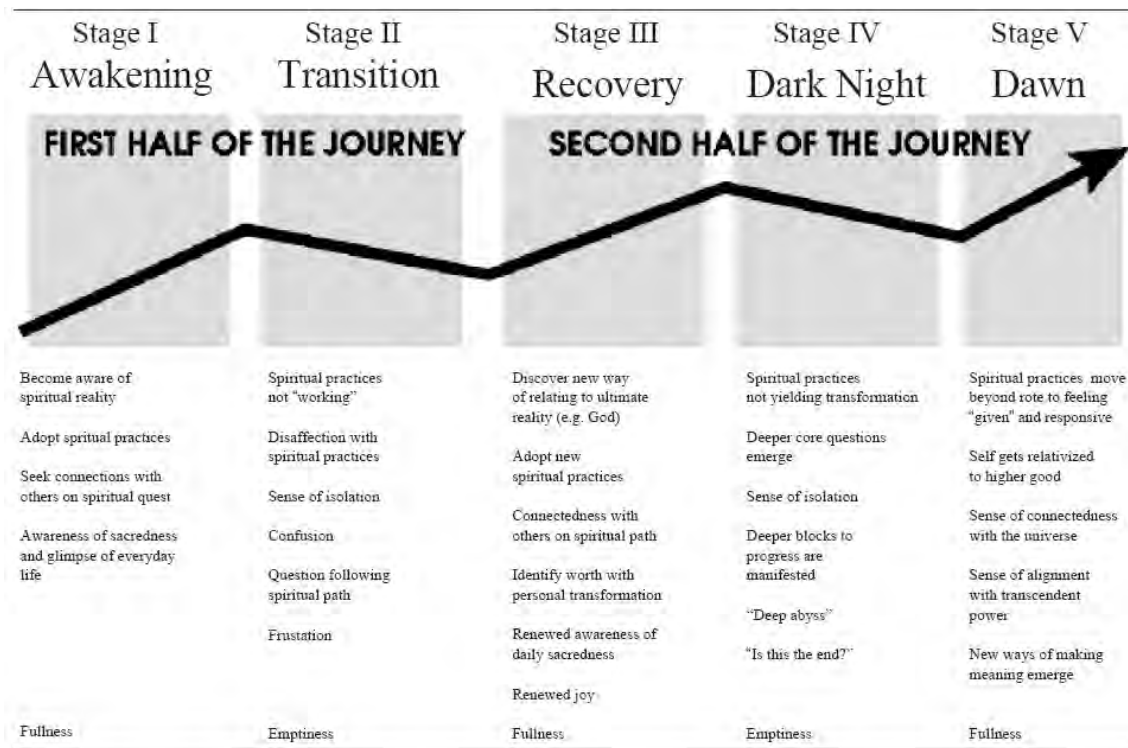


Figure 14 - Individual spiritual transformation, Benefiel p733

A key distinction in terms of the spiritual development journey is that whilst Benefiel acknowledges peaks and troughs in spiritual transformation the current theory supposes a

progressive development over time which is not necessarily the case for spiritual leadership is characterised by non linear oscillations which vary over time.

The proposed model that follows (fig 15) reflects the development of spiritual leadership based on the findings of this research and applies to individuals who are purposefully practicing spirituality.

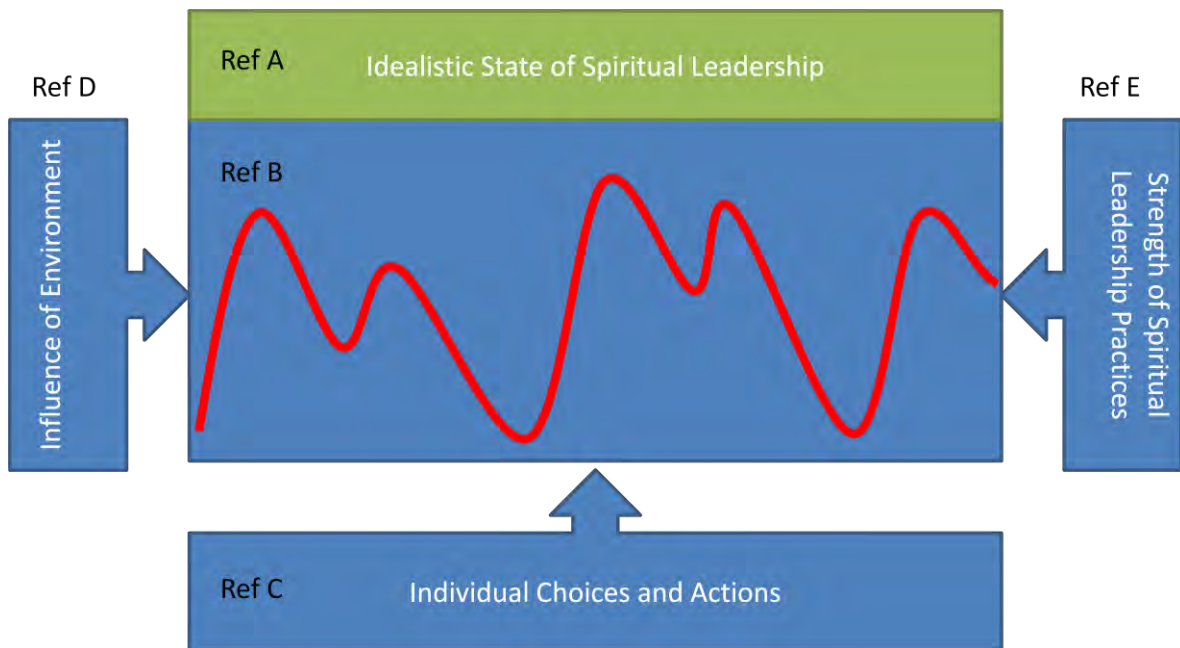


Figure 15 - Development of Spiritual Leadership, Own Source

It is characterised by aspiration to an idealistic state of spiritual leadership. This state will differ for each spiritual leader and may be based on role models (See Ref A in model). Ref B represents the spiritual leader’s performance relative to the ideal state and this differential is referred to as the developmental state. It is always at a point in time and is characterised as non linear or oscillating as it varies at different points. This is in contrast with the Benefiel (2005) who characterises spiritually development as ultimately being progressive.

The spiritual leaders development is influenced at all time by the environment (Ref D in model) which includes the workplace and by the strength of their own spiritual practice (Ref E in model). As has been noted spiritual leadership development is primarily an individual led process and thus individual choices and actions (Ref C in model) are a key determinant of spiritual leadership development.

7 Conclusion

The research concluded that spirituality is all-encompassing and permeates all aspects of a person’s life and that it is location independent in terms of practice. The implication is that spirituality exists in the workplace and, by extension, to those in leadership positions. From this it emerged that the practice of spirituality and spiritual leadership is purposeful. A distinction emerged between the individual’s purposeful practice of spiritual leadership and the organisations purposeful practice of spiritual leadership. This resulted in differing states of spirituality and spiritual leadership for individuals and organisations. These states are captured in the model below:

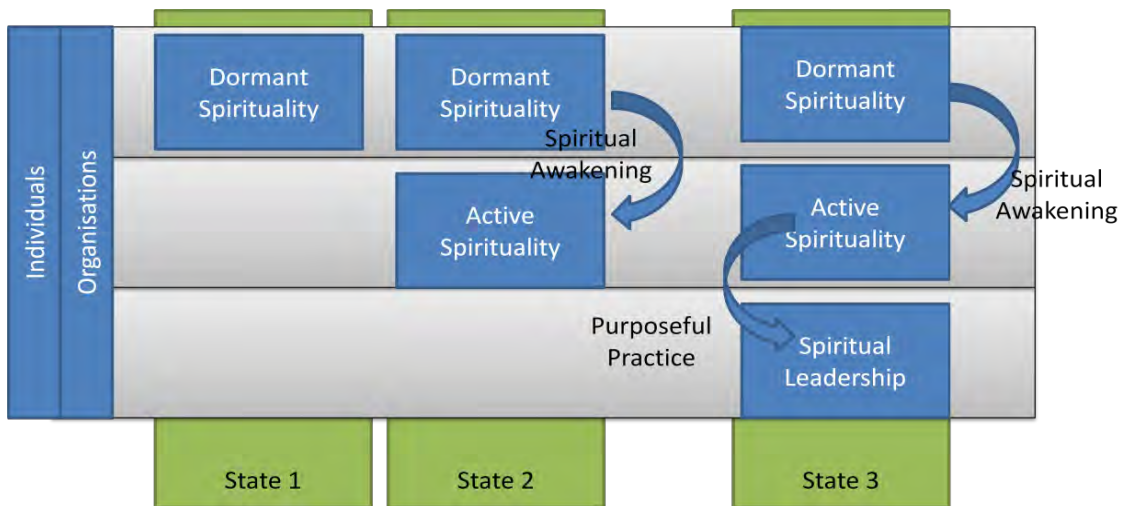


Figure 16 - Individual and Organisational Spiritual States, Own Source

In terms of the relevance of spiritual leadership in the workplace there are two perspectives to be considered; personal relevance and organisational relevance. Results from this research indicate that spiritual leadership is of vital importance in the workplace.

The following framework (fig 17) reflects the outcome of this research as mentioned above, specifically for individuals, and provides structure based on respondent feedback to the following constructs which were evaluated:

- Spiritual State
- Source of Spirituality
- Spiritual Practices and Spiritual Leadership practices followed
- Motivation for Practicing Spiritual Leadership
- Benefits of Practicing Spiritual Leadership
- Distinctiveness of Spiritual Leadership

None of the organisations represented in the sample purposefully practiced organisational led spiritual leadership and thus no conclusions could be made in that regard. The reason for the absence of this kind of leadership is suggested as a topic for future research.

This should not detract from the value proposition that spiritual leadership creates, as has been attested to, by the findings of this research. Andrews (1980) states that, leaders by the person they are, by what they say and do, influence their organisations, affect the development of individuals, and set the level of organised performance.



Figure 17 - Conceptual Framework for Understanding Spirituality and Spiritual Leadership, Own Source

Understanding the nature and characteristics of spiritual development is key to unlocking the potential that exists in spiritual leadership and harnessing this efficacy. The conclusion is that spiritual leadership can be developed and this development is primarily an individual led process. Thus individual choices and actions are a key determinant of spiritual leadership development. This is described in the model below:

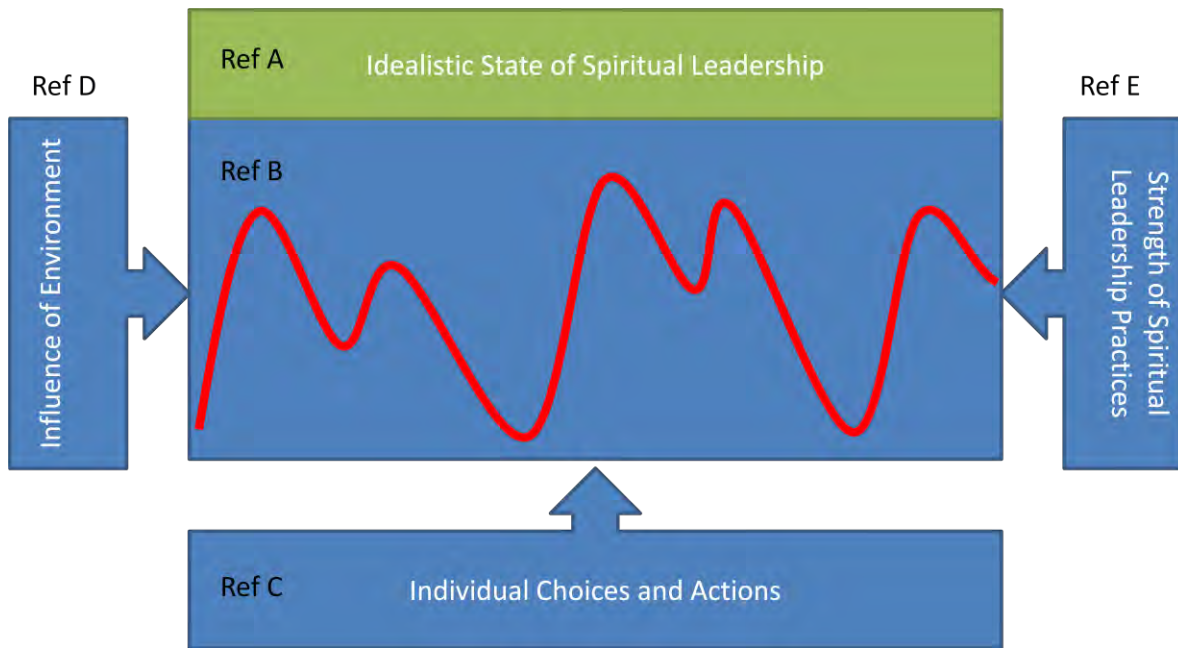


Figure 18 - Development of Spiritual Leadership, Own Source

The overall conclusion of this research is that spiritual leadership brings many positive aspects into the workplace whilst acknowledging that currently it is not necessarily a requirement for business success due to the conflicted value systems that exist. The reality of today is that the path we find ourselves on is unsustainable and this is as a result of each of our choices. Leadership from a spiritual paradigm already offers a positive sustainable alternative in a world that is crying out for change. In the words of A.C. Bhaktivedanta Swami Prabhupada “Spiritual life is difficult, but material life is impossible.”

7.1 Business Implications

There is an emerging and exponentially accelerating force for global societal and organisational change. From this realisation has come a call for more holistic leadership that integrates the four fundamental arenas that define the essence of human existence; body (physical), mind (logical/rational thought), heart (emotions, feelings), and spirit (Moxwell, 2000).

At a minimum organisations need to acknowledge that spirituality exists in the workplace as has been demonstrated in this research. It may not be organisational led or supported but spirituality is pervasive and thus manifests through people and therefore already exists in organisations.

From this perspective the choice is simple. Either choose to support workplace spirituality and spiritual leadership or remain oblivious to this phenomenon. By choosing to support spiritual leadership organisations can create an enabling environment that is favourable to spiritual leadership and its practitioners.

The benefits have been clearly stated and the ideals of spiritual leadership are not contrary to any business goals and ideals, in fact they are enhancing and supportive and thus should be embraced.

7.2 Research Implications

Given the developing nature of spiritual leadership as a leadership theory the primary research implication is the need for more research. There is still far too much vagueness

and too high levels of abstraction in the current theory and this hinders the theory development and creates the potential for the research to lead to premature conclusions.

The current spiritual leadership theories all focus on the what and why of spirituality and spiritual leadership and this focus must remain in order to increase the depth of understanding. By the same token however research needs to begin to focus on how organisations can support spiritual leadership as theory will only achieve credence through value being perceived in its practice.

7.3 Recommendations for Future research

The following are suggested areas for future research based on gaps identified in literature and results of this research process. More definition of spiritual leadership in relation to the points below will add to the robustness of the theory and form a foundation for further empirical research that will further prove the case for spiritual leadership and provide guidance in terms of the dynamics encountered in application and implementation of spiritual leadership.

- Application and effectiveness of organisational led spiritual leadership in South Africa
- How do followers respond to spiritual leadership?
- How does spiritual leadership relate to moral leadership?
- Is workplace spirituality in South Africa integrated or segmented?
- What shapes peoples reluctance to discuss spirituality in the workplace?
- Influence of culture on spiritual leadership ideals and practices?
- The contrast between tangible spiritual leadership qualities and those of transactional and transformational leaders

- Spiritual leadership in Small Medium and Micro Enterprises business
- Does spirituality create workplace diversity?
- Can spiritual leadership lead to self regulation?

7.4 Research Limitations

The following research limitations have been identified:

- Sensitivity of the topic may influence information provided by respondents
- The researcher is not experienced in qualitative analysis
- Limited time available to conduct the research

In terms of research findings the following limitations have been identified:

- The role of religion in relation to spirituality is not explored in detail
- Spiritual leadership is not contrasted and compared with existing transformational theories
- The effectiveness of spiritual leadership is not measured
- There is insufficient data to make conclusions for organisational led spiritual leadership

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9 Appendices

9.1 Appendix A – JSE Top 40 Companies as at 31 December 2008

BASKET CONSTITUENTS*			
As at 31 December 2008			
Code	Share	No of Shares	% Weighting
ABL	African Bank Investments	6 303	0,83
ACL	ArcelorMittal SA	1 747	0,79
AGL	Anglo American Plc	10 526	11,42
AMS	Anglo American Platinum	746	1,98
ANG	AngloGold Ashanti Ltd	2 748	3,56
ARI	African Rainbow Minerals	662	0,37
ASA	Absa Group Ltd	2 645	1,47
BIL	BHP Billiton Plc	17 489	15,97
BVT	Bidvest Ltd ORD	2 585	1,39
CFR	Compagnie Fin Richefont AG	40 917	3,77
EXX	Exxaro Resources Limited	556	0,20
FSR	FirstRand Ltd	33 001	2,73
GFI	Gold Fields Ltd	5 098	2,40
GRT	Growthpoint Properties Ltd	11 045	0,85
HAR	Harmony G M Co Ltd	3 161	1,58
IMP	Impala Platinum Holdings Ltd	4 945	3,43
INL	Investec Ltd	2 058	0,44
INP	Investec Plc	3 308	0,68
KIO	Kumba Iron Ore	746	0,62
LBH	Liberty Holdings	1 121	0,36
LBT	Liberty International	2 844	1,00
LON	Lonmin Plc	184	0,12
MND	Mondi Ltd	1 151	0,20
MTN	MTN Group Ltd	14 502	8,09
NED	Nedcor Ltd	1 827	0,89
NPN	Naspers Ltd – N -	3 161	2,70
OML	Old Mutual Plc	42 950	1,67
PIK	Pick 'n Pay Stores Ltd	1 984	0,36
PPC	Pretoria Portland Cement	4 207	0,67
REI	Reinet Investments	14 115	0,70
REM	Remgro Ltd	3 445	1,35
RMH	RMB Holdings Ltd	7 108	0,93
SAB	SABMiller Plc	8 797	7,34
SAP	Sappi Ltd	4 123	0,79
SBK	Standard Bank Group Ltd	11 955	5,10
SHF	Steinhoff Internat. Hldgs Ltd	10 580	0,68
SHP	Shoprite Holdings Ltd	4 260	1,16
SLM	Sanlam Ltd	17 167	1,50
SOL	Sasol Ltd	5 231	7,53
TBS	Tiger Brands Ltd	1 351	0,99
TKG	Telkom SA Ltd	2 058	1,21

9.2 Appendix B - Myself as Qualitative Inquirer

“It's amazing how many cares disappear when you decide not to be something, but to be someone. “ Coco Chanel

The above quote embodies my philosophy to leadership i.e. everyone has a unique contribution to make, they just need to want to. A caterpillar undergoes a remarkable metamorphosis in becoming a butterfly and the same drive that transforms the caterpillar is what is required on one's leadership journey. In this essay you will gain insight into my own leadership development, my challenges and my sanctuaries.

9.2.1 Leadership Journey

9.2.1.1 *Forming - (0-21)*

As the eldest of five I would volunteer that my first experience of leadership was forced upon me, repeatedly. The responsibility of being the surrogate parent was relished as was the formal power it gave me over my siblings. As Abraham Lincoln said, “Nearly all men can stand adversity, but if you want to test a man's character, give him power.”

The dynamic of being the eldest child has played a fundamental role in shaping my outlook, mindset, personality and characteristics. My own assessment is that it certainly ingrained within me a strong sense of acting responsibly - that is not to say without freedom but rather within boundaries. My challenge in this regard is defining my own boundaries, based on my own set of values in my chosen direction.

My strong spiritual upbringing as a practicing Hare Krishna (Orthodox Hinduism) and the experiences I enjoyed as a result was another major contributing factor in my leadership development, and continues to be so. The fundamental tenet “You are not the body, but an eternal soul,” ensured that relationships transcend all boundaries as bodily and material designations are inconsequential. Developing this further is the premise that as living beings of higher intelligence our purpose in life is to rekindle our lost loving relationship with the Supreme Personality of Godhead so that we can enter into the ultimate personal relationship and be eternally happy. This instilled in me a positive disposition towards life and provided a context to the temporariness of this world.

9.2.1.2 Storming - (21-26)

As my career started to progress my next milestone in leadership was managing people. It is no surprise that organisational behaviour is complex - people are complex, needy, unique and selfish. Yet the power unleashed when one harness this individualism is phenomenal and creates a unique energy. The greatest challenge facing leaders the world over is ensuring co-operation.

This necessitates that as a leader you need to set aside your own motives and direct your energy and focus towards the well being of others. This is never an easy shift and requires a fundamental change in one’s mindset. This is made even more challenging in that everything I had done which brought me success had been on my own strength but now suddenly my growth was intrinsically linked to the performance and development of others. Relinquishing control is never easy.

During this phase I also experienced a mini-crisis of faith – a crisis borne from my own insecurities relative to my abilities. Are my team not performing because I’m not a good leader, what should I be doing differently. How can I better relate to my staff and get them imbibe the necessary qualities and work ethic yet at the same time not become dictatorial and stifle their creativity?

Having the necessary support from my managers ensured that I remained resolute and enabled me to have courage in my convictions and slowly the tide started to turn. I learnt over time that:

- Change takes time, regardless of perceived simplicity
- Timing is everything

9.2.1.3 Norming – Last 2 Years

As I became comfortable with leadership my own style began to develop and I started to realise that each situation is unique and needs to be dealt with fresh perspective. I accepted that there would never be a formula for successful management and that the more effective a leader I became the easier it would become. Not that the outcome is ever easy but you arrive to an appropriate outcome much sooner.

I began to relish the task of taking on new teams, helping them establish a base and then pushing performance forward. I enjoy a good challenge and I began to see extracting the best from an individual as the ultimate challenge.

9.2.1.4 Performing – To infinity and beyond

One of my greatest fears is not being able to fulfil my potential. I am constantly striving to improve in every aspect. Galileo said, “I have never met a man who I have not been able to learn from.” I am endeavouring to imbibe this principle - to believe in the greatness of the human spirit, to see the positive in all people and situations. That is not to say overlooking faults but these need to be corrected in a constructive manner.

In the ancient Vedic scriptures there is the principle of marginal energy i.e. neither good nor bad. This is best explained using the example of a knife. Used in the expert hands of a surgeon it can save a life but that same knife can be used by a criminal to commit a murder. Similarly people directed appropriately can achieve the extraordinary.

9.2.2 Work Values Life Exercise

WISH	STATEMENT	SELF-RANKING
Achievement	Accomplishing important goals	9
Challenge	Working on tasks which stretch my skills and help my development and growth	10
Enjoyment	Having fun and doing my job. Liking my working conditions	7
Expertise	Being an expert in what I do	7
Family	Having time to spend with my family	7
Friendship	Working with people I like and trust and being liked and trusted by them	7
Independence	Having control over my work and my career	8
Leadership	Motivating and influencing others on/off the job. Creating visions others adopt,	9



	support and act on	
Location	Living in a specific geographic area or type of community	7
Loyalty	Commitment to a company or project that overrides personal desires	3
Power	Having formal control over resources and decisions. Being able to influence decisions, direction and resource allocation	8
Recognition	Being seen by others as successful, having my contributions valued and acknowledged by others	7
Security	Having a stable job and secure employment	7
Service	Contributing to the satisfaction and well-being of others	6
Wealth	Having money and a high standard of living	6
Status	Having a high social position, owning expensive things	2
Fame	Getting popular praise and public esteem	2

9.3 Plagiarism Declaration



Declaration regarding plagiarism: MBA and PDBA Students

GIBS / University of Pretoria places emphasis on the integrity and ethical behaviour with regard to the preparation of all written assignments submitted for academic evaluation. Students who are guilty of plagiarism will forfeit all credits for the work concerned.

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You are guilty of plagiarism when you extract information from a book, article, web page or any other information source without acknowledging the source and pretend that it is your own work. This does not only apply to cases where you quote verbatim, but also when you present someone else's work in a somewhat amended (paraphrased) format, or when you use someone else's arguments or ideas without the necessary acknowledgement. You are also guilty of plagiarism if you copy and paste information directly from an electronic source (e.g. website, e-mail message, electronic journal article, or CD ROM), without paraphrasing it or placing it in quotation marks, even if you acknowledge the source. You are not allowed to submit another student's previous work as your own. You are furthermore not allowed to let anyone copy or use your work with the intention of presenting it as his/her own.

The following declaration must accompany all written work that is submitted for evaluation in this faculty. No work will be accepted unless the declaration has been completed and is included in the particular assignment.

I Nanda Kishore Das Padayachee, student number 2853194 declare the following:

- a) I understand what plagiarism entails and I am aware of the University' policy in this regard.
- b) I declare that this assignment is my own, original work. Where someone else's work was used (whether from a printed source, the Internet or any other source) due acknowledgement was given and reference was made according to departmental or faculty requirements.
- c) I did not copy and paste any information directly from an electronic source (e.g. a web page, electronic journal article or CD-ROM) into this document.
- d) I did not make use of another student's previous work and submitted it as my own.
- e) I did not allow and will not allow anyone to copy my work with the intention of presenting it as his / her own work.
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Signature

Date