

**UNIVERSITY OF KWA-ZULU NATAL**

**Impact of spirituality on transformational leadership  
in an insurance organisation undergoing change**

**Neel-Kamal Naipal**

**200307966**

**A dissertation submitted in partial fulfilment of the  
requirements for the degree of Master of Business  
Administration**

**Graduate School of Business & Leadership**

**College of Law and Management Studies**

**Supervisor: Prof. Ana Martins**

**2020**

## DECLARATION

I, **Neel-kamal Naipal**, declare that:

- The research reported in this thesis, except where otherwise indicated, is my original work.
- This thesis has not been submitted for any degree or examination at any other university.
- This thesis does not contain other persons' data, pictures, graphs or other information, unless specifically acknowledged as being sourced from other persons.
- This thesis does not contain other persons' writing, unless specifically acknowledged as being sourced from other researchers. Where other written sources have been quoted, then:
  - a) their words have been re-written but the general information attributed to them has been referenced;
  - b) where their exact words have been used, their writing has been placed inside quotation marks, and referenced.
  - c) Where I have reproduced a publication of which I am author, co-author or editor, I have indicated in detail which part of the publication was actually written by myself alone and have fully referenced such publications.
  - d) This thesis does not contain text, graphics or tables copied and pasted from the Internet, unless specifically acknowledged, and the source being detailed in the thesis and in the References sections.

Signed:

A solid black rectangular box used to redact the signature of the author.

---

Neel-Kamal Naipal

## **Acknowledgements**

I wish to express my heartfelt appreciation and gratitude to the following individuals who had assisted me during the programme:

- To my dear wife, Meenakshi, who supported our family and me during my participation in the MBA programme. Without you, this would have not been possible. Thank you for your understanding and patience.
- To my children, Sristi and Drishti, who created moments of joy and laughter considering the high pressure and workload during the MBA degree.
- To my parents, who helped to look after our children and home when I needed time to focus on my studies and just making things comfortable for Meenakshi and me during this time.
- To Nani, many qualifications have flowed through your hands from all the children you have nurtured and cared for. I know you were looking forward to this one and I am sad you are not here. Thank you for everything.
- To Professor Ana Martins, my supervisor, for her leadership, guidance, support and encouragement in assisting me achieve this milestone.

## **Abstract**

This research study explored the concepts of spirituality and transformational leadership, as well as the nexus between transformational leadership and spirituality in an insurance organisation undergoing change. This research study investigated whether there is a need for transformational leadership when the organisation is undergoing change; and in the process shed light on how transformational leadership can be encouraged or developed through spirituality. The research study aimed to measure the level of spirituality in the insurance organisation. The objectives of this research study was to define the nexus between transformational leadership and spirituality; to establish how individuals perceive spirituality in the workplace; and to determine how individuals perceive transformational leadership when undergoing change. This was a quantitative and descriptive study in a particular region of the insurance organisation in South Africa. A questionnaire was used to survey a sample taken from the population, which included all employees in the East Coast region of the insurance organisation. Non-probability sampling, in particular convenience sampling, was used to identify a sample. The results of the study found that leaders in the insurance organisation are positively impacted by spirituality to become transformational leaders or show transformational leadership traits; employees support the concept of workplace spirituality and have a high regard for workplace spirituality; and that transformational leadership will positively impact on change in the workplace.

Key words: change, leadership, spirituality, transformational leadership

# Table of Contents

DECLARATION.....	i
Acknowledgements .....	ii
Abstract.....	iii
Table of Contents.....	iv
List of figures.....	viii
List of Tables.....	x
List of Acronyms.....	xi
CHAPTER ONE .....	1
1.1 Introduction .....	1
1.2 The focus of this study .....	1
1.3 Reasons for selecting this area of study .....	2
1.4 The importance of this research study .....	3
1.5 The research problem which needs to be addressed.....	5
1.6 The aim of the research study.....	5
1.7 Outlining the objectives of this research study .....	5
1.8 The research questions of this research study.....	6
1.9 The research methodology undertaken in this study.....	6
1.10 Break-down of the dissertation.....	6
1.11 Summary of this chapter .....	7
CHAPTER 2 .....	8
LITERATURE REVIEW.....	8
2.1 Introduction .....	8
2.2 An overview of spirituality.....	8
2.2.1 Comparing spirituality to religion.....	10

2.2.2 Describing workplace spirituality.....	12
2.2.3 Spirituality from a perspective of inner development and individual growth.....	14
2.2.4 A discussion on the human mind.....	15
2.3 An overview of leadership .....	16
2.3.1 An overview of transformational leadership.....	19
2.3.2 The need for transformational leadership today .....	21
2.4 Transformational leadership in relation to spirituality .....	24
2.5 The Spiritual Leadership Theory .....	25
2.6 Summary.....	28
CHAPTER 3.....	29
RESEARCH METHODOLOGY .....	29
3.1 Introduction .....	29
3.2. Discussion on the aim of the research study.....	29
3.3 An introduction to a research paradigm .....	30
3.3.1 Philosophy and theory development.....	30
3.3.2 Design and methods used for this research .....	35
3.3.3 A discussion on quantitative research design.....	36
3.3.4 The purpose of the research design and the timeframe .....	36
3.4 The location of the research study .....	37
3.5 Population and sample of the research study .....	38
3.6 Methods used in sampling the population .....	39
3.7 Construction of the questionnaire.....	40
3.7.1 Pilot Testing.....	41
3.8 Collection of Primary Data.....	41
3.9 Analysis of data.....	42

3.10 Reliability and validity of the research study.....	43
3.11 Bias of the research study.....	44
3.12 Consideration of ethical concerns .....	44
3.13 Summary.....	45
CHAPTER 4.....	46
RESULTS.....	46
4.1 Introduction .....	46
4.2 Demographics.....	48
4.3 Research Objective 1 - to define the nexus between transformational leadership and spirituality:.....	51
4.4 Research Objective 2 - to establish how individuals perceive spirituality in the workplace.....	54
4.5 Research Objective 3 - to determine how individuals perceive transformational leadership when undergoing change.....	71
4.6 Reliability Analysis .....	76
4.7 Summary.....	76
CHAPTER 5.....	77
DISCUSSION.....	77
5.1 Introduction .....	77
5.2 Research question and objective 1 .....	77
5.3 Research objective and question 2 .....	78
5.4 Research objective and question 3 .....	81
5.5 Summary.....	82
CHAPTER 6.....	83
CONCLUSION AND RECOMMENDATIONS.....	83
6.1 Introduction .....	83
6.2 Research question and objective 1 .....	83

6.3 Research question and objective 2 .....	84
6.4 Research question and objective 3 .....	84
6.5 Limitations of the research study.....	84
6.6 Recommendations .....	85
6.7 Summary.....	87
References.....	89
Appendix A: Letter of Approved Consent.....	96
Appendix B: Research Questionnaire .....	99
Appendix C: Turnitin Report Summary.....	102
Appendix D: Ethical Clearance Letter .....	108
Appendix E: Gatekeepers letter .....	109
Appendix F: Letter from the Editor .....	110



## List of figures

<b>Number</b>	<b>Description</b>	<b>Page</b>
Figure 2.5.1	The Spiritual Leadership Model	25
Figure 2.5.2	Adapted model of spiritual leadership	26
Figure 4.2.1	Age of respondents	49
Figure 4.2.2	Gender of respondents	49
Figure 4.2.3	Respondents' years of service experience in the organisation	50
Figure 4.2.4	The job grades of the respondents	51
Figure 4.4.1	Responses to statement 1 on the value of 'vision'	55
Figure 4.4.2	Responses to statement 2 on the value of 'vision'	56
Figure 4.4.3	Responses to statement 3 on the value of 'vision'	56
Figure 4.4.4	Responses to statement 4 on the value of 'vision'	57
Figure 4.4.5	Responses to statement 1 on the value of hope/faith	58
Figure 4.4.6	Responses to statement 2 on the value of hope/faith	58
Figure 4.4.7	Responses to statement 3 on the value of hope/faith	59
Figure 4.4.8	Responses to statement 4 on the value of hope/faith	59
Figure 4.4.9	Responses to statement 1 on the value of inner life	61
Figure 4.4.10	Responses to statement 2 on the value of inner life	61
Figure 4.4.11	Responses to statement 3 on the value of inner life	62
Figure 4.4.12	Responses to statement 4 on the value of inner life	62
Figure 4.4.13	Responses to statement 5 on the value of inner life	63
Figure 4.4.14	Responses to statement 6 on the value of inner life	63
Figure 4.4.15	Responses to statement 7 on the value of inner life	64
Figure 4.4.16	Responses to statement 1 on the value of 'altruistic love'	65
Figure 4.4.17	Responses to statement 2 on the value of 'altruistic love'	65
Figure 4.4.18	Responses to statement 3 on the value of 'altruistic love'	66
Figure 4.4.19	Responses to statement 4 on the value of 'altruistic love'	66
Figure 4.4.20	Responses to statement 5 on the value of 'altruistic love'	67
Figure 4.5.1	Responses to statement 1 on the value of 'calling' for non-managerial roles	72

Figure 4.5.2	Responses to statement 2 on the value of 'calling' for non-managerial roles	73
Figure 4.5.3	Responses to statement 3 on the value of 'calling' for non-managerial roles	73
Figure 4.5.4	Responses to statement 4 on the value of 'calling' for non-managerial roles	74
Figure 4.5.5	Responses to statement 1 on the value of 'calling' for managerial roles	74
Figure 4.5.6	Responses to statement 2 on the value of 'calling' for managerial roles	75
Figure 4.5.7	Responses to statement 3 on the value of 'calling' for managerial roles	75
Figure 4.5.8	Responses to statement 4 on the value of 'calling' for managerial roles	76

## List of Tables

<b>Number</b>	<b>Description</b>	<b>Page</b>
Table 4.1	Mapping of the questions and statements from the questionnaire to the research objectives and questions	46
Table 4.2	Content analysis for RO 1	51
Table 4.4.1	Results to the statements on the value of 'vision'	55
Table 4.4.2	Results to the statements on the value of 'hope/faith'	57
Table 4.4.3	Results to the statements on the value of 'Inner Life'	60
Table 4.4.4	Results to the statement on the value of 'altruistic love'	64
Table 4.4.5	Content analysis for RO 2 for question 25	68
Table 4.4.6	Content analysis for RO 2 for questions 26	70
Table 4.5.1	Results to the statements on the value of 'calling' for managerial and managerial roles.	72
Table 4.6.1	The results of the reliability analysis	77

## List of Acronyms

<b>Acronym</b>	<b>Meaning</b>
<i>ET AL.</i>	Et Alia
RO	Research Objective
RQ	Research Question
SPSS	Statistical Package for the Social Sciences

# **CHAPTER ONE**

## **1.1 Introduction**

Chapter One of this research study introduces the topic being researched by discussing the motivation; focus; research problem; aim; objectives and research questions; significance; research methodology used; and the overall layout of this research study. This chapter gives context to the literature reviewed; the research methodology used; the analysis of the data; the discussion on the findings; and finally, the conclusion of, and recommendations from, this research study. The focus of this research study is the impact of spirituality on transformational leadership in an insurance organisation undergoing change.

## **1.2 The focus of this study**

This study explores concepts involving transformational leadership and spirituality, as well as the nexus between spirituality and transformational leadership in an insurance organisation undergoing change. Leadership is required in the workplace in order to engage or lead employees for the benefit of the organisation, as well as for the employees themselves. Transformational leadership is critical to lead organisations through change in modern times. This is supported by Yue, Men, and Ferguson (2019), as they suggest that there are many studies which show the positive influence that transformational leadership has on change management. In addition, spirituality enhances or encourages transformational leadership as spirituality connects to one's purpose (Patton, Webster and Moore-Dent, 2017). With this background, this research study looks at spirituality and its impact on transformational leadership in an insurance organisation undergoing change.

The insurance organisation being researched is one of the leading insurance organisations in South Africa. Founded in 1918, the organisation employs over 15 000 employees globally and is the largest insurer in Africa. Over the years, the organisation has developed traditional and established practices in the way it runs its business. The company strives for stability, which at times may not have been conducive to market conditions and demands. Thus, major changes seldom take place in the organisation. This is evident by the length of time people are employed in their roles and remain in the organisation. This does not make it easy to adapt to changes within the organisation, especially from a people perspective (Sanlam, 2019).

This research study will focus on the sales division of the organisation. This is the East Coast region, which includes all of KwaZulu-Natal, and all the towns and major cities down to Port Elizabeth. For the purposes of this research study, the name of the insurance organisation will remain confidential.

### **1.3 Reasons for selecting this area of study**

The insurance industry in South Africa is facing many challenges, from intensive competition to increased regulation and consumerism. The South African macro-economic environment has not been conducive to growth, with international rating agencies constantly downgrading the country; as well as the impact of the lock-down measures on the economy during the COVID-19 pandemic. All these factors require insurance companies, and the financial sector of South Africa, to adapt and/or change their strategies in this intense and complex environment. A lot more pressure has been experienced in the sales distribution departments of insurance companies to sell more, meet targets and show profitability for the company in order to deliver on shareholder value (Danckwerts, 2020).

The sales distribution department of the insurance organisation is responsible for the distribution of the company's products to the public. They distribute their products in various ways: via direct agents, third party agents/brokers and digitally. After considering the environment in which it operates, the company restructured its sales distribution department in order to compete effectively in the environment in which it operates, as well as in the environment which is anticipated in the future. This restructuring results in change, which requires transformational leadership to lead the employees through the process now and in the future. This leadership style can be developed or enhanced via spirituality (Danckwerts, 2020, p. 3).

#### **1.4 The importance of this research study**

Change is very disruptive in organisations and for people, costing money and time. People need support measures to help them cope with change, mentally and physically. For organisations, the change which they envisage requires more than just people coping with the changes. For the change to be properly implemented and functional, it requires people to work as efficiently as possible. Coping with change can be a short-term problem which may require short-term solutions. For people to function at their best, and to master the change process, a different approach is required to bring out the best in people. Transformational leadership speaks to this approach since a leader's ability to provide guidance and direction is critical to getting the best out of people. Wong, Ramalu, and Chuah (2019, p. 39) suggest that "in this tough business environment where the success depends on continuous change for betterment, transformational leadership style will help the transactional leaders to, not only maintain the stability of the organization, but also promote positive change". Not all leaders are transformational leaders and an organisation cannot change their leadership personnel overnight and have to work with their current leadership complement. This is where the fundamental problem lies.

Spirituality helps leaders become transformational leaders. Green, Wheeler and Hodgson (2012, p. 38) explain that “the higher leaders scored on existential spiritual well-being and extrinsic religiosity, the more followers rated the leaders as transformational”. It is imperative to raise the awareness of spirituality in the workplace for leadership and people to be influenced by spirituality. For this to happen it is important to know the current level of spirituality, as a starting point, before introducing spirituality within an organisation.

Transformational leadership style is now being focused on with more intensity in South Africa and little practiced in companies in the country, according to Visser, de Coning, and Smit (2005). This research study will contribute to the knowledge on transformational leadership in South Africa. Through transformational leadership styles, or elements thereof, spirituality can influence this change; and in so doing this research study also contributes to the health and wellness sector in South Africa.

The financial sector in South Africa contributes 20% towards the economy, making it the largest sector in the country. It is important for companies within the financial sector to perform well, thus impacting on the overall economy of the country. Change is necessary to keep up with market trends and to compete effectively if the organisations are to be successful. This research study contributes towards the knowledge of change management in relation to companies succeeding in the financial industry in South Africa (Danckwerts, 2020, p. 117).

Spirituality is a fairly new concept to South Africans. According to Apostolides (2016, p. 1) “as a result of this rainbow nation, many people have to deal with fragmented identities and spiritualities”. The country is made up of different cultures and religions. These cultures and religions impact on the way people



behave and how they conduct their daily lives. This could also have a profound effect on their actions within the workplace. This research study contributes to the common understanding of spirituality, which could unify the ways people think, speak and behave, positively impacting on the workplace. This, in turn, assists in the development of spirituality theory in South Africa.

### **1.5 The research problem which needs to be addressed**

The insurance company under research is undergoing change for the reasons mentioned earlier. It is unclear whether spirituality has an impact on transformational leadership within an insurance organisation undergoing change in South Africa. This research study investigates how spirituality can encourage or develop leaders to become transformational leaders to lead the organisation through change (Astin, 2004).

### **1.6 The aim of the research study**

This research study investigates whether there is a need for transformational leadership when change is occurring; and in the process it sheds light on how transformational leadership can be encouraged or developed via spirituality. In view of this, the research study attempts to measure the level of spirituality in the insurance organisation.

### **1.7 Outlining the objectives of this research study**

1. to define the nexus between transformational leadership and spirituality;
2. to establish how individuals perceive spirituality in the workplace; and
3. to determine how individuals perceive transformational leadership when undergoing change.

## **1.8 The research questions of this research study**

1. What is the nexus between transformational leadership and spirituality?
2. How individuals perceive spirituality in the workplace?
3. How individuals perceive transformational leadership when undergoing change?

## **1.9 The research methodology undertaken in this study**

This research study adopts a positivist approach, using the assumptions of ontology and epistemology, involving objectivism which applies a deductive approach. The research design of the study is a quantitative study, and is descriptive and cross-sectional. The research takes place in the insurance organisation's East Coast region and convenience sampling is used to identify the sample of the population. An online questionnaire is used to obtain responses from participants. The data collected is analysed using SPSS version 26.

## **1.10 Break-down of the dissertation**

This research study is broken up into six chapters:

- **Chapter 1** – This chapter introduces the topic under study and provides context to the reasons for undertaking research in this specific area.
- **Chapter 2** – This chapter provides an analysis of the concepts of spirituality, leadership and transformational leadership, as well as changes to the insurance organisation.
- **Chapter 3** – This chapter provides details of the research methodology used in this research study.
- **Chapter 4** – This chapter provides an overview of the analysis and findings from the data collected.

- **Chapter 5** – This chapter looks at pulling the relevant information together to provide a discussion of the literature reviewed, and the results from the analysis.
- **Chapter 6** – This chapter provides recommendations and concluding remarks for this research study.

### **1.11 Summary of this chapter**

From the discussion in this chapter, it is clear that the research study needs to measure the level of spirituality in the insurance organisation, with a view to understanding whether transformational leadership can be influenced by spirituality. The details of these factors are further explored in the next chapter in order to meet the objectives of this research study and address the problem statement. This, in turn, provides more information on the areas of spirituality and transformational leadership, which could assist the insurance organisation through its current changes.

# **CHAPTER 2**

## **LITERATURE REVIEW**

### **2.1 Introduction**

Chapter Two appraises studies on the concepts of spirituality and leadership and will provide further details on transformational leadership. The depth of spirituality will be discussed, and it will be examined from a workplace and a leadership perspective. The evolution of leadership, the development of this concept and the different styles of leadership leading up to transformational leadership will be noted. The research study will then analyse the linkage between transformational leadership and spirituality, making reference to the Theory of Spiritual Leadership.

### **2.2 An overview of spirituality**

There have been many debates when attempting to describe the true meaning of spirituality. Some researchers choose to not participate in this debate since they are of the view that conflict may arise. Miller and Ewest (2013) suggest that there is not, and will not be, a satisfying definition of spirituality, as the concept is vague, it belongs to different disciplines, and is still developing. There are about 49 different definitions of spirituality. In this section, the research study will look at the definition of spirituality from various academic perspectives to establish a common understanding of spirituality.

Spirituality is seen by individuals as an experience. This experience is about having a connection with the world or universe for personal realisation and meaning to life (Tiggemann and Kirsty, 2019). Miller and Ewest (2013, p. 133) explain that “there are three definitional components for the definition of spirituality that are found in most literature: the inner self; forces greater than

the individual; and a search for significance in everyday life, including benevolence". It cannot be a religion and it is not specific to any culture. Spirituality is an awareness of making a connection with the external world (Tiggemann and Kirsty, 2019). Danesh (1997) explains that it is a participative process in which an individual has a purpose in mind. He further elaborates that it's about personal growth and development in order to attain the highest and ultimate in ourselves.

Panzini, Mosqueiroa, Zimpel, Bandeira, Rochaleck, Rocha and Fleck (2017, p. 264) explain that there is consistent research which shows "a positive relationship between spirituality and quality of life". Spirituality and quality of life have a relationship which is discussed in various studies, globally. Mckee (2011) supports this view, advising that there is considerable data evidencing a positive relationship between spirituality and well-being. He further explains that there are positive linkages between spirituality, health and mental well-being. From a medical perspective, spirituality has shown positive cardiovascular outcomes, a quicker recovery from surgery, and better ways of coping with cancer and dealing with chronic pain. "Spirituality in general appears to have a salutary effect on individual well-being (McKee, Driscoll, Kelloway and Kelley, 2011, p.234).

From spirituality comes the concept of spiritual intelligence. Tan, Chin, Seyal, Yeow and Tan (2013, p. 622) explain that "spiritual intelligence is conceptualized as creativity, in-depth and transformative thinking. It is a mind-set that would incorporate duty, understanding, nurturing, and personal transformation". It involves being compassionate and wise but still remaining composed and at peace in any situation. Tan *et al.* (2013, p. 622) further explain that this may be seen as a higher level of intelligence than "physical intelligence (PQ), emotional intelligence (EQ) and intellectual intelligence (IQ)". It is used to build spiritual capital to understand life's purpose and show commitment to values which will contribute towards a natural and sustainable

growth in civilization (Tan *et al.*, 2013). In order to understand spirituality further, a comparison of spirituality to religion will need to be discussed.

### **2.2.1 Comparing spirituality to religion**

When religion is discussed it is mostly associated with rituals and material aspects compared to spirituality which focuses on an individual's inner spirit (Hicks, 2002). This is supported by Panzini *et al.* (2017) as they explain that religion is the "belief in the existence of a supernatural power, the creator and controller of the universe, who gave the man a spiritual nature which continues to exist after the death of his body" (Panzini *et al.*, 2017, p. 276). On the other hand, Miller and Ewest (2013, pp. 36-37) have a differing view on religion as they suggest that "religion is not a single person's belief; rather, it is a set of moral beliefs and perceptions shared by a group of people to explain an understanding of human existence within this universe". In other words, "religion is a set of values, doctrines, and principles that provide an ethical and moral framework for understanding, motivation, and behaviour" (Miller and Ewest, 2013, pp. 36-37).

Spirituality is seen to attach itself to non-physical elements and places, with no restrictions on individuals. Its focus is on a feeling of interconnectedness with the world and living beings. This is supported by Twigg (2004), who explains that spirituality is two-fold in that it involves the realisation that there is a superior element to life and a connectedness to oneself as well as to others. He further explains that "religion is a man-made concept with all the idiosyncrasies, fallacies, and egos that go with things man-made" (Twigg, 2004, p. 4).

These two concepts often overlap, depending on people's understanding of the concept. When spirituality is discussed, attention or reference is given to

religion because people in general understand religion as common, and including following a set of material rituals. To some people, they see this as undesirable, since the expectation of participating in the rituals becomes materialistic. However, others believe that when following religion, including its rituals and ceremonies, these practices can provide a path towards spirituality. Twigg (2004) supports this statement, explaining that spirituality goes beyond religion, although religion can lead human beings to become more spiritual.

On the other hand, some academics debate that participation in these religious activities may not result in a spiritual experience, and that people may have a spiritual experience outside religious practices (Dent, Higgins and Wharff, 2005). "Some scholars bring a bias or view suggesting that religion is somehow bad and spirituality is somehow good" (Miller and Ewest, 2013, p. 37). However, it has been suggested that "spirituality has been described as an element of religious practice, and it sits within the broader domain of religion" (Abdullah, Alzaidiyeen and Aldarabah, 2009, p. 306). The intention of this research is not to favour religion over spirituality or vice versa, but to explore the differences between the two concepts to understand spirituality better.

At times, when trying to introduce spirituality in the workplace, it is confused with religion due to peoples' traditions and practices. According to Fry (2005, p. 58) "viewing workplace spirituality through the lens of religious traditions and practice can be divisive in that, to the extent that religion views itself as the only path to God and salvation, it excludes those who do not share in the denominational tradition and often conflicts with the social, legal, and ethical foundations of business and public administration". As such, organisations and leaders cannot expect employees to follow a certain religion which the organisation or leader follows. This is unacceptable, as people in the workplace come with their own beliefs, values, and behaviour.

## **2.2.2 Describing workplace spirituality**

Today's technology, combined with rapid change in the world, has benefitted some and disadvantage others. Changes in society have resulted in some people having a sense of uncertainty and a lack of trust in their lives. This is supported by Twigg (2004, p. 3) as he explains that "rapid and fundamental changes in the political, social, and economic areas of society increase the uncertainty that people feel in their lives". Spirituality in the workplace has become an area of interest to academics. People want more out of the workplace than just wages and benefits. People want a sense of connectedness in their workplace to correct this imbalance, since the workplace presents a learning organisation in terms of people and the leaders whom they can learn from. This is supported by Miller and Ewest (2013, p. 30) as they explain that, with workplace spirituality, "there is general agreement that it is driven by people desiring to live integrated lives, persons who are no longer satisfied to park their faith, tradition or identity at the door when they go into work, any more than they are willing to deny or sublimate their ethnicity, race, gender, or sexual orientation. People in today's workforce want to live holistic lives, including recognition and acceptance of their spirituality". Fundamentally, the workplace can stimulate their minds as this is the place where they spend most of their lives (Twigg, 2004).

On the other hand, Schutte (2016) explains there is no specific term with a supporting definition for workplace spirituality. He further advises that there is no specific framework of workplace spirituality which shows how it exists (Schutte, 2016). This view is contrasted by Ayranci and Semercioz (2011, p. 137) as they explain that "workplace spirituality is actually a framework of organizational values that can lead workers to think that they are connected with each other as a whole and they show transcendence on their work". Miller and Ewest (2013, p. 30) also support this concept, explaining that workplace spirituality is a "recognition that employees have an inner life which nourishes



and is nourished by meaningful work taking place in the context of a community”.

For organisations, workplace spirituality aids with the retention of employees, in that organisations must show that their employees are valued. A short-term strategy is to demonstrate this with high wages, gratuities, and benefits to employees. However, a long-term strategy to demonstrate value is by attending to morale, having a common vision, and making employees feel unique in terms of the skills and efforts which they bring to the workplace. This approach touches on the spiritual aspect of employees (Twigg, 2004). This view is supported by Weinberg and Locander (2014, p. 391) as they explain that “major global organizations have embraced workplace spirituality in an attempt to reap the benefits associated with engaging the hearts and minds of their people”. The benefit of this is explained by Twigg (2004, p. 4) in that “the more spiritual an organization, the greater is the sense that everyone is working towards a higher goal or vision”. This connectedness will result in a shared vision, having common goals and minimising internal conflict (Twigg, 2004, p. 4).

According to Weinberg and Locander (2014), from workplace spirituality the concept of spiritual mentoring was born, which has now become an extension of leadership principles. Workplace spirituality focuses on the needs of people, relationships with employees and personal growth. Amongst contemporary leadership theories, transformational leadership and spiritual leadership show a great concern for people through their workplace relationships. “Spiritual mentoring recognizes a context of connectedness as only one form of providing meaningful connection to one’s work” (Weinberg and Locander, 2014, p. 393).

Therefore, the term ‘workplace spirituality’ does exist, and the “growing and sustained interest in the integration of spirituality and religion in the workplace

suggests that we are experiencing more than a mere fad” (Miller and Ewest, 2013, p. 30). This is supported by Abdulla *et al.* (2009) as they explain that “spirituality is increasingly becoming a popular topic because of its significant role in organizations” (Abdullah *et al.*, 2009, p. 305).

### **2.2.3 Spirituality from a perspective of inner development and individual growth**

Research by Klenke (2003) and Wolf (2004) concludes that spirituality relates to one’s inner being, which goes beyond religion. Klenke (2003) explains that spirituality is about the search for an individual’s value in life, which is similar to one’s purpose in life. Reference is made to the development of one’s inner spirit which becomes the central point of spirituality. This is supported by Ayranci and Semercioz (2011) as they explain that the Dalai Lama proposes that spirituality relates to qualities of the human spirit or inner being.

In the 21<sup>st</sup> century, humans experience a combination of material and spiritual realities. Most of the challenges, in terms of conflict; violence; pleasure; wealth and other forms of materialism, which have a negative impact on people’s lives, are in the physical world. This can lead to an attachment to physical things, resulting in pain and suffering when trying to attain or maintain these sorts of physical objects or desires. The focus is placed on physical objects or desires since they satisfy people’s five senses, and not their inner being or purpose (Bhushan, 1999). But these physical experiences or gains only last for a short while. As the saying goes, the more people have, the more they want. Through this materialistic life, people may lose touch with their inner being, resulting in setbacks in their daily lives, losing connectedness with the people around them, and forgetting their purpose in life. In these instances, decisions are made from minds rather than from hearts (Danesh, 1997).

The purpose of spirituality is to make a positive difference in an individual through a true sense of fulfilment and interconnectedness with the universe. Through an internal effort, a transformational process starts which changes an individual from within. This impacts on a person's behaviour and overall life in terms of their role in family, society and the workplace. As a result of following spiritual practices, individuals experience positive change in their lives. The choices people make daily determine their life experiences. It is through choice, whether people want to live a materialistic life, animalistic life or a spiritual life. This choice has no limitations or exclusions. This choice can result in humans waging war amongst each other or living in peace together. Should all mankind dedicate their lives to experiencing inner peace, than mankind has made a choice to follow a spiritual lifestyle (Danesh, 1997). Choice is made by exercising the free will which every person has. Their minds direct this free will and, thus, spiritual transformation is a choice which people exercise through their minds by the daily decisions they make.

#### **2.2.4 A discussion on the human mind**

Humans have sense organs which allow them to have a physical and material experience. People use their minds to exercise these five senses to make daily choices. They also use their minds to bring together the five senses to have a physical and material experience (Danesh, 1997). It is a result of choice that people can choose to make decisions to either develop spiritually or grow materialistically and remain in an undesirable state. The mind gives people the ability to make decisions in our daily life through their five senses. By doing so, they can interact in the world and experience life, either with a sense of peace or pain, depending on how well people articulate these senses. In doing so, people develop character. Character is about self-discipline, responsibility and accountability. It further touches on sacrifice to act selflessly and to being responsible and humble, through the choices people make every day (Bhushan, 1999).

Various understandings of spirituality have been explored. The research study has compared spirituality to religion, looked at the inner spirit or being and discussed the impact of the mind on the choices people make daily. Through this funnelled process, the aspect of building character was introduced. Therefore, our working definition of spirituality is that spirituality is about developing one's inner being to feel a sense of connectedness with the material and spiritual world based on the decisions people make. From these choices, people develop character, which determines how they act on a daily basis.

### **2.3 An overview of leadership**

There has long been a debate about leadership and leaders. "These questions have perplexed researchers, corporate boards, school systems, the military, and every other organization since the nineteenth century when research began into this area" (Hunt and Fedynich, 2018, p. 20). There has been an ongoing discussion about leadership in terms of the impact of leaders on modern society. According to Wong *et al.* (2019), it is an important subject since leadership is linked to organisational performance, which has an impact on people's lives. Through the years, various models of leadership have been explored and researched by academics. The leadership models followed a path similar to the prevailing issues that dominated society. Therefore, this area of study has intrigued academics because of its effect on people's lives and the evolution of society.

Research shows that there are about two hundred different theories on leadership. Everyone has their own interpretation of leadership, depending on their experiences and the disciplines with which they are associated. Leadership involves having a vision and the ability to turn that vision into reality. According to Lawson (2001, p. 1), "leadership is essentially an art – it is about vision, passion, creativity, creating an environment where people can

excel and quantum improvement”. It includes influencing people so that a particular goal can be achieved (Robbins and Coulter, 2002). According to Johnson, Whittington, Scholes, Angwin, Regner and Patrick (2017), this view is reflected in terms of achieving a particular goal or objective for the leader, follower or organisation.

When discussing leadership, the topic of management cannot be ignored. Since these two concepts are very much inter-related, it is important to recognise the difference between these two disciplines to understand the meaning of leadership. Often these two concepts are misunderstood, yet they play different roles in organisations. To support this, Liphadzi, Aigbavboa and Thwala (2017) explain that there are numerous connections and differences between leadership and management. Leadership is about influence, creating a vision and implementing change. Management is about implementing organisational goals and processes. Leadership involves influencing to achieve outcomes relating to the organisation’s vision and mission. Management relates to the management of processes to achieve these outcomes. This will include clear and attainable objectives in terms of planning, executing and management of people and resources to have the tasks completed. It is also argued that leadership is a subcategory of management, with both concepts being important for organisational performance (Liphadzi et al. 2017).

According to Hunt and Fedynich (2018, p. 21), “leadership theories have historical roots and are dependent on the theories placed in the historical timeline”. Leadership, suited to the prevailing period, has evolved through the years, impacting on organisations and societies. To understand the present state of leadership, it is important to look at the evolution of leadership and practices when trying to identify effective leadership (Hunt and Fedynich, 2018).

According to Wong *et al.* (2019), leadership approaches were classified over time into theories. These theories include the Great Man Theories; Trait Approach Theories; Behaviour Approach Theories (which include studies from Ohio State University and the University of Michigan); Contingency Theories; Influence Theories, and Relational Theories. According to Wong *et al.* (2019) the leadership evolution can be summarised into four eras:

- **Leadership era 1** – This era valued a leader who saw the big picture and could come up with great ideas. This was before the Industrial Revolution in the time of the Great Man Theory (Wong, et al., 2019).
- **Leadership era 2** – In this era, organisations have grown to a considerable size with various hierarchies within the organisation. Processes and procedures have been made to run the organisation to come up with decisions. This involved a ‘rational manager’ making decisions in an organisation to manage people through these processes. Leaders were given time to analyse a situation and come up with a solution (Wong *et al.*, 2019).
- **Leadership era 3** – This era is chaotic for organisations and leaders have to come up with new ideas for the success of the organisation. Such change offers opportunities and change management becomes an important aspect in this era of leadership (Wong *et al.*, 2019).
- **Leadership era 4** – This is the digital era and change becomes faster. Learning is critical for leaders. Thus, the concept of a learning organisation is born, which involves relational theories (Wong *et al.*, 2019).

In the current era of leadership, which is associated with era four, there are three important leadership styles. These include transformational leadership, servant leadership and transactional leadership. Hughes, Ginnet and Curphy, (2006) explain that transactional leadership is evident in all leadership styles in that it is about creating processes and systems to help the organisation achieve its goals. Goal setting and rewards are ways of keeping employees motivated (Hughes *et al.*, 2006). Wong *et al.* (2019, p. 39) confirm this as they “define transactional leaders as those who motivate their followers by

appealing to the self-interest of the followers”. Transformational and spiritual leadership will be discussed in the context of modern times in greater detail for this research study.

### **2.3.1 An overview of transformational leadership**

“James MacGregor Burns’ seminal book ‘Leadership’, published in 1978, marks the beginning of the work on transformational leadership” (Tafvelin, 2013). Transformational leadership is a leadership style involving a leader’s ability to motivate others for the results they wish to attain. Tafvelin (2013, p. 3) supports Burns as he “introduced the concept of transformational leadership, describing it not as a set of specific behaviours but rather a process by which leaders and followers raise one another to higher levels of morality and motivation” (Tafvelin, 2013). In the process, the follower reaches a stage of satisfaction and contentment (Tafvelin, 2013). Transformational leaders have futuristic views in that they have a vision of the future of the world or an organisation’s environment (Hughes *et al.*, 2006). All these factors positively impact employees and the success of the organisation (Yavuz, 2019).

Transformational leaders form an emotional bond with their followers. This is similar to charismatic leaders. However, a charismatic leader’s purpose involves their own self-interest. Transformational leaders provide vision to their employees by imparting wisdom to employees to trust themselves and do more than they can imagine (Yavuz, 2019). “Transformational leadership strengthens individual followers to enhance their full potential, develop their abilities and skills, and improve their self-efficacy and self-esteem” (Yavuz, 2019, p. 124). According to Singh and Krishnan (2005, p. 7), “transformational leadership consists of four components: charisma or idealised influence, inspirational motivation, intellectual stimulation, and individual consideration”. This is supported by Wong *et al.* (2019) who explain that these are the four main characteristics of a transformational leader. The first three are well

established in understanding the discipline of leadership. Individualised consideration involves the leader giving individual attention to each employee, ensuring they grow within the organisation through individual coaching and mentorship. Both leader and follower grow together to higher levels for mutual benefit.

Esfahani and MotamenFar (2015, p. 190) explain that transformational leadership is having a sense of influence over one's followers. Esfahani and MotamenFar (2015, p. 191) explain that the process of transformational leadership involves three different stages:

- “Showing the hierarchy of the need of an organisation to transformation;
- creating outlooks; and
- institutionalising changes”.

The main requirements of transformational leadership are to determine future scenarios, be charismatic, empower people, have reduced mental agitation, and be committed to principles (Esfahani and MotamenFar, 2015). As such, transformational leaders “would accomplish a high degree of effectiveness through focusing upon basic needs and meeting higher desires by inspiring followers” (Ghasabeh and Provitera, 2017, p. 8). This is supported by Wong *et al.* (2019, p. 38) as they explain that “transformational leaders were able to achieve performance outcomes by influencing their followers to put the organisation's needs ahead of their own needs while elevating the followers' level of needs from the lower level of physical needs to the higher level of psychology needs based on Maslow Hierarchy of Needs theory”.

According to Tafvelin *et al.* (2019), studies have consistently related employee wellbeing with transformational leadership. Transformational leaders are able to identify development areas in their direct reports and are able to attend to individual employee needs. As such, transformational leadership has been shown to reduce employee burnout and leads to a higher purpose. “Leaders with higher levels of energy in terms of vigour, will activate or create job



resources such as transformational leadership behaviours to use as a means to reduce burnout” (Tafvelin, Nielsen, Karina, von Thiele Schwarz, and Stenling, 2019, p. 160). This is similar to spirituality, which is connected to a better quality of life.

Transformational leaders can assist with the exchange of team knowledge, which is a communication problem in many organisations, and misunderstandings occur when sharing information (Burmeister, Li, Wang, Shi, Jin and Yanghua, 2017). This is reinforced by Amankwaa, Gyensare and Susomrith (2019), as they note that knowledge sharing mediates the relationship between transformational leadership and innovative work behaviour. This creates a safe environment for learning, providing individual support. Employees are more likely to achieve collective goals which are realistic and achievable when viewed from a team perspective (Burmeister *et al.*, 2017). On the other hand, Tafvelin (2013) explains that a climate of trust is needed in order for transformational leadership to assist with knowledge exchange. Therefore, transformational leaders aid employee innovation by providing them with individual support by giving them the required space and authority. As such, employees become responsible and accountable in the decisions they make or take (Burmeister *et al.*, 2017).

### **2.3.2 The need for transformational leadership today**

According to Lynch (2016), transformational leadership is critical for an organisation in that they could fail without it. He further explains that this style of leadership makes workers feel more empowered, makes work meaningful, and gives employees a sense of connection with the workplace, which results in employees wanting to remain in the organisation (Lynch, 2016). Yue *et al.* (2019, p. 1), explain that “research has consistently shown the positive impact of transformational leadership on employee outcomes across situations including organizational change”. Lynch (2016) further elaborates that transformational leadership is universal, as the behaviour of these leaders is

consistent. According to Yue *et al.* (2019, p. 1), “the power of transformational leadership to facilitate change and implementation lies in its ability to create and communicate a strong vision, provide empowering opportunities, encourage employees to think beyond self-interests, and boost employees’ confidence in adapting to a new environment”.

Hunt and Fedynich (2018) explain that change and adaptability are key traits of transformational leadership. Transformational leaders adapt to the needs of the shareholders in creating and continuing an organisational, ethical culture; while traditional management reacts to environmental changes. Transformational leadership tries to predict environmental changes in support of the decisions that they make. Esfahani and MotamenFar (2015) explain that transformational leaders assist organisations to transform in that they act as founders and agents of change. They will also indicate that the current environment, if it continues, will damage the organisation for the foreseeable future, even though this disturbs the existing members. When undergoing such change, they will hire and employ new talent and experts from outside the organisation to aid this revolutionary process. Their influence over people can bring out the best in them, motivating them to extraordinary performance in a time of change (Esfahani and MotamenFar, 2015).

Yue *et al.* (2019) further suggest that a transformational leader is more encouraging, compared to a transactional leader when it comes to change. “They are also capable of assembling a team to provide coaching and guidance to ensure employees’ smooth transition to the new environment. Overall, rather than exacerbating change-induced uncertainty and dissatisfaction, transformational leaders transform the change initiative to be more appealing” (Yue *et al.*, 2019, p. 1). This type of influence has led to positive attitudes and behaviour amongst employees during times of change. It is therefore suggested that transformational leaders can handle periods of uncertainty and make informed decisions. They provide meaning, purpose,

and a wholeness in employees, as well as bringing about a method whereby the beliefs, values and norms are consistent with a sense of spirit in the workplace (Twigg, 2004).

The current COVID-19 pandemic has devastated the world, significantly impacting on economies and organisations. This pandemic has resulted in rapid change for employees, since many organisations have had to change the manner in which they operate in terms of the social distancing recommendations. People do not have to be physically in the office but have to work from home. Many face different challenges from working in isolation, including connectivity issues and finding the balance between care of the family and work. For others, the impact is even more severe in that the lockdown measures stopped economies from functioning, impacting on the income of organisations. This, in turn, has led to people losing their jobs or taking a pay cut or changing roles. All these changes due to the COVID-19 pandemic have amounted to major change for people and organisations. According to Suprpti, Asbari, Cahyono, Mufid and Abdul (2020, p. 76), organisations face rapid change during these times. They further explain that “transformational leadership theory is one of many leadership theories that are believed to be able to bring a fresh breath of organizational change”. During their study during the COVID-19 pandemic, transformational leadership was found to have a positive influence on organisational performance (Suprpti, et al., 2020). This is supported by Ma and Yang (2020, p. 13). They conclude that “it has been demonstrated that under different epidemic crisis perceptions, transformational leadership has a significant positive correlation with crisis management performance”.

## 2.4 Transformational leadership in relation to spirituality

This research study will now shed light on how spirituality impacts on a leader into becoming a transformational leader. This leadership style has been seen as the most important leadership style to benefit organisations. The research study will consider views from various studies on spirituality impacting on transformational leadership.

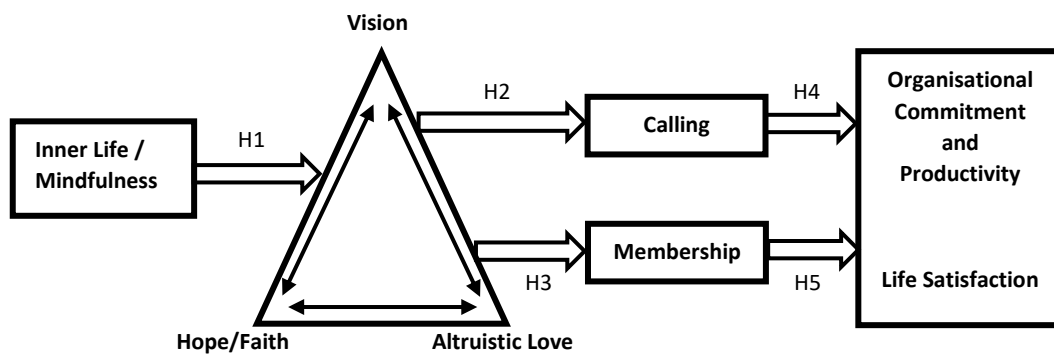
According to Miller and Ewest (2013), leaders generally can develop spiritually and initiate transformation. This is supported by Patton *et al.* (2017, p. 37) as they suggest that “as leaders, we are able to nurture spiritually, focusing on prayer, meditation, daily devotionals, consciousness, healing, transformation, and self-actualisation” which introduces the aspect of discipline and choices. Astin (2004) suggests that there are two factors that drive leaders to transformation: values and the ability to connect with the world. There is also a debate that “leadership is about doing and spirituality is about being, it is in connecting what we do with who we are that helps us see how leadership interfaces with spirituality” (Astin, 2004, p. 5).

Astin (2004) explains that, when it comes to transformative leadership which involves changing aspects of an organisation, such change is personal transformation. This change starts from within an individual, and can be aided by spirituality. Patton *et al.* (2017) explain that spirituality and transformational leadership increase an individual’s chances of reaching their highest potential. They further explain that spirituality can inspire transformation and that people need personal growth to sustain a group working well together. “Our goal is to interpose spirituality in our work so as to lead a holistic life and positively affect the leaders of tomorrow” (Patton *et al.*, 2017, p. 40). Tan *et al.* (2013) support this view, explaining that having a spiritual environment at the workplace will aid in developing transformational leaders. Abdulla *et al.* (2009, p. 131), explain that “workplace spirituality has an important role to play as an aid to leadership development, and leadership effectiveness”. They further suggest

that workplace spirituality can be learnt and that human resources departments should include it in their employee development programmes (Abdullah *et al.*, 2009).

## 2.5 The Spiritual Leadership Theory

Fry, Latham, Clinebell, Krahnke and Keiko (2017) suggest a model of leadership and spirituality known as the Spiritual Leadership Theory.



Source: Fry *et al.* (2017, p. 25)

Figure 2.5.1 The Spiritual Leadership Model

The model of spiritual leadership, as shown above in Figure 2.5.1, is summarised as follows:

“An inner life practice sources hope/faith, vision, and altruistic love, which produces a sense of spiritual wellbeing through calling and membership that, ultimately, positively influences important individual and organisational outcomes such as:

(1) Organisational commitment – People with a sense of calling and membership will become attached, loyal to, and want to stay in organisations that satisfy these spiritual needs.

(2) Unit productivity – People who experience calling and membership will be motivated to foster continual work-unit improvement and productivity to help the organisation succeed.

(3) Life satisfaction – People with a sense of calling and membership will feel more fulfilled by having a sense of purpose and belonging; and therefore will perceive their lives as richer and of higher quality” (Fry *et al.*, 2017, p. 25).

For the purposes of this research, this research study will use an adapted version of the spiritual leadership model, as illustrated below, in Figure 2.5.2 below.

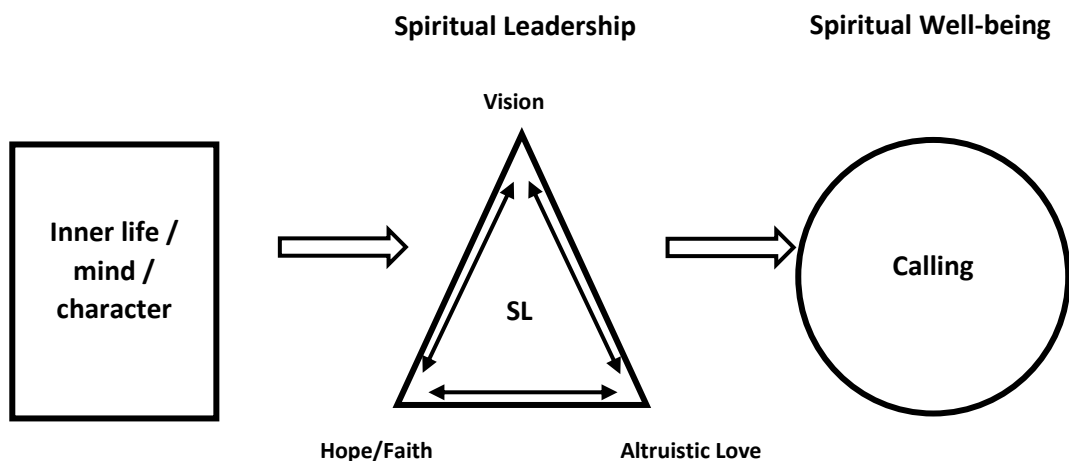


Figure 2.5.1 Adapted model of spiritual leadership

This adapted model is pertinent since this research study seeks to measure the level of spirituality in the workplace, and therefore it is not necessary to emphasise the other values of the model. This adapted model ends at calling. ‘Calling’ refers to having a personal intention, thus touching on elements of character in thoughts, words and deeds. The intention is to find out if employees have a level of spirituality in the workplace.

Spiritual leadership brings together the concepts of leadership and spirituality. This model has emerged in modern times and was proposed initially by Fry

(2003), involving a study of a Spiritual Leadership Theory, taking into account workplace spirituality. Wheatley (2002) also emphasises the need for spiritual leadership, explaining that authoritative leadership styles are going to fail, leading to a new spiritual beginning.

Fry (2003, p. 711) explains that “spiritual leadership taps into the fundamental needs of both leader and follower for spiritual survival so they become more organisationally committed and productive”. He adds that spiritual leadership comprises “the values, attitudes, and behaviors that are necessary to intrinsically motivate one’s self and others so that they have a sense of spiritual survival through calling and membership” (Fry, 2003, p. 711). This suggests that having a vision and purpose give significance to people’s lives. Many leadership theories emphasise that a leader should create an inspiring vision. However, their actions give purpose to this vision, these are seen in a leader’s level of ethics, his respect for members and compassion for others. Character again comes in to play for the leader. As such, “a theory of spiritual leadership would start with the leader’s own ethics and integrity, which incorporates both the trait approach and the behavioral approach” (Reave, 2005, p. 379-396).

Fry (2003, p. 718) advises that spiritual leadership “may be viewed as an intrinsically motivating force that enables people to feel alive, energised and connected with their work”. He explains that spiritual leadership brings together the four fundamental forces in the human being: the body, heart, mind and spirit, giving humans the ability to work for a larger purpose, rather than just for meeting their expenses and material needs. This leadership style will “lead people through intellectual discourse and dialogue and believe that people, when they are involved and properly informed, can make intelligent decisions and that, with appropriate information, can assume responsibility for decisions that affect their lives” (Fry, 2003, p. 720). Studies have found a significant correlation between leadership and spirituality and workplace performance, as evidence by Dent *et al.* (2005) and Sanders, Hopkins and

Geroy (2004). “In many studies, a leader's demonstration of spiritual values such as integrity, honesty, and humility have been found to be clearly related to leadership success” (Reave, 2005, p. 379-396). Researchers believe that a spiritual leadership model can take leaders to the next level when it is practised within the organisation (Wolf, 2004).

Thus, when viewing the leadership styles discussed above, transformational leadership and spiritual leadership are closely related. Transformational leadership is a more common leadership style and is required for organisations in order to meet modern-day challenges in the environment they currently operate in. Spirituality can enhance or develop leaders to become transformational leaders in the workplace, to get the best out of people and lead people in times of change.

## **2.6 Summary**

This chapter has provided an in-depth discussion on spirituality and transformational leadership in order to better understand these concepts. It also focused on the positive impact of transformational leadership on change, especially during the COVID-19 pandemic. Insight into the model of the Spiritual Leadership Theory was also provided. The literature suggests a positive relationship between these concepts.



# **CHAPTER 3**

## **RESEARCH METHODOLOGY**

### **3.1 Introduction**

In Chapter Two, a number of concepts were discussed which underpin the research study by reviewing the available literature. This provided more details on the concepts to gain an in-depth understanding of the research study. The research study will now explore the methodology used for this research study which will include, amongst other things, the research design, data collection methods, data analysis methods and various subsections, which give more context to the research conducted in this study to measure the level of spirituality in the insurance organisation.

### **3.2. Discussion on the aim of the research study**

The research study considers concepts of spirituality and transformational leadership, as well as the nexus between transformational leadership and spirituality in an insurance organisation undergoing change. Transformational leadership is required in the workplace in order to engage or lead employees for the benefit of the organisation, as well as the employees themselves. This style of leadership is also critical to lead organisations through change in modern times. On the other hand, spirituality can enhance or encourage transformational leadership as spirituality connects to one's purpose. These elements were discussed under the literature review of this research study. This research study investigates whether there is a need for transformational leadership when an organisation is undergoing change, and in the process sheds light on how transformational leadership can be encouraged or developed via spirituality. In view of this background, the research study attempts to measure the level of spirituality in the insurance organisation.

### **3.3 An introduction to a research paradigm**

When conducting research, the aim is to develop new knowledge based on the data collected during a study. There is a process to collect and analyse data. The 'research onion', which was developed by Saunders, Lewis and Thornhill (2016), provides a step-by-step process for research. The steps in the research onion comprises the philosophy; the method of theory development; the methodological approach; the research strategies; the time horizon; and, finally, the methods in the research process.

#### **3.3.1 Philosophy and theory development**

To develop new knowledge, a study uses beliefs and assumptions in order to conduct research. These assumptions are divided into three areas: axiological, epistemological and ontological assumptions. These assumptions form the basis of how humans understand their reality. Saunders *et al.* (2016, p. 124) explain that "these assumptions inevitably shape how you understand your research questions, the methods you use and how you interpret your findings". From these assumptions, a person can better understand the different philosophies which exist in research.

"Ontology refers to assumptions about the nature of reality. Epistemology concerns assumptions about knowledge, what constitutes acceptable, valid and legitimate knowledge, and how we can communicate knowledge to others. Axiology refers to the role of values and ethics within the research process" (Saunders *et al.*, 2016, p. 127). For this research study the assumptions of ontology and epistemology are used, since research study aims to know the level of spirituality which exists in the insurance organisation amongst the employees. The reality is that there is a level of spirituality which the research

study attempts to measure in order to ascertain whether the current level of spirituality will impact transformational leadership.

The differences between these assumptions are divided into objectivism and subjectivism. “Objectivism incorporates the assumptions of the natural sciences, arguing that the social reality that we research is external to us and others. Subjectivism incorporates assumptions of the arts and humanities, asserting that social reality is made from the perceptions and consequent actions of social actors” (Saunders, et al., 2016, p. 128). This research study will focus on objectivism, since the research study aims to measure the actual level of spirituality in the workplace, which is objective in nature, once the responses from the participants are calculated.

#### Positivism

Positivism is about the study of the world. This involves the social world. The aim is to formulate laws about the way the world works in social settings. These positivist laws can only be tested by data and statistical analysis which are not influenced by human bias. This view is supported by Dudovskiy (2019, p. 1) as he explains that “positivism adheres to the view that only factual knowledge gained through observation (the senses), including measurement, is trustworthy”.

The researcher’s role in a positivist study is restricted to data analysis and collection. The findings of the data will be quantifiable. This type of research study adopts a deductive approach, which will be discussed later. If the researcher is independent, the findings of the study will thus be objective and reliable. This philosophy falls under objectivism epistemology (Dudovskiy, 2019). An advocate of positivism was Auguste Comte; exponents include Herbert Spencer and Emile Durkheim.

Advantages of positivism include:

- The results of studies of positivists are highly accurate, reliable and valid for scientific assumptions since they fall under objectivism epistemology.
- The finding of the research may be replicated and used for other groups of people which saves time and money for future quantitative suggestions.
- Reliability of the results is measured via internal consistency using Cronbachs Alpha.
- Studies can thus provide more extensive answers to their research questions (Pham, 2018).

Disadvantages of positivism include:

- This philosophy relies on experience which neglects concepts of cause, time and space.
- It considers that all human processes are only made up of human actions and the relationships between them.
- The findings could be descriptive, which may exclude in-depth issues (Dudovskiy, 2019).

### Critical Realism

Critical realism is a new concept which involves different views which contrast with positivism and interpretivism. People, at times, create our own view of the world, based on our thoughts. However, there is a reality which exists that does not depend on how people look at the world. When observing the world outside our thoughts, people are confident of what exists in reality (Haigh; Kemp, Bazeley and Haigh, 2019). Saunders *et al.* (2016, p. 140) support this as they explain that “the philosophy of critical realism focuses on explaining what we see and experience, in terms of the underlying structures of reality that shape the observable events. Critical realists view reality as external and independent which does not include our perception about it. We perceive the world based on our senses which at times can be misleading. This involves sensations and mental processing of an event. As such, critical realist research

takes the form of in-depth historical analysis of social and organisational structures, and how they have changed over time”.

### Interpretivism

This philosophy involves interpreting different elements of a study and contrasts with the positivist approach. This will exclude physical phenomena since people have different cultures and backgrounds and need to be studied differently. “The purpose of interpretivist research is to create new, richer understandings and interpretations of social worlds and contexts” (Saunders *et al.*, 2016, p. 140). This involves interviews, observations and analysis of secondary data. In interpretivism, research involves human intervention, which at times could be biased (Dudovskiy, 2019).

### Post-Modernism

“Post-modernism emphasises the role of language and power relations, seeking to question accepted ways of thinking and giving voice to alternative marginalised views” (Saunders *et al.*, 2016, p. 141). This is supported by the view that “there is an objective natural reality, a reality whose existence and properties are logically independent of human beings – of their minds, their societies, their social practices, or their investigative techniques. It is reasonable to expect that future societies will be more humane, more just, more enlightened, and more prosperous than they are now” (Duignan, 2020, p. 1).

### Pragmatism

“Pragmatists recognise that there are many different ways of interpreting the world and undertaking research, that no single point of view can ever give the entire picture and that there may be multiple realities” (Saunders *et al.*, 2016, p. 144). Dudovskiy (2019, p. 1) supports this as he explains that “pragmatics

recognises that there are many different ways of interpreting the world and undertaking research, that no single point of view can ever give the entire picture and that there may be multiple realities". Positivism and interpretivism are two extremes and studies at times look at alternative approaches to research by combining these approaches, which involves more than one research approach (Dudovskiy, 2019). This will also yield outcomes which are beyond objectivism and subjectivism. The aim is to identify a problem and contribute possible solutions to solve the problem (Saunders *et al.*, 2016).

In terms of theory development, the three different methods are: deductive, inductive or abductive reasoning. "Deductive reasoning occurs when the conclusion is derived logically from a set of premises, the conclusion being true when all the premises are true. In inductive reasoning there is a gap in the logic argument between the conclusion and the premises observed, the conclusion being 'judged' to be supported by the observations made. Abductive reasoning begins with a 'surprising fact' being observed" (Saunders *et al.*, 2016, p. 144).

Taking into consideration the worldviews discussed above, a positive approach, in terms of the positivism philosophy was adopted for this research study. Using the assumptions of ontology and epistemology, this research study looked at the extent of spirituality in the workplace, which is made up of each person's perspective. It was necessary to discover an actual level, closest to their reality, based on statistical measurement. Thus, a deductive approach was used for this research study, since a scientific and statistical approach was used for data collection and analysis to determine the level of spirituality in the insurance organisation.

### **3.3.2 Design and methods used for this research**

In this section, the research design and how the research was conducted in order to answer the research questions is explained. According to Akhtar (2016, p. 68), “research design can be considered as the structure of research, it is the glue that holds all of the elements in a research project together. In short it is a plan of the proposed research work”. In this research study the research processes were adopted in order to obtain the best quality and maximum information.

The first choice to make in the research design is the type of research to be followed, in terms of choosing a qualitative, quantitative, or mixed methods design. Each option has its specific elements and the choice made is critical in obtaining the results desired. This choice must be made in conjunction with the research paradigm to ensure alignment in the process. The different types of design to start the design process will be discussed.

Quantitative research establishes a relationship between variables using numerical data. This involves the use of data collected and analysed through statistical processes in order to determine behaviours or relationships between variables. Qualitative research is the opposite of quantitative research, in that it does not involve numerical data to measure the relationships between variables. According to Astalin (2013, p. 118), “qualitative research is a systematic scientific inquiry which seeks to build a holistic, largely narrative, description to inform the researcher’s understanding of a social or cultural phenomenon”. ‘Mixed methods’ research uses a combination of quantitative and qualitative research. By using this combination of methods, a complete understanding of the research problem is obtained (Creswell, 2014). Since this research study has adopted a positivism philosophy with a deductive theory development, this research study is a quantitative study. Since this research study aimed to measure the level of spirituality in the workplace, it

was important to select a sample, gather data and calculate the level of spirituality using statistical analysis. Further details of a quantitative research design will now be provided.

### **3.3.3 A discussion on quantitative research design**

As mentioned above, quantitative research establishes a relationship between variables using numerical data. This involves the use of data collected and analysed through statistical processes in order to determine behaviours or relationships between variables. This is echoed by Rahman (2017, p. 105) when he explains that “this research method attempts to investigate the answers to the questions, starting with how many, how much, to what extent. In other words, the method lays heavy stress on measuring something, or variables existing in the social world”. Positivism underpins quantitative research, wherein information is obtained by way of empirical testing. The timeframe used to collect data is also not long. In quantitative research, the social world is broken up into components called variables and these variables are measured to reach an understanding of the social world. With quantitative research, statistical programs are used to analyse the results, which is less time consuming. One of the popular programs used is the ‘Statistical Package for the Social Sciences’ (SPSS), version 26, which was created by IBM. Since a large sample of the population is used, the results from quantitative research are more authentic, as it represents responses from more people. There is less interference from the researcher since the responses and the results are objective (Rahman, 2017).

### **3.3.4 The purpose of the research design and the timeframe**

According to Saunders *et al.* (2016), research is planned methodically to fulfil a certain purpose. This includes an “exploratory, descriptive, explanatory or



evaluative purpose, or some combination of these” (Saunders *et al.*, 2016, p. 174). Exploratory studies try to obtain information about phenomena through new insights. A descriptive study aims to use data and statistical analysis to understand a phenomenon at one point in time. Explanatory research aims to understand the relationship between variables to gain new insights into the area of study. Evaluative research looks to explore how well something is working (Saunders *et al.*, 2016).

Since the aim of this research study was to measure the current extent of spirituality in the organisation, the purpose of this research is descriptive. “Descriptive research aims at portraying accurately the characteristics of a particular group or situation” (Akhtar, 2016, p. 76). As descriptive research, the research study used a survey – a questionnaire which was sent out to the sample population. The questionnaire collected the data which was then analysed statistically. This is in line with a deductive approach, as discussed above.

In terms of the timeframe of the research study, it was a cross-sectional study, since the aim was to ascertain the level of spirituality at one point in time. Levels of spirituality do not change very quickly as the elements of spirituality are inculcated as part of the human make-up. Thus, knowing the level of spirituality at one point in time is acceptable in order to establish whether transformational leadership can be influenced by spirituality.

### **3.4 The location of the research study**

The insurance organisation chosen for this research study is one of the biggest insurance companies in South Africa. The company has four major divisions. The researcher is employed in one of these divisions, which was the reason for choosing this organisation for the research study. Within the major

divisions, there are many sub-divisions. The researcher has been employed in the distribution business, which focuses on client and intermediary engagement in order to sell the company's products. The distribution division has not gone through many structural changes in the past. However, in 2018 the distribution division decided to make structural changes which would steer the business in line with its strategy and external environment in which it operates. This saw changes to management structures and the manner in which business was conducted. This brought about major changes and the research study identified that transformational leadership was required in the workplace. Since the researcher is employed in the East Coast region of the organisation, the aim was to conduct research in this environment, which is well known to the researcher. The East Coast region is made up of the province of KwaZulu-Natal and the Eastern Cape Province. Thus, a field study was conducted in the region and based on the findings of the research, the research study could then make recommendations to management.

### **3.5 Population and sample of the research study**

When conducting research, in order to study a phenomenon or a group of people, the group which is being studied is referred to as the target population (Cena, 2020). However, not everyone may want to participate in the study; or due to circumstances, it may not be practical to reach an entire population. In this case, choosing to study a smaller group of people within the larger population can still indicate the characteristics of the entire group. This group of people within the population who participates in the study is known as the sample.

All employees in the distribution business of the insurance company in the East Coast region made up the target population, since the research study attempted to measure the level of spirituality in the organisation in that specific

region. The population for this research study was 628, of which 178 were office staff and 450 were financial advisors. This involved all employees in the population, and not only those of a certain age, gender or race group. Using convenience sampling, the sample size consisted of 99 respondents, based on the responses received. According to Saunders *et al.* (2016, p. 297), in non-probability sampling, “the issue of sample size is ambiguous and, unlike probability sampling, there are no rules”. However, according to Bullen (Bullen, 2020, p. 1), “most statisticians agree that the minimum sample size to get any kind of meaningful result is 100”. Bock (Bock, 2020, p. 1) also explains that, as a rule of thumb, “studies should involve sample sizes of at least 100”.

### **3.6 Methods used in sampling the population**

Since it may be impractical in some situations to obtain responses from an entire population, sampling frameworks are used to identify a sample within the population. When selecting a sample for the research study, either a non-probability or a probability sampling method is used. “Probability sampling (...) is associated (...) with survey research (...) to make inferences from your sample about a population to answer your research question(s) and to meet your objectives. Non-probability sampling (...) provides (...) alternative techniques to select samples (...) which include an element of subjective judgement” (Saunders *et al.*, 2016, p. 276).

In each sampling framework, there are various techniques used in the sampling process. Non-probability sampling was used in this research study since the aim was to survey all the employees of the region randomly. Non-probability sampling includes convenience sampling, purposive sampling, quota sampling and volunteer sampling (Saunders *et al.*, 2016). Convenience sampling, referred to as “haphazard sampling occurs when sample cases are selected without any obvious principles of the organisation in relation to your

research question” (Saunders *et al.*, 2016, p. 304). For this data collection process, convenience sampling was used. Employees were chosen ‘conveniently’, especially those employees to whom the researcher had access. The research study focused on employees within his division, as well as his immediate colleagues in the management team of the East Coast region.

### **3.7 Construction of the questionnaire**

This research study is a descriptive study, as mentioned above. According to Saunders *et al.* (2016, p. 439), questionnaires are mostly used in descriptive studies to obtain a response from the participants in order “to identify and describe the variability in different phenomena”. In defining a questionnaire, McLeod (2018, p. 1) explains that “a questionnaire is a research instrument consisting of a series of questions for the purpose of gathering information from respondents”. The questionnaire used was an online questionnaire (Appendix B). The questionnaire was distributed online with the assistance of the insurance organisation’s learning and development department.

In this research study, an adapted version of a questionnaire which was initially formulated by Fry (2005) was used. Permission had been obtained from the author to use the questionnaire, as well as to adapt the original questionnaire for this research study. This questionnaire was found suitable to measure the level of spirituality in the insurance organisation in terms of the Spiritual Leadership Model by Fry (2005), mentioned above. The adapted version of the questionnaire was broken up into three main parts, which included a biographical survey, Likert scale statements on spirituality and open-ended questions. The biographical section collected the demographic details of the respondents. The open-ended questions were aimed at gaining a better understanding of the participants’ overall views of spirituality, transformational

leadership and change in order to measure the level of spirituality in the workplace.

The Likert scale statements were adapted from Fry's questionnaire. A five-point Likert scale, with responses ranging from "strongly agree" to "strongly disagree" was used. Thereafter, numbers ranging from one to five were allocated to this scale, with one representing "strongly agree", two representing "agree", three representing "neither agree nor disagree", four representing "disagree" and five representing "strongly disagree". There were 24 Likert scale statements.

### **3.7.1 Pilot Testing**

The questionnaire was also sent out for pre-testing to 13 participants on 18 June 2020. The pre-test ended on the 7 July 2020 with 10 responses received and no concerns about the questionnaire were raised. The data collection process officially commenced on 8 July 2020 and ended on 4 September 2020.

### **3.8 Collection of Primary Data**

The questionnaire was distributed via e-mail to all managers in the region using an electronic survey tool called 'QuestionMark Perception'. The request was made for the managers to distribute the questionnaire further to their teams, which was positively confirmed by all managers. During the process, follow-up emails were sent as reminders to have the questionnaire completed. Once the participant clicked on the link on the email, a web page appeared which explained the reasons for the research study in order for the participant to understand why he/she was completing the questionnaire. It was made very

clear on the webpage that the participant's participation was voluntary, and consent was required.

Once the participants accepted the terms of the questionnaire and gave their consent by clicking on the relevant tab, a new web page appeared with the questionnaire. When the participants completed the questions, they had to click on 'submit' and the questionnaire ended. Should a participant not have consented to the questionnaire, the relevant tab was clicked, and the questionnaire ended at that stage. All responses went directly to the learning and development department where the responses were automatically captured on an excel spreadsheet. This then ended the data collection process. The questionnaire was sent out to 627 employees. 99 responses were received with a response rate of 15.8%. All 99 responses received were valid responses.

### **3.9 Analysis of data**

As mentioned above, the questionnaire used was an online questionnaire. When the respondents had completed the questionnaire, they clicked on 'submit' at the end of the questionnaire. The responses were automatically collated in an excel spreadsheet. The data available on the spreadsheet was then edited to ensure all questions were answered. The data was coded and uploaded to SPSS version 16 for further analysis in terms of the parameters and variables. The aim was to obtain descriptive analysis and thus the following analyses were used: frequency description, means, medians and modes and standard deviations. Cronbach alpha measured the consistency of the statements.

### 3.10 Reliability and validity of the research study

“Reliability and validity are concepts used to evaluate the quality of research. They indicate how well a method, technique or test measures something. Reliability is about the consistency of a measurement, and validity is about the accuracy of a measurement” (Middleton, 2020a, p. 1). On the other hand, Saunders *et al.* (2016) explain that, “reliability refers to replication and consistency. If a researcher is able to replicate an earlier research design and achieve the same findings, then that research would be seen as being reliable. In essence, validity refers to the appropriateness of the measures used, accuracy of the analysis of the results and generalisability of the findings” (Saunders *et al.*, 2016, p. 202).

Forms of reliability include: internal consistency; parallel forms; test-retest; and interrater. Internal consistency will be used to measure the reliability of the questionnaire for this research study. “Internal consistency assesses the correlation between multiple items in a test that are intended to measure the same construct” (Middleton, 2020b, p. 1). To measure the internal consistency, Cronbachs alpha test, which is available on SPSS, was used. As explained by Saunders *et al.* (2016, p. 451), “values of 0.7 or above indicate that the questions combined in the scale are measuring the same thing”. This means that the spirituality statements would be reliable in the questionnaire. The Cronbachs alpha value for the questionnaire was 0.8.

There are also four types of validity, which include construct; face; content and criterion validity. Validity for this questionnaire has been established by the previous authors, Fry *et al.* (2017), which was adapted for this research study.

### **3.11 Bias of the research study**

There was minimal bias from the researcher, since this is a quantitative research study in that the analysis and interpretation of data is conducted in an objective manner in order to not allow for any personal bias. However, bias could have existed in the analysis of the three open-ended questions by the researcher. Content analysis was used to analyse these questions which might have introduced a certain element of bias into the analysis.

### **3.12 Consideration of ethical concerns**

The ethical clearance was approved by the University of KwaZulu-Natal's (UKZN) Ethics Committee. The protocol reference number is HSSREC/00001256/2020. The online questionnaire used had given the participants an option to not complete the questionnaire if they did not provide consent. The consent section appeared on the landing page once the participant clicked on the link. The candidates were encouraged to complete the questionnaire in view of the results possibly aiding the organisation. Participants were not asked to complete their personal details, making the questionnaire anonymous. The questionnaire informed candidates that the responses would be centrally collated and kept safe. Data was backed up on a memory stick and stored for five years in a secured locker according to UKZN research policy. The supervisor would have access to the memory stick. UKZN research data storage requirements would be adhered to.

Overall, the research study ensured that consideration was given to ethical issues during the various stages of the research process. It must also be noted that a gatekeeper's letter was provided by the insurance organisation to conduct research in the workplace, which was part of the ethical clearance application submitted to the UKZN College of Law and Management Studies



Ethics Committee. Finally, the UKZN plagiarism policy was considered in this research process.

### **3.13 Summary**

The chapter provided information with regards to the research methodology used for this research study. This included the aim of the research study, the research paradigm, research philosophies, research design and methods, study setting, population and sample of the research study, sampling method, construction of the instrument, data collection, data analysis, reliability and validity of the research study, biases, and ethical considerations. The aim of this research study was to measure the level of spirituality in the insurance organisation. Therefore, the research adopted a positivist approach using the assumption of ontology and epistemology involving objectivism. This involved a deductive approach.

The research was designed as a quantitative study. It was descriptive, and used a cross-sectional study. The research took place in the insurance organisation's region where the researcher is employed. A questionnaire was used to obtain responses from participants. An online questionnaire was used, which was adapted from a study by Prof J Fry (Fry, 2005). The results of the 99 responses received will be discussed in Chapter Four.

# CHAPTER 4

## RESULTS

### 4.1 Introduction

This chapter will present and analyse the data obtained from the survey, as discussed in Chapter 3. The data will be presented by linking the questions and statements in the questionnaire back to the research objectives and questions in a process called ‘mapping’. The results will be analysed to provide a detailed understanding of the responses received, in order to answer the research questions. For this purpose, descriptive analysis was used. Since the questionnaire was adapted from Fry’s Spiritual Leadership Model (2017), the analysis was in line with the values of this model for research objectives and questions two and three using a five-point Likert scale. Research objective and question one included an open-ended question. Research objective and question two also included two open-ended questions which were analysed using content analysis. Ninety-nine responses were received from the 628 staff members to whom the survey was sent.

**Table 4.1 Mapping of the questions and statements from the questionnaire to the research objectives and questions**

<b>Research Questions and Objectives</b>	<b>Questionnaire Questions</b>
<b>RQ 1 - What is the nexus between transformational leadership and spirituality?</b> <b>RO 1 - To define the nexus between transformational leadership and spirituality</b>	“27. What are your views on spirituality impacting on leaders in your workplace?”

<p><b>RQ 2 - How individuals perceive spirituality in the workplace?</b></p> <p><b>RO 2 - To establish how individuals perceive spirituality in the workplace</b></p>	<p><b>“Vision”</b></p> <p>“9. I understand and am committed to my organisation’s vision.”</p> <p>“12. My organisation has a vision statement that brings out the best in me.”</p> <p>“14. My organisation’s vision inspires my best performance.”</p> <p>“13. My organisation’s vision is clear and compelling to me.”</p> <p><b>“Hope/Faith”</b></p> <p>“3. I have faith in my organization and I am willing to do whatever it takes to ensure that it accomplishes its mission.”</p> <p>“8. I demonstrate my faith in my organisation and its mission by doing everything I can to help us succeed.”</p> <p>“7. I persevere and exert extra effort to help my organisation succeed because I have faith in what it stands for.”</p> <p>“17. I set challenging goals for my work because I have faith in my organization and want us to succeed.”</p> <p><b>“Altruistic Love”</b></p> <p>“1. The leaders in my organisation walk the walk as well as talk the talk.”</p> <p>“4. The leaders in my organisation are honest and without false pride.”</p> <p>“5. My organisation is trustworthy and loyal to its employees.”</p> <p>“10. The leaders in my organisation have the courage to stand up for their people.”</p> <p>“15. My organisation is kind and considerate toward its workers, and when they are suffering, want to do something about it.”</p>
---	---

	<p><b>“Inner Life”</b></p> <p>“2. I tend not to notice feelings of tension or discomfort until they really grab my attention.”</p> <p>“6. I do jobs or tasks automatically, without being aware of what I’m doing.”</p> <p>“11. I find myself listening to someone with one ear, while thinking about or doing something else at the same time.”</p> <p>“16. I find it difficult to stay focused on what’s happening in the present.”</p> <p>“18. I could be experiencing some emotion and not be conscious of it until sometime later.”</p> <p>“19. I find myself doing things without paying attention.”</p> <p>“20. I forget a person’s name almost as soon as I’ve been told it for the first time.”</p> <p><b>Open-ended questions</b></p> <p>“25. Do you feel that spirituality exists in your organisation? What are your views?”</p> <p>“26. What are your views on spirituality positively or negatively impacting the workplace?”</p>
<p><b>RQ 3 - How individuals perceive transformational leadership when undergoing change?</b></p> <p><b>RO 3 - To determine how individuals perceive transformational leadership when undergoing change</b></p>	<p><b>“Meaning/Calling”</b></p> <p>“21. The work I do makes a difference in people’s lives.”</p> <p>“22. The work I do is meaningful to me.”</p> <p>“23. The work I do is very important to me.”</p> <p>“24. My job activities are personally meaningful to me.”</p>

## 4.2 Demographics

Figure 4.2.1 below, displays the age of the respondents. The findings indicate that 15.2% of the respondents were between the ages of 17-30; 25.3% were between the ages of 31-40; 21.2% were between the ages of 41-50; 25.3% were between the ages of 51-60; and 13.1% were between the ages of 61-70.

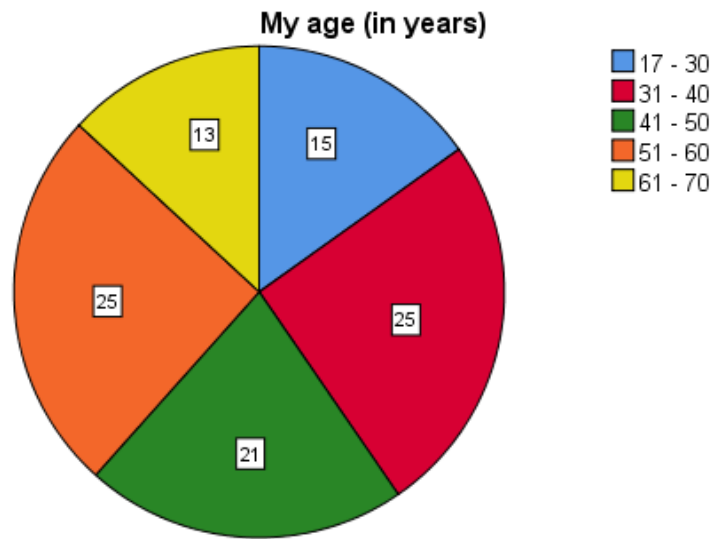


Figure 4.2.1 Age of respondents

Figure 4.2.2 below, displays the gender of the respondents. Out of the 99 respondents, 41.4% were males and 58.6% were females.

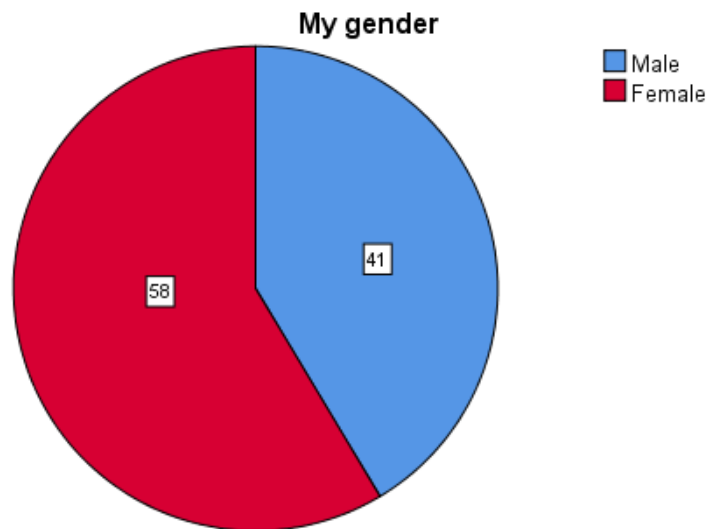


Figure 4.2.2 Gender of respondents

Figure 4.2.3 below, displays the years of experience of the respondents. Four bands were used to indicate years of service: 27.3% of the respondents had less than five years' experience; 21.2% had six to nine years' experience in

the organisation; 10.1% had between 10 and 14 years' experience and 41.4% of the respondents had over 15 years' experience.

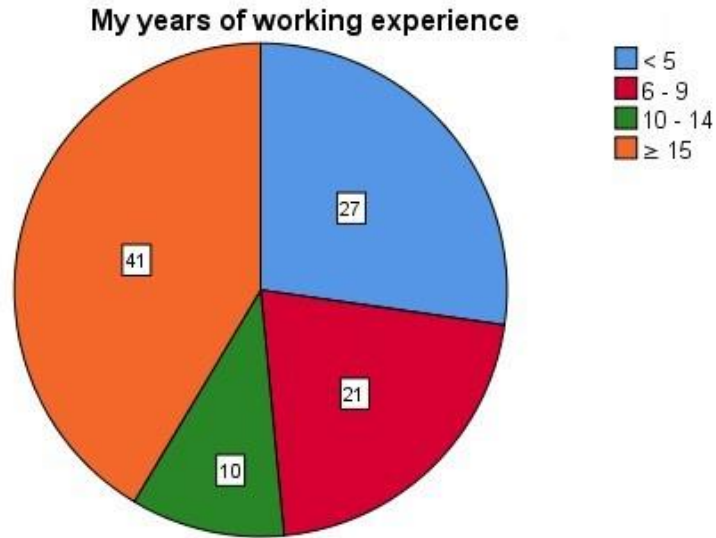


Figure 4.2.3 Respondents' years of service experience in the organisation

Figure 4.2.4 below, displays the job grades of the respondents. Five respondents chose not to provide their job grade. The job grades for management roles began from job grade 13. Job grades 11 and 12 are mostly consultant roles and relationship management roles. Job grades 10 and below are for administrative roles. Of the respondents, 47.5% had job grades below 10 and 23.2% of the respondents had job grades of 11 and 12. Of the responses, 24.3% were from management grades 13 and 14.

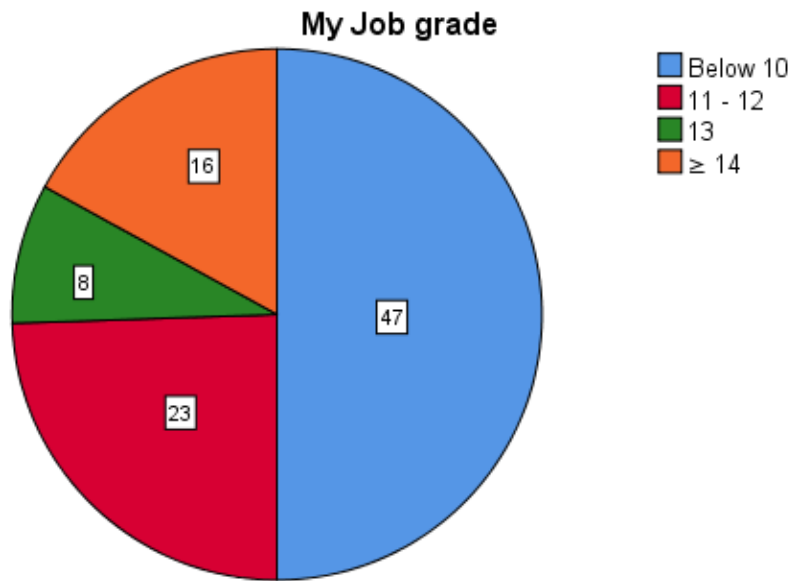


Figure 4.2.4 The job grades of the respondents

**4.3 Research Objective 1** - to define the nexus between transformational leadership and spirituality:

Research objective one was evaluated against the responses to the open-ended question (number 27) in the questionnaire. When evaluating the responses, content analysis was used, and the responses were placed in various categories, as illustrated in Table 4.3 below.

**Table 4.2 Content analysis for RO 1**

Themes	Responses		
<b>Balance/ Motivation</b>	11. "Leaders are more inclined to stressful as well as overload. Spirituality offers balance."	31. "I have had experience with leaders who are spiritual and have imparted their words of comfort and motivation in the workplace and	104. "With positive thinking the morale of the team is uplifted."

		<p>this definitely inspires and recharges people in the workplace that sometimes feel drained from life's challenges. This is a great re energiser in the workplace."</p>	
<p><b>Empathy/ Respect</b></p>	<p>33. "I think spirituality plays a big role when it comes to compassion, and leading people with emotion rather than seeing people as pay codes."</p>	<p>95. "More empathy, virtue and diligence will be manifest. A focus on a higher purpose will be the leverage for people feeling depressed or helpless. Deep, inner goodness will break through the superfluous presentations of self-attainment to help other reach their potential, even if it costs us to do that. Walls of business hierarchy will collapse like the "Berlin" wall and true humanity spawned at Eden will emerge"</p>	<p>39. "It allows them room to empathise and understand what people are going through on a different level."</p>
<p><b>Ethics</b></p>	<p>13. "It keeps them ethical and balanced."</p>	<p>14. "I feel that is better to have leaders in the workplace that are in tune with their spirituality."</p>	<p>93. "I believe if leaders in the workplace are spiritually centred it makes them more ethical and operate with integrity. Spirituality also helps them make</p>



			decisions that benefit the people as well as the organisation”
<b>Transformational Leadership</b>	3. “I believe that people that embrace a spiritual way of life would be more calm in the workplace and will be able to contribute more especially in a leadership role. Authentic and transformational leadership will be more dominant.”	68. “My view is that our leaders will thrive in a spiritual workplace because they will hold themselves to a higher standard in managing people and tasks; they will develop into their best selves in a spiritual environment.”	100. “Spiritually aware leaders make better managers etc. Because they are sensitive to what’s happening with their staff.”
<b>Positive Impact</b>	30. “Could be a good impact that would be filtered through to the rest of the team.”	58. “Positive impact and very important.”	64. “I am sure that spirituality has made a positive influence on leaders in the workplace.”
<b>No impact</b>	25. “Spirituality should not define leaders, it is his/her ability to lead that should matter.”	84. “Our leaders unfortunately don’t act in a manner that convinces me that their spiritual life is important. They say it is but do things differently e.g. have affairs, date staff even if they are married, promote cronies, lie to name a few.”	88. “It’s a personal choice and needs to remain at home.”

<b>Neutral</b>	37. "I have no thoughts on this."	69. "Do not have a view on the impact of spirituality on leaders in the workplace."	77. "Spiritually for me is too broad of a term to be generalised."
<b>No response</b>			

It is noted that there were no responses from 18.1% of participants and 15.1% respondents had a neutral view on this question. Of the respondents, 10.1% saw no impact of spirituality on leadership and 15.1% of the respondents saw a positive effect of spirituality on leadership. The direct impact of spirituality on transformational leadership was evidenced by responses from 16.1% of the population. Three themes, which are elements associated with transformational leadership, were also identified, including 'balance' and 'motivation', 'empathy' and 'respect', as well as 'ethics'. In response to balance and motivation, 8% of the responses were received; 7% of the responses related to empathy and respect; and 10.1% of the responses were received with regards to ethics.

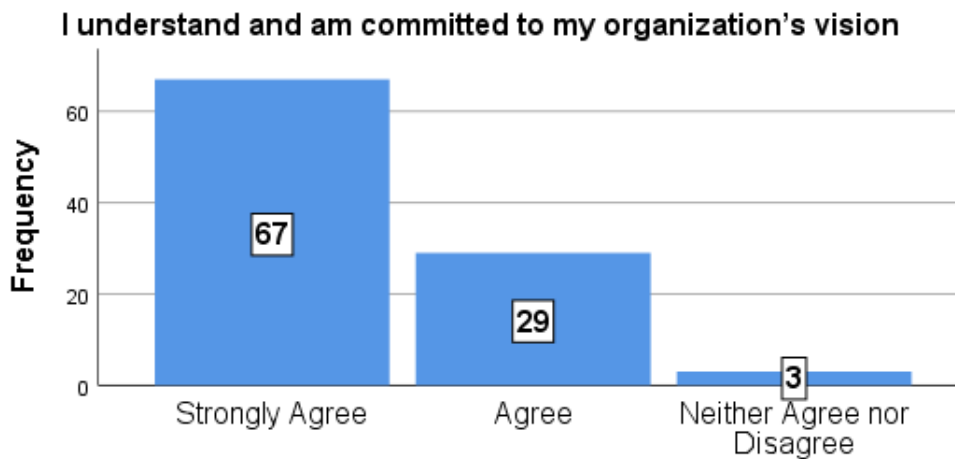
#### 4.4 Research Objective 2 - to establish how individuals perceive spirituality in the workplace.

Under this objective, "vision, hope/faith, inner life, and altruistic love from the Spiritual Leadership Model" were used to establish how individuals perceive spirituality in the workplace. Two open-ended questions prompted a more in-depth response for this objective.

**Table 4.4.1 Results to the statements on the value of ‘vision’**

		<b>Statistics</b>			
		<b>I understand and am committed to my organization’s vision</b>	<b>My organization has a vision statement that brings out the best in me</b>	<b>My organization’s vision inspires my best performance</b>	<b>My organization’s vision is clear and compelling to me</b>
<b>N</b>	<b>Valid</b>	99	99	99	99
	<b>Missing</b>	0	0	0	0
<b>Mean</b>		1.3535	1.6061	1.6869	1.5758
<b>Median</b>		1.0000	2.0000	2.0000	2.0000
<b>Mode</b>		1.00	1.00	2.00	1.00
<b>Std. Deviation</b>		.54047	.66728	.69468	.64033

In Table 4.41 above, four statements were used to establish whether employees were aware of the organisation’s vision. With reference to Table 4.4.1 above, it is noted that the means and medians were below the average of 2.5 and closer to 1. The modes for these statements were either 1 or 2, which indicates the most common responses. This, in turn, could mean that leadership in this organisation had communicated and entrenched the vision of the organisation well amongst its employees.



**Figure 4.4.1 Responses to statement 1 on the value of ‘vision’**

In Figure 4.4.1 above, a total of 67.67% strongly agreed; 29.29% agreed; and 3.03% neither agreed nor disagreed with the statement.

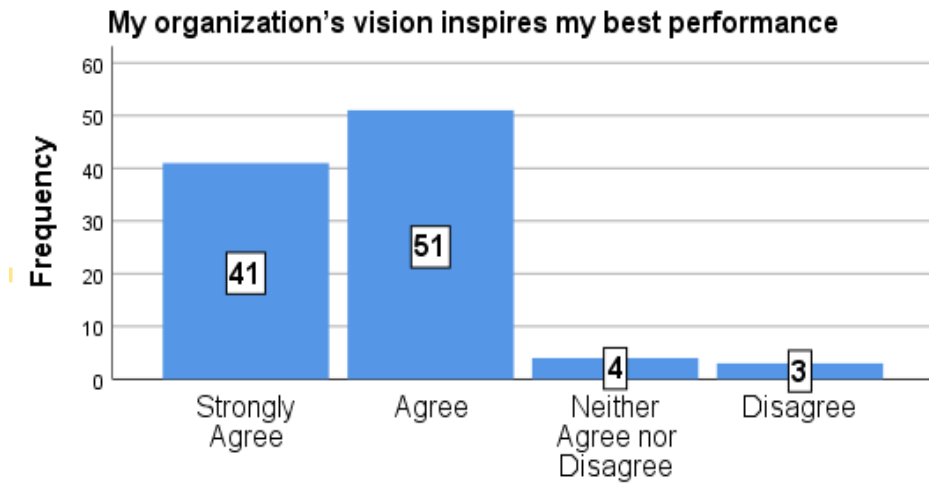


Figure 4.4.2 Responses to statement 2 on the value of 'vision'

In Figure 4.4.2 above, a total of 41.41% strongly agreed; 51.51% agreed; 4.04% neither agreed nor disagreed and 3.3% disagreed with the statement.

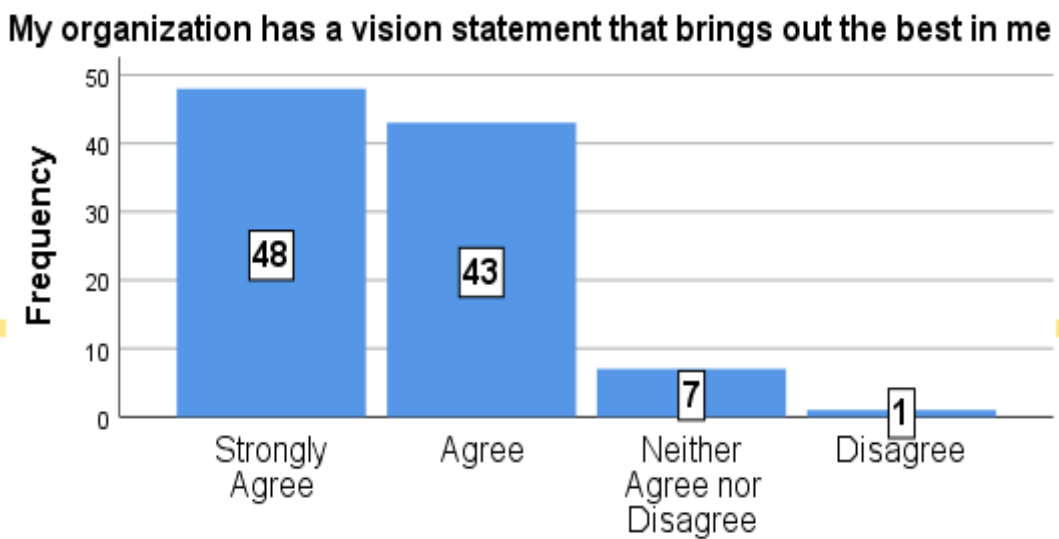


Figure 4.4.3 Responses to statement 3 on the value of 'vision'

In Figure 4.4.3 above, a total of 48.48% strongly agreed; 43.43% agreed; 7.07% neither agreed nor disagreed and 1.01% disagreed with the statement.

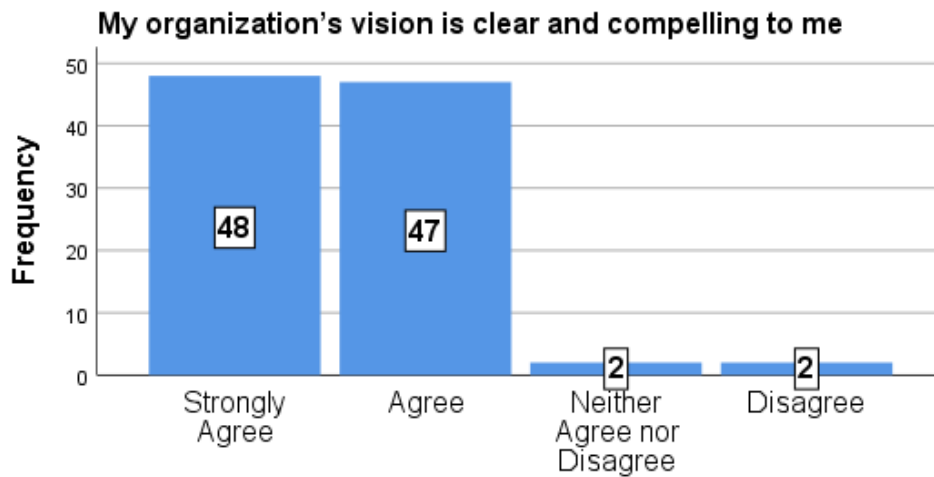


Figure 4.4.4 Responses to statement 4 on the value of 'vision'

In Figure 4.4.4 above, a total of 48.48% strongly agreed; 47.47% agreed; 2.02% neither agreed nor disagreed and 2.02% disagreed with the statement.

Table 4.4.2 Results to the statements on the value of 'hope/faith'

		Statistics			
		I have faith in my organization and I am willing to "do whatever it takes" to ensure that it accomplishes its mission	I demonstrate my faith in my organization and its mission by doing everything I can to help us succeed	I persevere and exert extra effort to help my organization succeed because I have faith in what it stands for	I set challenging goals for my work because I have faith in my organization and want us to succeed
N	Valid	99	99	99	99
	Missing	0	0	0	0
Mean		1.7273	1.4545	1.4747	1.5960
Median		2.0000	1.0000	1.0000	2.0000
Mode		2.00	1.00	1.00	1.00
Std. Deviation		.73980	.53970	.52184	.65339

In Table 4.4.4 above, the responses to four statements from the questionnaire which fall under objective two and relate to 'hope/faith' are summarised. The mean, median and mode scores are provided. The overall scores for the means and medians were lower than 2.5 and closer to 1. The same applies to the modes, which indicate the most common response on the Likert scale.



Figure 4.4.5 Responses to statement 1 on the value of hope/faith

In Figure 4.4.5 above, a total of 40.40% strongly agreed; 50.50% agreed; 5.05% neither agreed nor disagreed and 4.04% disagreed with the statement.

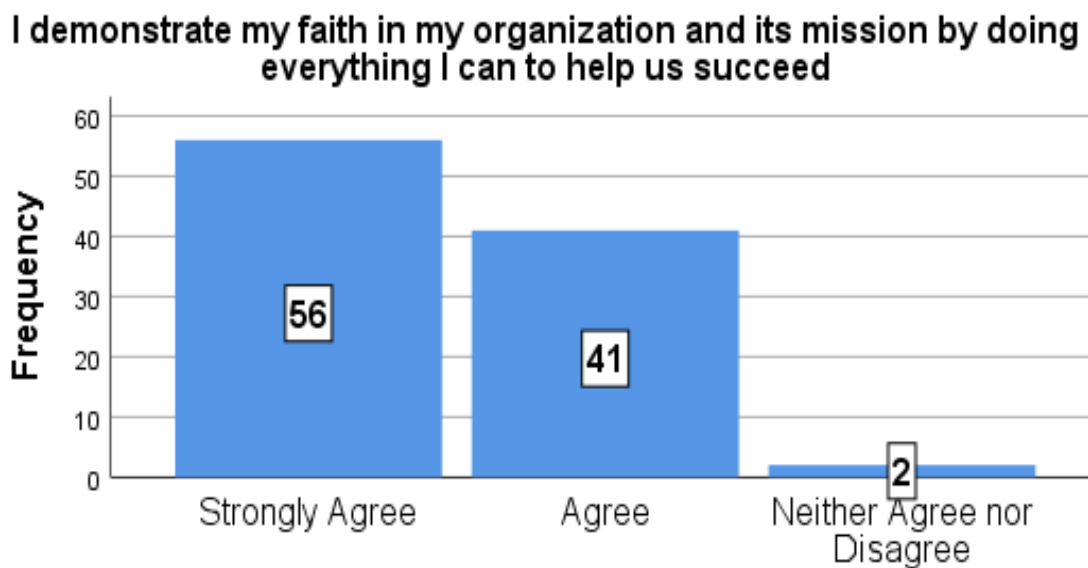


Figure 4.4.6 Responses to statement 2 on the value of hope/faith

In Figure 4.4.6 above, a total of 56.56% strongly agreed; 41.41% agreed; and 2.02% neither agreed nor disagreed with the statement.

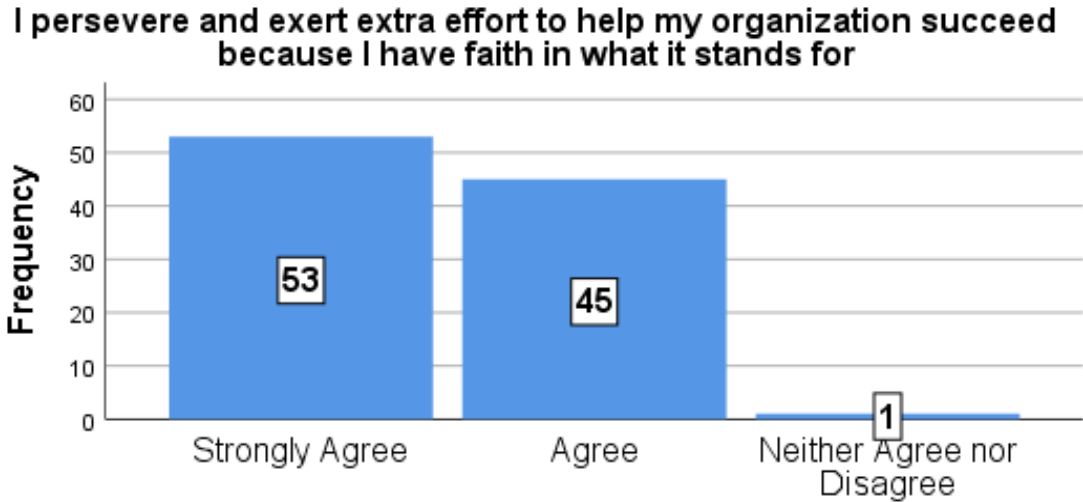


Figure 4.4.7 Responses to statement 3 on the value of hope/faith

In Figure 4.4.7 above, a total of 53.53% strongly agreed; 45.45% agreed; and 1.01% neither agreed nor disagreed with the statement.

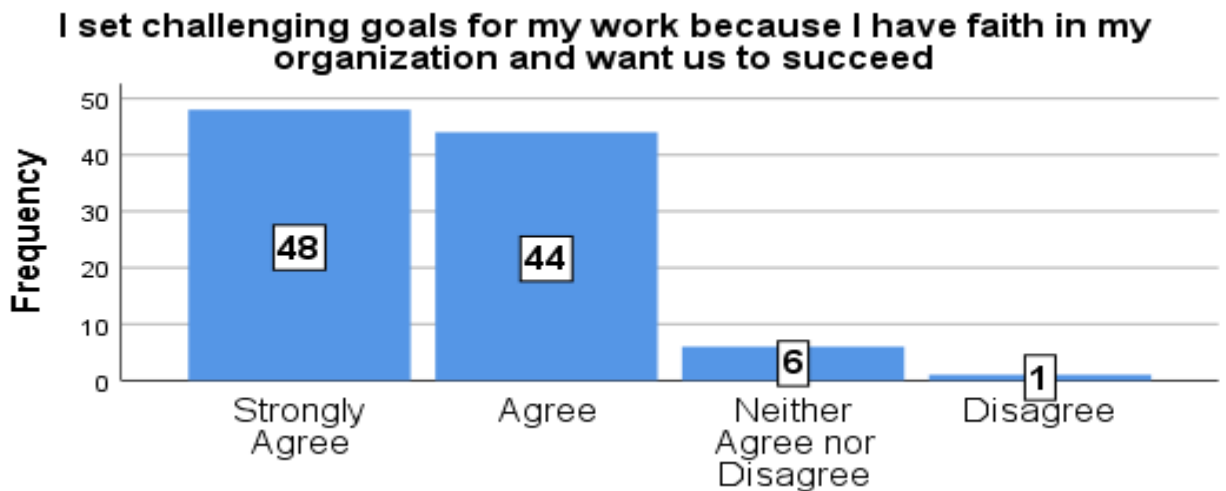


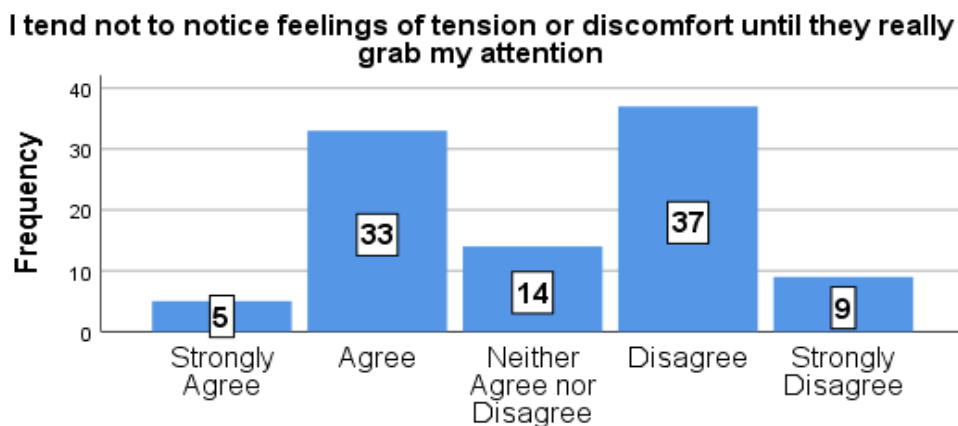
Figure 4.4.8 Responses to statement 4 on the value of hope/faith

In Figure 4.4.8 above, a total of 48.48% strongly agreed; 44.44% agreed; 6.06% neither agreed nor disagreed, and 1.02% respondents disagree with the statement.

**Table 4.4.3 Results to the statements on the value of ‘Inner Life’**

		Statistics						
		I tend not to notice feelings of tension or discomfort until they really grab my attention	I do jobs or tasks automatically, without being aware of what I'm doing	I find myself listening to someone with one ear, while thinking about or doing something else at the same time	I find it difficult to stay focused on what's happening in the present	I could be experiencing some emotion and not be conscious of it until sometime later	I find myself doing things without paying attention	I forget a person's name almost as soon as I've been told it for the first time
N	Valid	98	99	99	99	99	98	99
	Missing	1	0	0	0	0	1	0
Mean		3.1224	3.1616	3.3838	3.9394	3.5253	3.9796	3.5859
Median		3.0000	3.0000	4.0000	4.0000	4.0000	4.0000	4.0000
Mode		4.00	4.00	4.00	4.00	4.00	4.00	4.00
Std. Deviation		1.13306	1.14915	1.09458	.89006	1.04338	.75954	1.00010

In measuring the element of ‘inner life’, seven statements were used, which were phrased in the negative, as shown in Table 4.43 above. This helped establish whether individuals within the organisation could be following an inner life practice or were in tune with their inner lives. Since these statements were phrased in the negative, responses closer to 5 meant that respondents were in tune with their inner lives. Those responses which are closer to 1 meant that the respondents were not in tune with their inner life.



**Figure 4.4.9 Responses to statement 1 on the value of inner life**



In Figure 4.4.9 above, the findings indicate that 9.09% strongly disagreed; 37.37% disagreed; 14.14% neither agreed nor disagreed; 34.35% agreed and 5.05% strongly agreed with the statement.

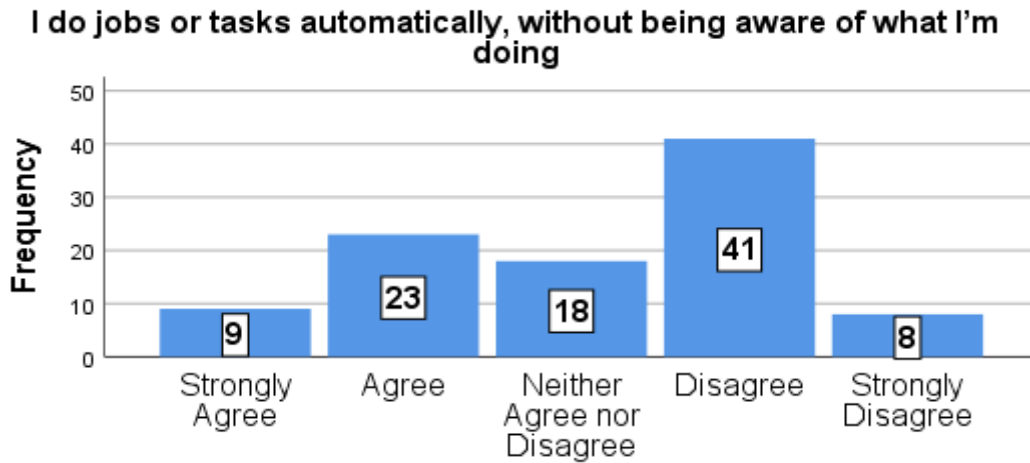


Figure 4.4.10 Responses to statement 2 on the value of inner life

In Figure 4.4.10 above, the findings indicate that 8.08% strongly disagreed; 41.42% disagreed; 18.18% neither agreed nor disagreed; 23.23% agreed and 9.09% strongly agreed with the statement.

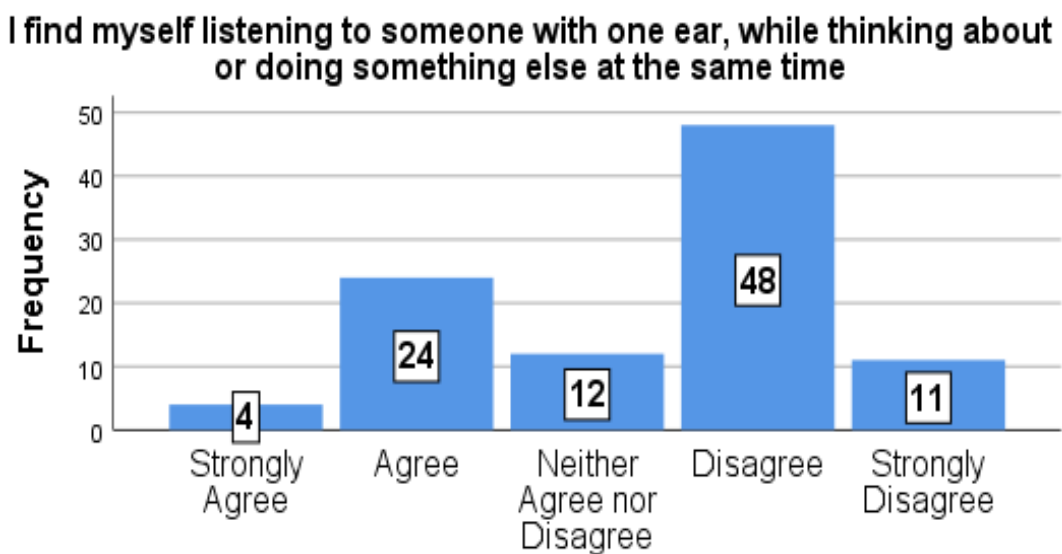


Figure 4.4.11 Responses to statement 3 on the value of inner life

In Figure 4.4.11 above, the findings indicate that 11.11% strongly disagreed; 48.48% disagreed; 12.12% neither agreed nor disagreed; 24.24% agreed and 4.04% strongly agreed with the statement.

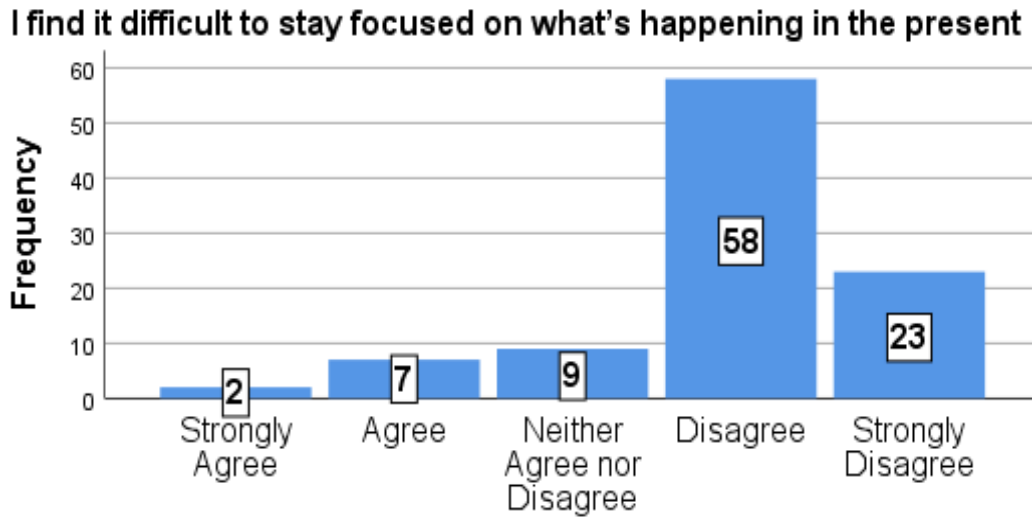


Figure 4.4.12 Responses to statement 4 on the value of inner life

In Figure 4.4.12 above, the findings indicate that 23.23% strongly disagreed; 58.59% disagreed; 9.09% neither agreed nor disagreed; 7.07% agreed and 2.02% strongly agreed with the statement.

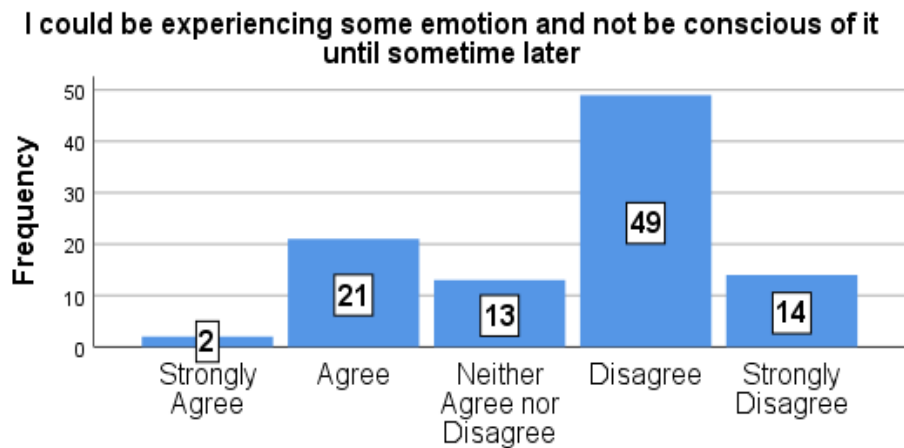


Figure 4.4.13 Responses to statement 5 on the value of inner life

In Figure 4.4.13 above, the findings indicate that 14.14% strongly disagreed; 49.50% disagreed; 13.13% neither agreed nor disagreed; 21.21% agreed and 2.02% strongly agreed with the statement.

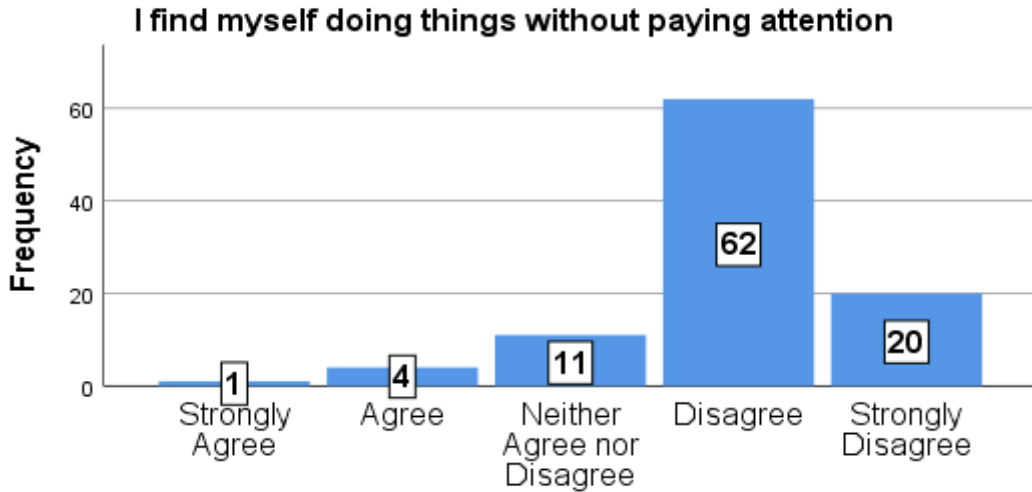


Figure 4.4.14 Responses to statement 6 on the value of inner life

In Figure 4.4.14 above, the findings indicate that 20.20% strongly disagreed; 62.62% disagreed; 11.11% neither agreed nor disagreed; 5.06% agreed and 1.01% strongly agreed with the statement.

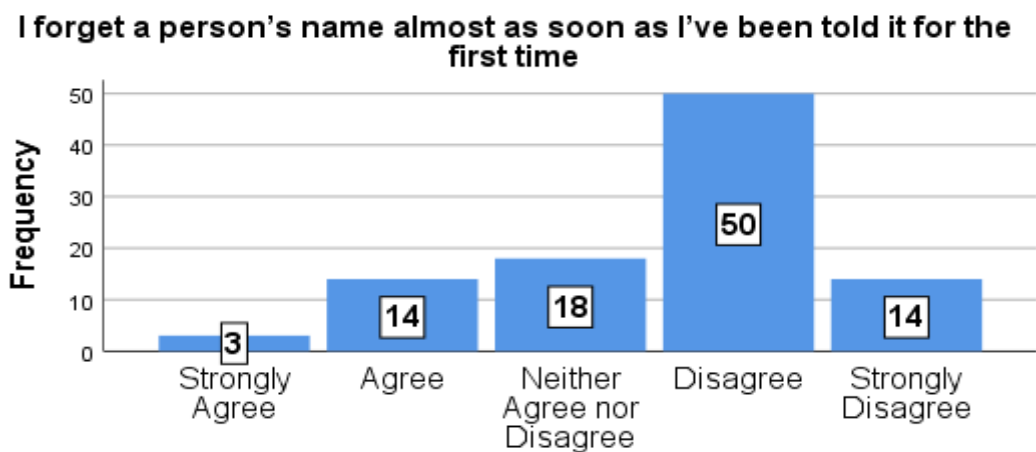


Figure 4.4.15 Responses to statement 7 on the value of inner life

In Figure 4.4.15 above, the findings indicate that 14.14% strongly disagreed; 50.50% disagreed; 18.18% neither agreed nor disagreed; 14.14% agreed and 3.03% strongly agreed with the statement.

**Table 4.4.4 Results to the statement on the value of ‘altruistic love’**

Statistics						
		The leaders in my organization “walk the walk” as well as “talk the talk”	The leaders in my organization are honest and without false pride	My organization is trustworthy and loyal to its employees	The leaders in my organization have the courage to stand up for their people	My organization is kind and considerate toward its workers, and when they are suffering, want to do something about it
N	Valid	99	99	98	99	99
	Missing	0	0	1	0	0
Mean		2.2020	2.2929	1.9796	2.1616	1.9293
Median		2.0000	2.0000	2.0000	2.0000	2.0000
Mode		2.00	2.00	2.00	2.00	2.00
Std. Deviation		.98954	.98201	.88492	.95519	.86014

As indicated in Table 4.4.4 above, five statements were used to measure the element of altruistic love. Again, the five-point Likert scale was used to produce a rating. It is noted that the means, medians and modes are 2 or closer to 2.



**Figure 4.4.16 Responses to statement 1 on the value of ‘altruistic love’**

In Figure 4.4.16 above, the findings indicate that 22.22% strongly agreed; 50.51% agreed; 15.15% neither agreed nor disagreed; 9.09% disagreed and 3.03% strongly disagreed with the statement.

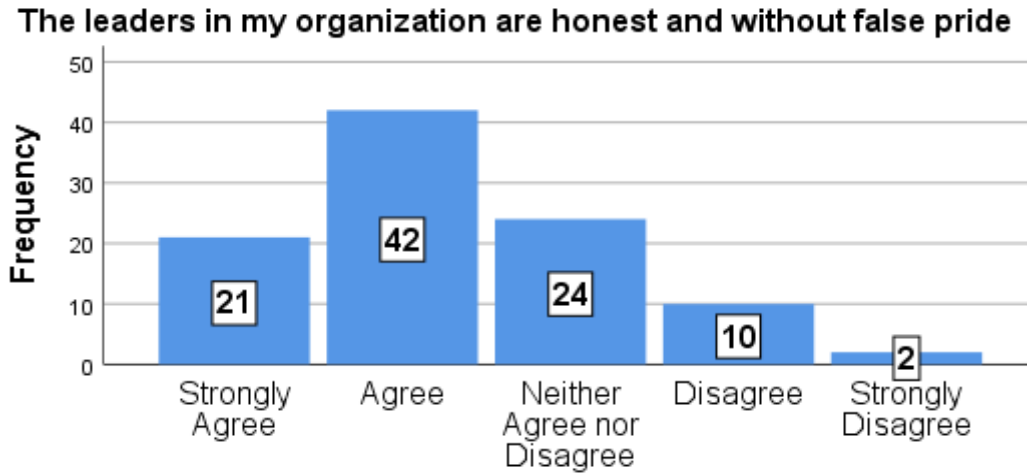


Figure 4.4.17 Responses to statement 2 on the value of 'altruistic love'

In Figure 4.4.17 above, the findings indicate that 21.21% strongly agreed; 42.42% agreed; 24.24% neither agreed nor disagreed; 10.10% disagreed and 2.02% strongly disagreed with the statement.

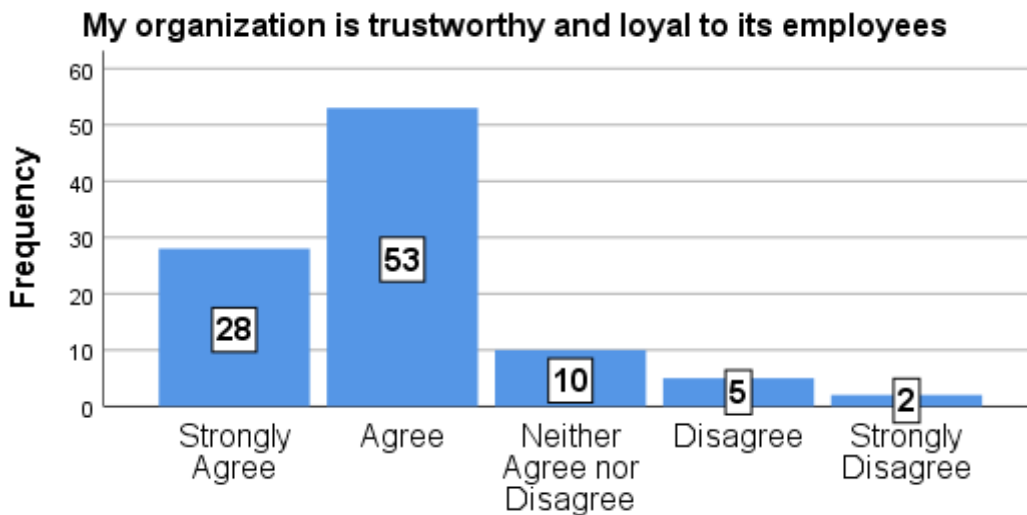


Figure 4.4.18 Responses to statement 3 on the value of 'altruistic love'

In Figure 4.4.18 above, the findings indicate that 28.28% strongly agreed; 53.53% agreed; 10.10% neither agreed nor disagreed; 5.05% disagreed and 2.02% strongly disagreed with the statement.

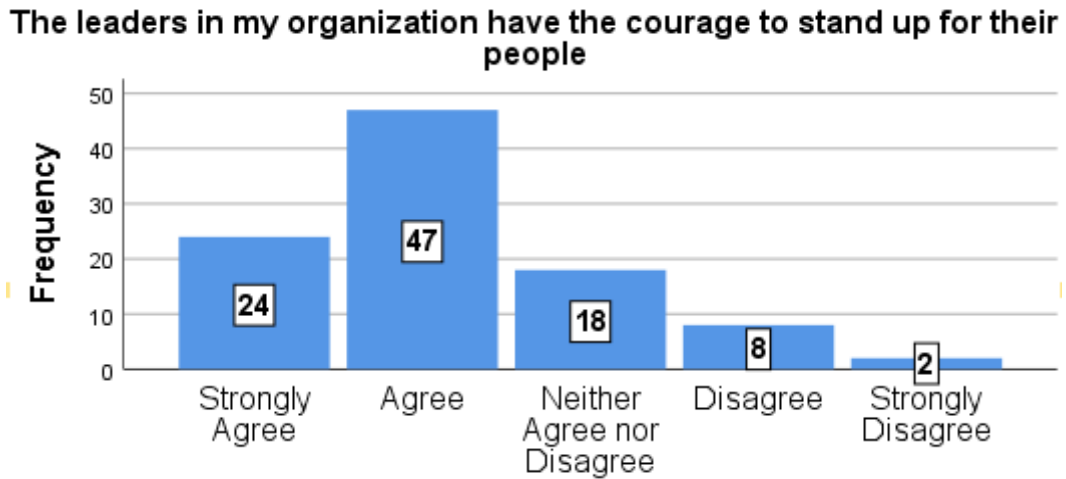


Figure 4.4.19 Responses to statement 4 on the value of 'altruistic love'

In Figure 4.4.19 above, the findings indicate that 24.24% strongly agreed; 47.47% agreed; 18.18% neither agreed nor disagreed; 8.08% disagreed and 2.02% strongly disagreed with the statement.

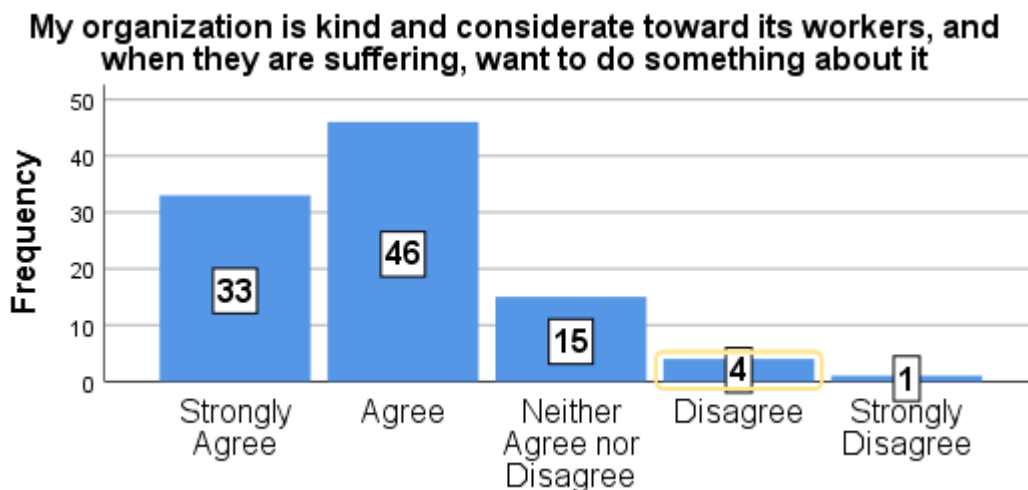


Figure 4.4.20 Responses to statement 5 on the value of 'altruistic love'

In Figure 4.4.20 above, the findings indicate that 33.33% strongly agreed; 46.46% agreed; 15.15% neither agreed nor disagreed; 4.04% disagreed and 1.01% strongly disagreed with the statement.

#### 4.4.1 Presentation of the findings related to the open-ended questions

There were two open-ended questions under objective two to give a better understanding of how employees perceive spirituality in the workplace. These questions were analysed, as discussed below.

Question 25 - Do you feel that spirituality exists in your organisation? What are your views?

From the responses received to this open-ended question, four themes were identified as common themes in the content analysis, shown in Table 4.4.6 below. 'Inculcated in the organisation' refers to spirituality being part of the culture of the organisation. 'Positive response' refers to the respondents perceiving that spirituality is being part of the organisation, but with no specific reference to which element in the organisation. "To a certain extent" reflects that there were signs of spirituality being in the organisation. However, this was either on a limited basis or perhaps not clearly visible. 'Does not exist' refers to spirituality not being part of the organisation. The rest of the respondents did not provide a comment on this question.

**Table 4.4.5 Content analysis for RO 2 for question 25**

Themes	Responses		
<b>Inculcated in the organisation</b>	"1. Yes, even though there is diversity and differing religions within the workspace, people	"15. Yes I feel it is evident in individuals and	"25. Yes I do I feel our organisation has a culture that

	are aware of it, they take cognisance of it and are sensitive to this although the acknowledgment of God is always shared amongst everyone.”	often pours through the organisation.”	promotes a sense of been connected to the company.”
<b>Positive response</b>	“11. Yes it does.”	“41. Yes it exists in organisation.”	“53. Yes for sure.”
<b>To a certain extent</b>	“6. It does to a certain extent but it is not a huge focus.”	“27. Our organisation focuses on a logical and corporate type of atmosphere and tries to keep spirituality as minor focus.”	“69. There is an element of spirituality but not to a noticeable extent.”
<b>Does not exist</b>	“24. Not really, in a corporate environment the focus is profit, which is material. Spirituality is developing oneself outside the material and secular world.”	45. “I think people talk the talk but don't always walk in accordance with that. Production is put above all else and in some instances this means that the clients are not treated fairly.”	“68. I do not believe that spirituality exists in my organisation. I attribute that to the fact that it's a large corporate and that there are many different beliefs so it is difficult to incorporate any particular form of spirituality without alienating other staff.”
<b>No response</b>			



The findings indicate that 27.2% of the respondents believed that spirituality was inculcated in the organisation; 15.1% of the respondents agreed that spirituality was visible in the organisation; 21.2% of the respondents advised that spirituality was part of the organisation, but on a limited basis; 22.2% of the respondents advised that spirituality was not part of, or visible, in the organisation. The last 18.1% did not provide a response to this question.

Question 26 - What are your views on spirituality positively or negatively impacting the workplace?

From the responses received to this open-ended question, four categories were identified as common themes in the content analysis, as shown in Table 4.4.7 below. 'Positive impact' refers to spirituality having a positive impact on the workplace. 'Morals and culture' refers to spirituality positively impacting the culture of the organisation as well as the morals of employees. 'No impact' refers to spirituality having no impact on the workplace. 'Neutral' refers to employees having a neutral view on spirituality impacting on the workplace. The rest of the respondents did not provide a response.

**Table 4.4.6 Content analysis for RO 2 for questions 26**

Themes	Responses		
<b>Positive impact</b>	"3. Staff that embrace spirituality will positively impact the workplace as they would be more grounded and resilient during tough times."	"11. Spirituality enhances a positive work environment."	"25. It positively effects a company, it gives one a sense of higher purpose and a sense of meaning in a job."

<b>Morals and culture</b>	"24. Spiritual people in a workplace, will certainly improve focus, honesty, loyalty and hence productivity which will enhance the bottom-line."	"57. Different cultures are respected equally."	"84. Spirituality is critical. It drives people to act morally."
<b>No impact</b>	"9. People practise spirituality differently, and in my personal opinion it would negatively impact the workplace when there are different views other than work-related matters."	"12. The change in demographic of our employees and advisors has resulted in less impact."	"65. Negatively, every individual is in a different situation, but situations are not handled according to different situations. "The rich get richer and the poor get poorer." The hard worker gets poorer, while the lazy feeds on the poor."
<b>Neutral</b>	"40. I am neutral on spirituality. I believe that everyone has a different mind-set and that is what shapes your thinking on spirituality."	"71. There is no time at workplace due time constraints. We have many service providers' conference / workshops to attend, no time for marketing or to think about spirituality."	82. It is difficult to answer as spirituality is seen in various perceptions in an environment or situation.
<b>No response</b>			

The findings in the table above indicate that 52.5% of the respondents believed that spirituality would have a positive impact on the workplace and 5% of the respondents believed that spirituality would have a positive effect on the

morals and culture of the organisation. Of the respondents, 21.2% were neutral on whether spirituality impacted on the workplace, while 5% of the respondents indicated that spirituality would not have an impact on the workplace. The remaining 21.2% of respondents did not provide a response to this question.

**4.5 Research Objective 3** - to determine how individuals perceive transformational leadership when undergoing change

‘Calling’ is the last element of the spiritual leadership model which was used to provide insight into research objective and question 3. For this purpose, responses from both managerial and non-managerial employees in the organisation were compared. Managerial jobs are indicated by job grade of 13 and above; and non-managerial roles are for job grades 12 and below.

**Table 4.5.1 Results to the statements on the value of ‘calling’ for managerial and non-managerial roles.**

Statistics						
My Job grade			The work I do makes a difference in people's lives	The work I do is meaningful to me	The work I do is very important to me	My job activities are personally meaningful to me
12 or below Non-Managerial Roles	N	Valid	70	70	70	70
		Missing	0	0	0	0
	Mean		1.4429	1.4000	1.4143	1.5429
	Median		1.0000	1.0000	1.0000	1.0000
	Mode		1.00	1.00	1.00	1.00
	Std. Deviation		.52848	.59952	.55149	.67428
13 or above Managerial roles	N	Valid	24	24	24	24
		Missing	0	0	0	0
	Mean		1.2083	1.2083	1.3333	1.5000
	Median		1.0000	1.0000	1.0000	1.0000
	Mode		1.00	1.00	1.00	1.00
	Std. Deviation		.41485	.41485	.48154	.58977

From the findings shown in Table 4.5.1 above, it can be seen that, for job grades 12 and below, as well as for job grades 13 and above, the medians,

means and modes were closer to 1. It is also noted that five respondents did not provide their job grades.

#### 4.5.1 Presentation of the findings for non- managerial roles

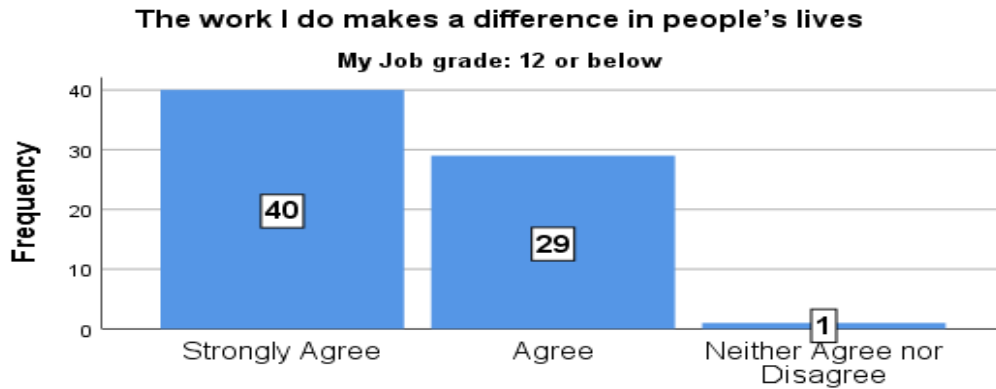


Figure 4.5.1 Responses to statement 1 on the value of 'calling' for non-managerial roles

In Figure 4.5.1 above, the findings indicate that 57.14% strongly agreed; 41.42% agreed and 1.42% neither agreed nor disagreed with the statement.

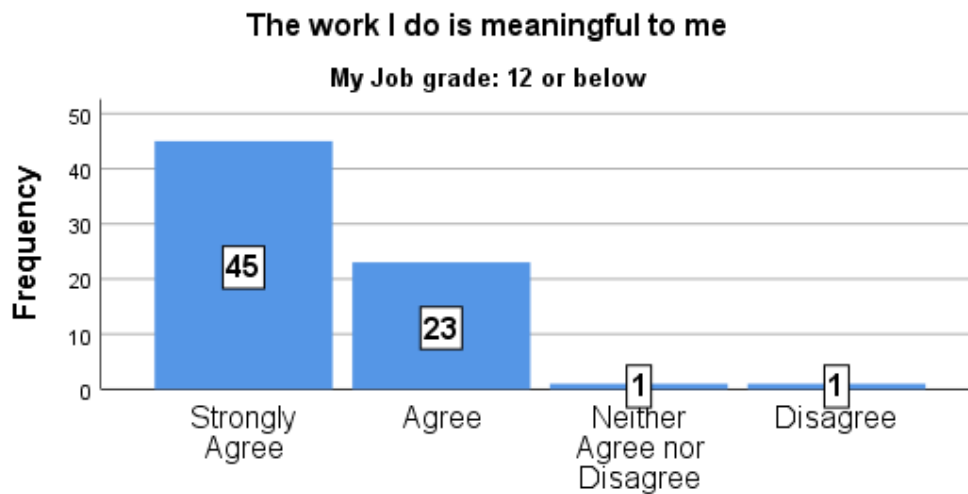


Figure 4.5.2 Responses to statement 2 on the value of 'calling' for non-managerial roles

In Figure 4.5.2 above, the findings indicate that 64.28% strongly agreed; 32.85% agreed; 1.42% neither agreed nor disagreed; and 1.42% disagreed with the statement.

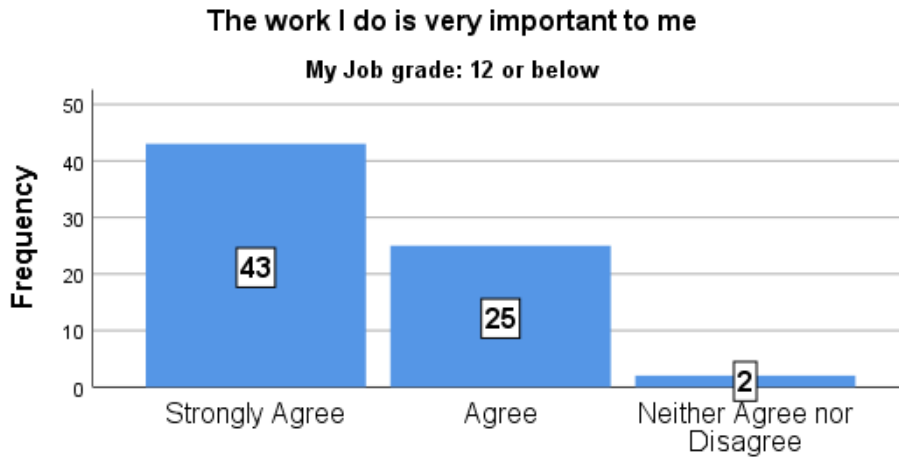


Figure 4.5.3 Responses to statement 3 on the value of 'calling' for non-managerial roles

In Figure 4.5.3 above, the findings indicate that 61.42% strongly agreed; 35.71% agreed; and 2.85% neither agreed nor disagreed with the statement.

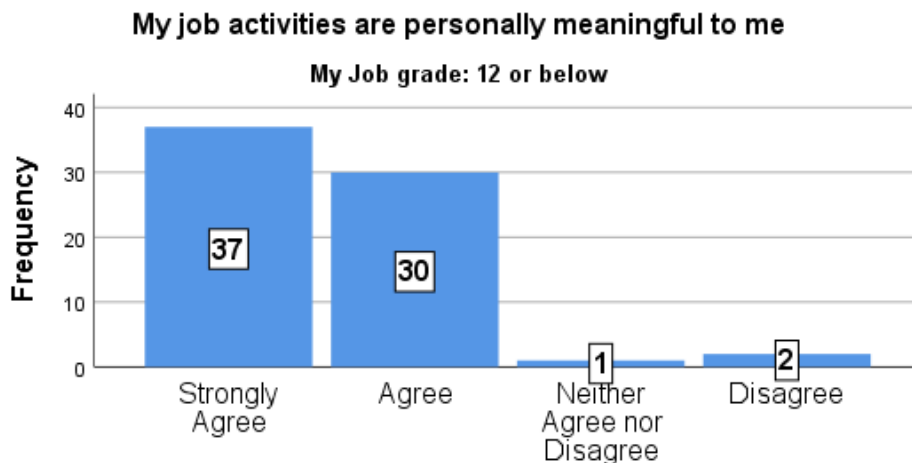


Figure 4.5.4 Responses to statement 4 on the value of 'calling' for non-managerial roles

In Figure 4.5.4 above, the findings indicate that 52.85% strongly agreed; 42.85% agreed; 1.42% neither agreed nor disagreed; and 2.85% disagreed with the statement.

#### 4.5.2 Presentation of the findings related to managerial roles

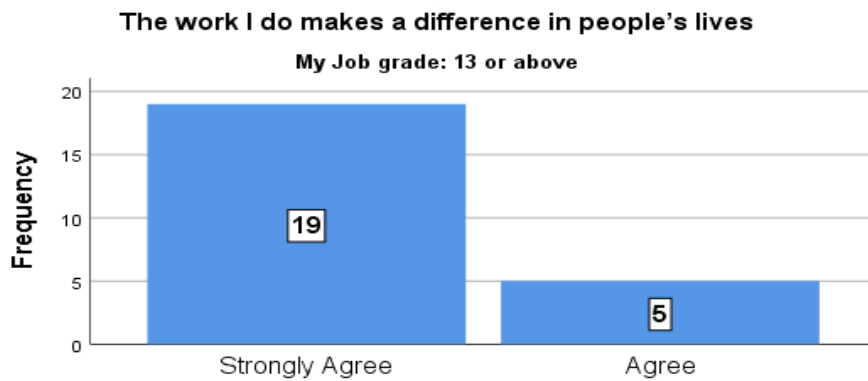


Figure 4.5.5 Responses to statement 1 on the value of 'calling' for managerial roles

In Figure 4.5.5 above, the findings indicate that 79.16% strongly agreed and 28.83% agreed with the statement.

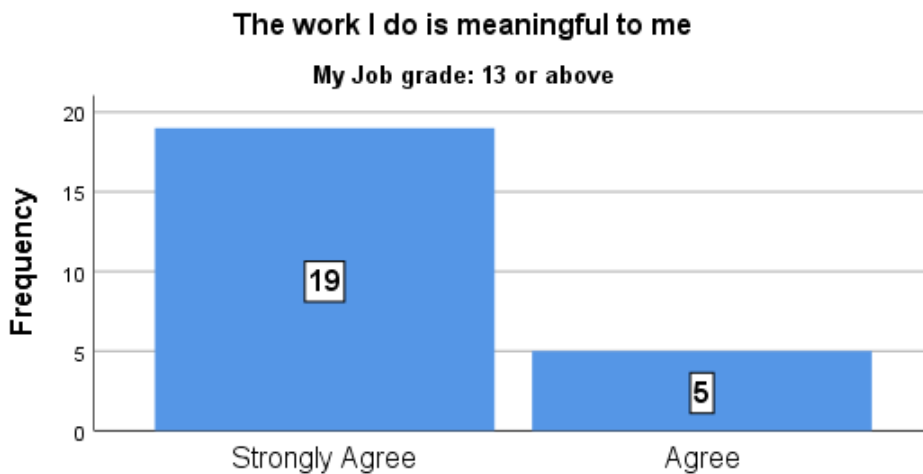


Figure 4.5.6 Responses to statement 2 on the value of 'calling' for managerial roles

In Figure 4.5.6 above, the findings indicate that 79.16% strongly agreed and 28.83% agreed with the statement.

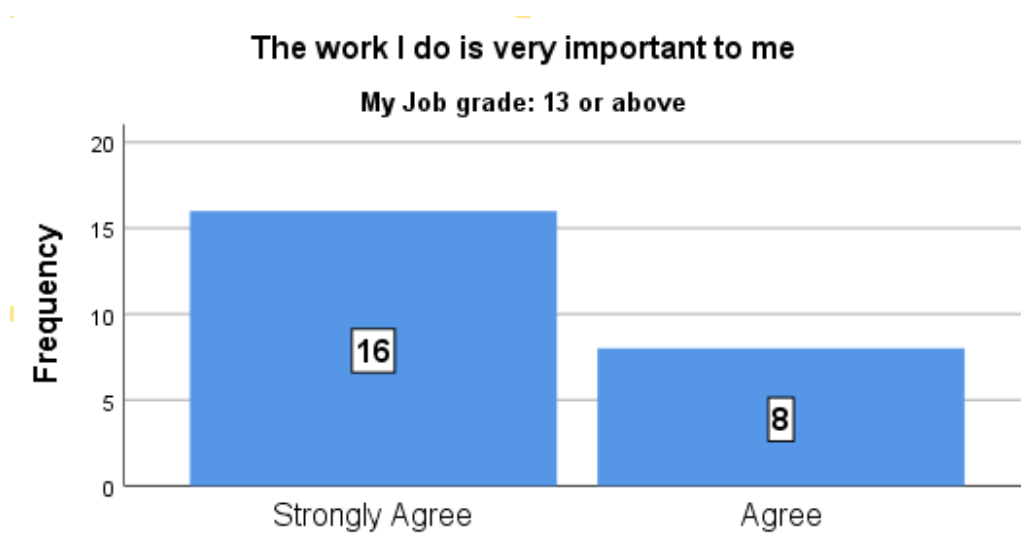


Figure 4.5.7 Responses to statement 3 on the value of 'calling' for managerial roles

In Figure 4.5.7 above, the findings indicate that 66.66% strongly agreed and 33.34% agreed with the statement.

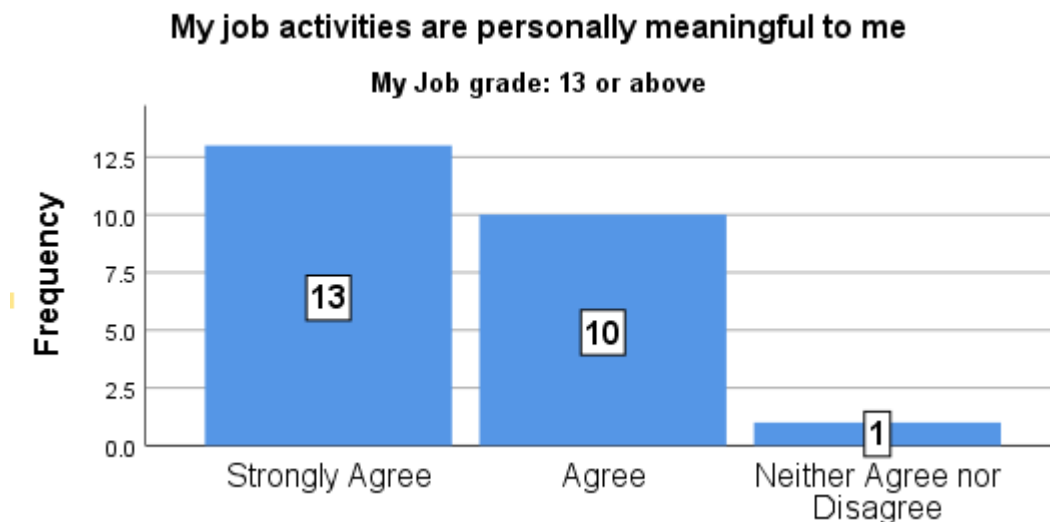


Figure 4.5.8 Responses to statement 4 on the value of 'calling' for managerial roles

In Figure 4.5.8 above, the findings indicate that 54.16% strongly agreed; 41.66% agreed and 4.16% neither agreed nor disagreed with the statement.

#### 4.6 Reliability Analysis

A reliability analysis was conducted on the 24 Likert scale statements. Using Cronbach's alpha to measure the reliability of these statements, a score of 0.8 was calculated, which indicates reliability, as shown in Table 5.1 below.

**Table 4.6.1 The results of the reliability analysis**

Reliability Statistics	
Cronbach's Alpha	N of Items
.800	24

#### 4.7 Summary

The chapter examined the data received from 99 respondents. The analysis was conducted using SPSS version 16. Twenty-four Likert scale statements were used, which were shown to be reliable, with a Cronbach's alpha value of 0.8. There were three open-ended questions which were analysed using content analysis. The analysis of the data will now be discussed in further detail in Chapter 5 for this research study.



# CHAPTER 5

## DISCUSSION

### 5.1 Introduction

This chapter explains the results from Chapter 4 in relation to each research objective and question. These results are cross-referenced with other papers to establish whether the findings are supported by other researchers and studies in this field of study. This, in turn, leads to the conclusions and recommendations of this research study.

### 5.2 Research question and objective 1

Research question and objective one focus on defining the nexus between transformational leadership and spirituality. In the analysis of the open-ended question, 27, 56.3% of the responses showed a positive impact of spirituality on transformational leadership, or elements of transformational leadership demonstrated by leaders in the insurance organisation. This indicates that leaders in the insurance organisation are positively impacted by spirituality to become transformational leaders; or show transformational leadership traits.

This result is supported in the literature. Miller and Ewest (2013) explain that leaders generally can develop spiritually and initiate transformation. This is also supported by Astin (2004), who explains that when it comes to transformative leadership which involves changing aspects of an organisation, such change requires a personal transformation. This change starts from within an individual and can be aided by spirituality. This result also aligns with the view of Tan *et al.* (2013), who explain that a spiritual environment in the workplace will aid in developing transformational leaders.

### **5.3 Research objective and question 2**

Research question and objective two look at how individuals perceive spirituality in the workplace. An adapted version of the Spiritual Leadership Model was used, as well as two open-ended questions, to provide insight into how individuals in the insurance organisation perceive spirituality in the workplace. In terms of the Spiritual Leadership Model, values of “vision”, “hope/faith”, “inner life” and “altruistic love” were assessed (Fry *et al.*, 2017).

#### **Vision**

The results for vision show that there is significant agreement that leadership in this organisation has communicated and entrenched the vision of the organisation well amongst its employees. This is indicated since 97% of the respondents understand, and are committed to, the organisation’s vision. A total of 92.5% of the respondents indicated that the organisation’s vision supports their best performance. The results also show that 92% of the respondents indicated that their organisation has a vision statement which brings out the best in them. Finally, 95.4% of the respondents related positively to the organisation’s vision. These results are similar to the views of Lawson (2001) and Liphadzi (2017), in terms of leadership creating a vision.

#### **Hope/faith**

The results for the element of hope/faith indicate that there is significant agreement that people have hope/faith in the organisation. The results show that 91% of the respondents “have faith in their organisation and are willing to ‘do whatever it takes’ to ensure that the organisation accomplishes its mission”. A total of 97.5% of the respondents indicated that they “demonstrate their faith in their organisation and its mission by doing everything they can to help them succeed”. In total, 98.4% of the respondents indicated that “they persevere and exert effort to help their organisation succeed because they

have faith for what the organisation stands for”. Finally, 93% of the respondents indicated that they “set challenging goals for their work because they have faith in their organisation and want to the organisation to succeed” (Fry *et al.*, 2017, p. 46). These results are congruent with Fry *et al.*'s Spiritual Leadership Model (2017).

### **Inner life**

The results for inner life suggest that the majority of the employees within the organisation are following an inner life practice or are in tune with their inner lives. The ratings provided in Table 4.4.3 for the means and medians are above the mid-point of 2.5 and closer to 5. The modes for all responses is 4, which means that respondents disagreed with the comments indicating that they might be in tune with their inner lives. These comments are noted below:

- Q1 – “I tend not to notice feelings of tension or discomfort until they really grab my attention”.
- Q6 – “I do jobs or tasks automatically, without being aware of what I’m doing”.
- Q11 – “I find myself listening to someone with one ear, while thinking about or doing something else at the same time”.
- Q16 - “I find it difficult to stay focused on what’s happening in the present”.
- Q18 - “I could be experiencing some emotion and not be conscious of it until sometime later”.
- Q19 - “I find myself doing things without paying attention”.
- Q20 - “I forget a person’s name almost as soon as I’ve been told it for the first time”.

These results are compatible with the views of Miller and Ewest (2013) and the Fry’s Spiritual Leadership Model (2017).

## **Altruistic love**

The results indicate that there is “a sense of wholeness, harmony and well-being produced through care, concern, and appreciation of both self and others” in the organisation (Fry *et al.*, 2017, p. 24). This is supported by 72.9% of respondents who indicated that the leaders in their organisation “walk the walk” as well as “talk the talk”. A total of 63.3% of the respondents indicated that their leaders in their organisation are honest and without false pride. In total, 81.8% of the respondents indicated that their organisation “is trustworthy and loyal to its employees” and 71.7% of the respondents indicated that “the leaders in their organisation have the courage to stand up for their people”. Finally a total of 79.8% of the respondents indicated that their organisation “is kind and considerate toward its workers and when they are suffering, want to do something about it” (Fry *et al.*, 2017, p. 46). These outcomes are aligned with Fry *et al.*'s Spiritual Leadership Model (2017) on altruistic love.

In responding to the open-ended questions, in total 65.5% of the respondents agreed that spirituality is part of the organisation or to some extent. This result is in line with the views of Schutte (2016) and Twigg (2004) on the existence of workplace spirituality. A total of 57.5% of the responses indicated a positive impact of spirituality in the workplace, as well as on culture and morals. These results are consistent with the views of Abdullah *et al.* (2009), Twigg (2004) and Weinberg and Locander (2014), who explain the positive impact of spirituality in the workplace.

The responses to the values of the Spiritual Leadership Model, as discussed above, show a positive outcome in terms of Fry's Spiritual Leadership Model (2017). Considering the positive response to “vision, hope/faith, inner life and altruistic love”, as well as the favourable responses to the open-ended questions, it is suggested that employees in the workplace positively relate to spirituality, or come with a spiritual background to the workplace. This, in turn, suggests that employees support the concept of workplace spirituality and have a high regard for workplace spirituality. This finding is similar to the

findings of Ayranci and Semercioz (2011) and Miller and Ewest (2013), who found a positive relationship with spirituality in the workplace. Weinberg and Locander (2014) also discussed the benefits of workplace spirituality in obtaining better results for the organisation.

#### **5.4 Research objective and question 3**

'Calling' from the Spiritual Leadership Model was used to assess research objective and question three. Managerial and non-managerial roles were compared in their responses to establish whether there was a common purpose or understanding between employees and leadership in the organisation. The results showed that 98.5% of employees in non-managerial roles, and all respondents in managerial roles, indicated that "the work they do makes a difference in people's lives" (Fry *et al.*, 2017). Of employees in non-managerial roles, 97.1% indicated that the work they do is meaningful to them. All the respondents in managerial roles agreed with this. A total of 98.5% for non-managerial roles, and 100% for managerial roles, indicated that the work they do is very important to them. In total, 95.7% of respondents in non-managerial roles, and 95.8% in management roles, indicated that their job activities were personally meaningful to them. These results are the same as those in the Spiritual Leadership Model of Fry *et al.* (2017).

The results confirm that both managers and employees share a common purpose and goal when doing their jobs. It can, therefore, be suggested that issues of command and reprimanding should not be part of the working relationship between managers and employees. All roles are aligned, so even in times of change, few issues should arise in the workplace. This is indicative of a transformational style by leaders in the workplace, which is confirmed by the common understanding that each employee has in the sense of a calling and working towards a common goal. As such, transformational leadership will positively impact on change in the workplace. This finding is in agreement with

the views of Esfahani and MotamenFar (2015) and Yue *et al.* (2019), who support the positive impact of transformational leadership on change management.

## **5.5 Summary**

The results of the analysis across all the research objectives and questions show positive outcomes in the findings. They correlate with the findings of other researchers. Based on these outcomes, the concluding remarks for the research study will be discussed in the next chapter.

## **CHAPTER 6**

### **CONCLUSION AND RECOMMENDATIONS**

#### **6.1 Introduction**

The aim of this research study attempted to measure the level of spirituality in the insurance organisation in view of establishing the impact of spirituality on transformational leadership in the insurance organisation undergoing change. In doing so this research study Investigates whether there is a need for transformational leadership when change is occurring; and in the process it sheds light on how transformational leadership can be encouraged or developed via spirituality. This chapter will draw on the findings in Chapter Five and provide concluding remarks in terms of whether the research objectives were achieved and the questions were answered. Thereafter, recommendations will be made to the organisation and for this research study, based on the findings of the research. This chapter will also discuss the limitations of the research study which can be considered by future researchers who decided to embark on research in the area of spirituality and transformational leadership.

#### **6.2 Research question and objective 1**

Research question one looked at establishing the nexus between transformational leadership and spirituality. This question was positively answered with a majority response showing a positive impact of spirituality on transformational leadership, or elements of transformational leadership demonstrated by leaders in the insurance organisation. The theoretical framework used in Chapter Two, in conjunction with the survey instrument, clearly shows that the objective was achieved.

### **6.3 Research question and objective 2**

Research question two looked at how individuals perceive spirituality in the workplace to come to an understanding of the employees' views of spirituality. Using part of the Spiritual Leadership Model by Fry (2017), specifically the values of "vision", "hope/faith", "inner life" and "altruistic love", this question was positively answered. Using the theoretical framework in Chapter Two and the survey instrument discussed in Chapter Five, it can be concluded that the objective was achieved.

### **6.4 Research question and objective 3**

Research question 3 looked at establishing how individuals perceive transformational leadership when undergoing change. Using the element of "calling" from Fry's Spiritual Leadership Model (2005), the responses of managerial and non-managerial employees to the statements about 'calling' were surveyed. The results indicated that leaders in the workplace do exercise a transformational leadership style. This is confirmed by the common understanding each employee has in their sense of calling and working towards a common goal. Therefore, transformational leadership will positively impact on change in the workplace. This question was, therefore, positively answered and the objective was achieved.

### **6.5 Limitations of the research study**

#### **Sample Size**

The survey received responses from 99 respondents out of the population of 627 employees. The confidence rate of the survey could be considered low if



statistically calculated, which could have a negative impact on establishing the overall views of the region of the organisation, bearing in mind that non-probability sampling was used. The research study took place in one region of the insurance organisation, which could also affect the overall views of the study for the organisation as a whole. The research study is also limited to a single company and not a few insurance organisations. The responses on spirituality and transformational leadership are limited to this organisation and not the entire insurance sector.

### **Type of research study**

This research study has been a quantitative study and the results are mostly objective in nature. A subjective view may yield a richer understanding of the variables of the research study and thus a mixed method approach could aid in this regard. Interviews with the population would play a significant role in the survey in order to gain a better and more in-depth understanding of the views of the population.

### **Research question and objective 3**

A diverse and in-depth outcome may not have been achieved for research question and objective three due to the limitation of the questions and use of the element of “calling” from the Spiritual Leadership Model. More questions addressing this objective could yield a richer understanding of this research question and objective.

## **6.6 Recommendations**

### **For the Organisation**

Although there was an overall positive response to all questions and elements of this research study, certain aspects could be improved on. While there is a slight difference in the percentages between the Likert scale statements and the open-ended questions, they point in the same direction. This could imply that the area of spirituality in the workplace is new and thus ongoing awareness of workplace spirituality is recommended. Therefore this aspect must be considered in the following areas of the organisation:

### **Strategic level**

- Senior management should include spirituality as part of the values and principles under which the organisation operates.
- Strategic decisions and processes by senior management and HR on change management in the organisation need to include an aspect of spirituality, or be viewed with a spiritual mind-set.
- Senior management should look at how to make spirituality part of the organisation's culture, which fundamentally impacts on everything they do.

### **Middle management**

- Middle management could seek to build on the initiatives set by senior management on inculcating more spirituality in the workplace.
- Spirituality and change should form part of their team meetings and any initiatives which they embark on.
- Middle managers should seek to master the process of spirituality in becoming transformational leaders, since it is at this level, working hands-on with employees, where the greatest impact can be made.
- Middle management should understand Fry's Spiritual Leadership Model and embark on a course or workshop in this regard.

## **Operational level**

- Workshops and ongoing learning must take place at this level to educate employees on spirituality and change management.
- Communication on decisions with regards to change need to be open and clear when working with operational staff.
- Employees should be given an opportunity, and time, to explore their spiritual paths within the organisation

## **Future research studies**

- Researchers should consider ways to obtain responses from more participants as well as a wider population. This research study is limited to one company and one region of the company. The entire organisation or insurance sector can be looked at.
- Researchers should consider a mixed methods approach to obtain richer data and results for this area of study. Interviews and focus groups will be invaluable when seeking clarity or opinions on spirituality, as this is a personal matter.
- Researchers can also look at, or study, the current culture of organisations with regards to spirituality, change management and transformational leadership.
- Researchers should explore ways of understanding participants' views on the impact of transformational leadership when undergoing change, with regards to objective and research question three of this research study.

## **6.7 Summary**

The area of spirituality with regards to transformational leadership and change management is new and requires ongoing research. Although this research study showed the positive influence of spirituality on transformational

leadership and change management, more research needs to take place in view of the limitations and recommendations discussed above.

It was unclear whether spirituality has an impact on transformational leadership within an insurance organisation undergoing change in South Africa. This research study investigated how spirituality can encourage or develop leaders to become transformational and lead an organisation through change. This research study aimed to investigate whether there is a need for transformational leadership when undergoing change and in the process shed light on how transformational leadership can be encouraged or developed through spirituality. In view of this background, the research study attempted to measure the level of spirituality in the insurance organisation. This was achieved.

## References

- Abdullah, A. G. K., Alzaidiyeen, N. J. and Aldarabah, I. T., 2009. Workplace Spirituality and Leadership Effectiveness Among Educational Managers in Malaysia. *European Journal of Social Sciences*, 10(2), pp. 304-316.
- Akhtar, I., 2016. Research Design. *Research in Social Science: Interdisciplinary Perspectives*, 1<sup>st</sup> ed. pp. 68-84.
- Amankwaa, A., Gyensare, M. A. and Susomrith, P., 2019. Transformational Leadership with Innovative Behaviour. *Leadership and Organization Development Journal*, 40(4), pp. 402-420.
- Apostolides, A., 2016. South African fantasy: Identity and spirituality. *HTS Teologiese Studies/Theological Studies*, 72(3), pp. 1-5.
- Astalin, P. K., 2013. Qualitative Research Designs: A Conceptual Framework. *International Journal of Social Science and Interdisciplinary Research*, 2(1), pp. 118-124.
- Astin, H. S., 2004. Some Thoughts on the Role of Spirituality in Transformational Leadership. *Spirituality in Higher Education Newsletter*, 1(4), pp. 1-5.
- Ayranci, E. and Semercioz, F., 2011. The Relationship between Spiritual Leadership and Issues of Spirituality and Religiosity: A Study of Top Turkish Managers. *International Journal of Business and Management*, 6(4), pp. 136-149.
- Bhushan, P., 1999. *Sai Baba's Mahavakya on Leadership*. Andhra Pradesh: Sri Sathya Sai Books and Publication Trust.
- Bock, T., 2020. *How to Calculate Minimum Sample Size for a Survey or Experiment*. [Online] Available at: <https://www.displayr.com/calculate-minimum-sample-size-survey-experiment/> [Accessed 29 July 2020].

Bullen, P. B., 2020. *How to Choose a Sample Size (For the Statistically Challenged)*. [Online]

Available at: <http://www.tools4dev.org/resources/how-to-choose-a-sample-size/> [Accessed 29 July 2020].

Burmeister, A., Li, Y., Wang, M., Shi, J. and Jin, Y., 2017. Team Knowledge Exchange: How and When does Transformational Leadership Have an Effect?. *Journal of Organisational Behaviour*, 41(0), pp. 17-31.

Cena, C., 2020. *What is Sampling in Research? - Definition, Methods and Importance*. [Online]

Available at: <https://study.com/academy/lesson/what-is-sampling-in-research-definition-methods-importance.html>. [Accessed 29 July 2020].

Creswell, J. W., 2014. *Research Design*. 4th ed. California: SAGE Publications, Inc.

Danckwerts, M., 2020. *Resilience - The South African Insurance Industry*, South Africa: KPMG, pp 1 - 148.

Danesh, H., 1997. *The Psychology of Spirituality*. New Dehli: Sterling Publishers (Pty) Ltd.

Dent, E. B., Higgins, E. M. and Wharff, D. M., 2005. Spirituality and leadership: An empirical review of definitions, distinctions, and embedded assumptions. *The Leadership Quarterly*, 16(5), pp. 625-653.

Dudovskiy, J., 2019. *Interpretivism (interpretivist) Research Philosophy*. [Online]

Available at: <https://research-methodology.net/research-philosophy/interpretivism/>. [Accessed 28 July 2020].

Dudovskiy, J., 2019. *Positivism Research Philosophy*. [Online]

Available at: <https://research-methodology.net/research-philosophy/positivism/>. [Accessed 28 July 2020].

Duignan, B., 2020. *Postmodernism And Relativism*. [Online] Available at: <https://www.britannica.com/topic/postmodernism-philosophy> [Accessed 29 July 2020].

Esfahani, S. T. and MotamenFar, M., 2015. Relationship Between Spiritual Intelligence and Transformational Leadership. *Walia Journal*, 31(S3), pp. 190-191.

Fry, L. W., 2003. Toward a Theory of Spiritual Leadership. *The Leadership Quarterly*, 14(0), p. 693–727.

Fry, L., 2005. Toward A Theory of Ethical and Spiritual Well-Being, And Corporate Social Responsibility through Spiritual Leadership. *Positive Psychology in Business Ethics and Corporate Responsibility*, pp. 47-83.

Fry, L. W., Latham, J. R., Clinebell, S. K. and Krahnke, K., 2017. Spiritual Leadership as a Model for Performance Excellence: A Study of Baldrige Award Recipients. *Journal of Management, Spirituality and Religion*, 14(1), pp. 22-47.

Ghasabeh, M. S. and Provitera, M. J., 2017. Transformational Leadership: Building an Effective Culture to Manage Organisational Knowledge. *The Journal of Values-Based Leadership*, 10(2), pp. 1-18.

Green, M. T., Wheeler, C. A. and Hodgson, M. N., 2012. Leader Spirituality and Leader Virtues as Predictors of Effective Leadership. *Journal of Spirituality, Leadership and Management*, 6 (1), pp. 35-47.

Haigh, F., Kemp, L., Bazeley, P. and Haigh, N., 2019. *Developing a Critical Realist Informed Framework to Explain How the Human Rights and Social Determinants of Health Relationship Works*. [Online] Available at: <https://bmcpublichealth.biomedcentral.com/articles/10.1186/s12889-019-7760-7#citeas>. [Accessed 28 July 2020].

Hicks, D. A., 2002. Spiritual and Religious Diversity in the Workplace: Implications for Leadership. *The Leadership Quarterly*, 13(4), pp. 379-396.

Hughes, R. L., Ginnet, R. C. and Curphy, G. J., 2006. *Leadership: Enhancing the Lessons of Experience*. Intl Edt ed. New York: The McGraw - Hill Companies.

Hunt, T. and Fedynich, L. C., 2018. Leadership: Past, Present, and Future: An Evolution of an Idea. *Journal of Arts and Humanities*, 8(2), pp. 20-26.

Johnson, G., Whittington, R., Scholes, K., Angwin, D. and Regner, P., 2017. *Exploring Strategy: Text and Cases*. 11th ed. Harlow: Pearson Education Limited.

Klenke, K., 2003. The "S" Factor in Leadership Education, Practice and Research. *Journal of Education for Business*, Issue September/October, pp. 56-60.

Lawson, L., 2001. *Fast Track - Leadership*. London: The Industry Society.

Liphadzi, M., Aigbavboa, C. and Thwala, W. D., 2017. *A Theoretical Perspective on the Difference Between Leadership and Management*. Primosten, Elsevier Ltd.

Lynch, M., 2016. *6 Reasons Why You Should Become a Transformational Leader*. [Online]

Available at: <https://www.theedadvocate.org/6-reasons-why-you-should-become-a-transformational-leader/>. [Accessed 19 April 2019].

Ma, M.-H. and Yang, Q.-S., 2020. How does Transformational Leadership Work on COVID-19? An Empirical Evidence from China. *Journal of Innovative Studies*, 1(2), pp. 1-20.

McKee, M. C., Driscoll, C., Kelloway, K. E. and Kelley, E., 2011. Exploring Linkages Among Transformational Leadership, Workplace Spirituality and Well-Being in Health Care Workers. *Journal of Management, Spirituality and Religion*, 8(3), p. 233–255.

McLeod, S., 2018. <https://www.simplypsychology.org/questionnaires.html>. [Online] Available at: <https://www.simplypsychology.org/questionnaires.html> [Accessed 29 July 2020].



Middleton, F., 2020a. *Reliability vs Validity: What's the Difference?*. [Online] Available at: <https://www.scribbr.com/methodology/reliability-vs-validity/> [Accessed 29 July 2020].

Middleton, F., 2020b. *Types of Reliability and How to Measure Them*. [Online] Available at: <https://www.scribbr.com/methodology/types-of-reliability/#internal-consistency> [Accessed 29 July 2020].

Miller, D. W. and Ewest, T., 2013. The Present State of Workplace Spirituality: A Literature Review Considering Context, Theory, and Measurement/Assessment. *Journal of Religious and Theological Information*, 12(1-2), p. 29–54.

Panzini, R. G., Mosqueiroa, B. P., Zimpel, R. R., Bandeira, D. R., Rocha, N. S., and Fleck, Marcelo P. R. G., 2017. Quality-of-Life and Spirituality. *International Review of Psychiatry*, 29(3), p. 263–282.

Patton, C., Webster, N. and Moore-Dent, J., 2017. The Integration of Spirituality and Transformational Leadership in Higher Education. *Journal of Instructional Research*, 6(0), pp. 35-40.

Pham, L.T.M., 2018. Qualitative Approach to Research a Review of Advantages and Disadvantages of Three Paradigms: Positivism, Interpretivism and Critical Inquiry. University of Adelaide, pp 1-8.

Rahman, S., 2017. The Advantages and Disadvantages of Using Qualitative and Quantitative Approaches and Methods in Language “Testing and Assessment” Research: A Literature Review. *Journal of Education and Learning*, 6(1), pp. 102-112.

Reave, L., 2005. Spiritual Values and Practices Related to Leadership Effectiveness. *The Leadership Quarterly*, 16(5), pp. 655-687.

Robbins, S. P. and Coulter, M., 2002. *Management*. 7th ed. New Jersey: Pearson Education Incorporated.

- Sanders III, J. E., Hopkins, W. E. and Geroy, G. D., 2004. Spirituality-Leadership-Commitment Relationships in the Workplace: An Exploratory Assessment. *Academy of Management Best Conference Paper*, pp. A1-A7.
- Sanlam, 2019. *Sanlam 2019 Integrated Report*, Capetown: Sanlam, pp 9 - 35.
- Saunders, M., Lewis, P. and Thornhill, A., 2016. *Research Methods for Business Students*. 7th ed. Harlow: Pearson Education Limited.
- Schutte, P. J., 2016. Workplace Spirituality: A Tool or a Trend? *HTS Teologiese Studies/Theological Studies*, 72(4), pp. 1-5.
- Singh, N. and Krishnan, V., 2005. Towards Understanding Transformational Leadership in India: A Grounded Theory Approach. *Vision: The Journal of Business Perspective*, 9(2), pp. 5-17.
- Suprpti, S., Asbari, M., Cahyono, Y. and Mufid, A., 2020. Leadership Style, Organizational Culture And Innovative Behavior On Public Health Center Performance During Pandemic Covid-19. *Journal Industrial Engineering and Management Research*, 1(2), pp. 76-90.
- Tafvelin, S., 2013. *The Transformational Leadership*. 1st ed. Umea: The Dean of the Faculty of Social Sciences.
- Tafvelin, S., Nielsen, K., von Thiele Schwarz, U. and Stenling, A., 2019. Leading Well is a Matter of Resources: Leader Vigour and Peer Support Augments the Relationship between Transformational Leadership and Burnout. *An International Journal of Work, Health and Organisations*, 33(2), pp. 156-172.
- Tan, S. Y. M., Chin, S. T. S., Seyal, A. H., Yeow, J. A. and Tan, K. S., 2013. *The Relationship between Spiritual Intelligence and Transformational Leadership Style among Student Leaders*. Malaysia, Jian Ai Yeow.
- Tiggemann, M. and Kirsty, H., 2019. Religion and Spirituality: Pathways to Positive Body Image. *Body Image*, 28(0), pp. 135 - 141.

Twigg, N. W., 2004. *Transformational Leadership: The Effects of Spirituality and Religious Orientation*, New Orleans: Paper presented at the Academy of Management.

Visser, D. J., de Coning, T. J. and Smit, E. M., 2005. The Relationship between the Characteristics of the Transformational Leader and the Entrepreneur in South African SMEs. *South African Journal of Business Management*, 36(3), pp. 51-64.

Weinberg, F. J. and Locander, W. B., 2014. Advancing Workplace Spiritual Development: A Dyadic Mentoring Approach. *Mentoring Approach*, 25(0), p. 391–408.

Wolf, E. J., 2004. Spiritual Leadership: A New Model. *Healthcare Executive*, Issue March/April, pp. 22-25.

Wong, H. C., Ramalu, S. S. and Chuah, F., 2019. An Overview of Leadership and the Emerging Of Relational Leadership. *Journal of Human Resource and Leadership*, 4(1), pp. 32-43.

Yavuz, M., 2019. Transformational Leadership and Authentic Leadership as Practical Implications of Positive Organizational Psychology. In: *Transformational Leadership and Authentic Leadership as Practical Implications*. Istanbul: IGI Global, pp. 122-139.

Yue, C. A., Men, L. R. and Ferguson, M. A., 2019. Bridging Transformational Leadership, Transparent Communication, and Employee Openness to Change: The Mediating Role of Trust. *Public Relations Review*, 45(0), pp. 1-13.

# Appendix A: Letter of Approved Consent

## CONSENT FORM

Dear Respondent,

My name is Neel-Kamal Naipal and I am a final year MBA student at the University of Kwa-Zulu Natal Graduate School of Business & Leadership. As part of my studies I am required to conduct research relevant to my field of studies. My contact number is 082 525 0195 and my email address is 200307966@stu.ukzn.ac.za.

You are being invited to consider participating in a study that involves research in the field of spirituality and transformational leadership. The aim and purpose of this research is to investigate the relationship between spirituality and transformational leadership in an Insurance organisation. The study is expected to enroll 100 participants in the East Coast Province. It will involve the procedure of contacting employees in the province at my convince requesting their participation in the study. The duration of your participation if you choose to enroll and remain in the study is expected to be once off.

The study will involve you taking some time out of your work time to complete the questionnaire in that careful thought on personal experiences will be required to answer the questions. The study may not have direct benefits to you in the short term, but could positively impact all employees in the long term should the finding of the study be implemented by senior management in the organisation with regards to leadership styles.

This study has been ethically reviewed and approved by the UKZN Humanities and Social Sciences Research Ethics Committee (approval number HSSREC/00001256/2020).

In the event of any problems or concerns/questions you may contact the researcher at [20030799@stu.ukzn.ac.za](mailto:20030799@stu.ukzn.ac.za) or the UKZN Humanities & Social Sciences Research Ethics Committee, contact details as follows:

## **HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION**

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557- Fax: 27 31 2604609

Email: [HSSREC@ukzn.ac.za](mailto:HSSREC@ukzn.ac.za)

Your participation in this research is voluntary and that you may withdraw your participation at any point, and that in the event of refusal/withdrawal of your participation you will not incur any penalty or loss of treatment or other benefit to which you are normally entitled. There are no potential consequences to you for withdrawal from the study and should you wish to withdraw, you can respond to me via email.

There are no costs incurred by your participation in this study.

You are not required to complete your personal details on the questionnaire and all data from the study will be stored in terms of the UKZN research data storage requirements thus, ensuring your responses will remain confidential. Once you have responded, your response will be centrally collated for this study for analysis purposes and not be sent back to your reporting line manager.

---

### **CONSENT**

I have been informed about the study entitled "Impact of spirituality on transformational leadership in an insurance organisation" by Neel-kamal Naipal.

I understand the purpose and procedures of the study is to investigate the relationship between spirituality and transformational leadership in an Insurance organisation.

I have been given an opportunity to answer questions about the study and have had answers to my satisfaction.

I declare that my participation in this study is entirely voluntary and that I may withdraw at any time without affecting any of the benefits that I usually am entitled to.

I have been informed about any available compensation or medical treatment if injury occurs to me as a result of study-related procedures.

If I have any further questions/concerns or queries related to the study I understand that I may contact the researcher at 200307966@stu.ukzn.ac.za.

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact with the Univeristy of Kwa-Zulu Natal Humanities & Social sciences Research ethics Administration on the address above.

I hereby provide consent to:

Use of my responses for research purposes	YES / NO
---	----------

# Appendix B: Research Questionnaire

## QUESTIONNAIRE

Thank you for taking time to participate in this study. This study will explore the concepts of spirituality, transformational leadership as well as the relationship between spirituality and transformational leadership in an insurance organisation. It is unclear whether spirituality can impact on transformational leadership within an Insurance organisation in South Africa. This study investigates how spirituality can encourage or develop leaders to becoming transformational leaders to lead organisations through change. For the purposes of this study, the aim of this questionnaire is to determine how employees perceive spirituality in the Insurance organisation.

Please take the time to fill out this survey. It is not necessary for you to write or sign your name on the form. Although this survey is anonymous and names will not be recorded, we ask that you answer all the questions as accurately as you can. Thank you.

1. Age of Respondent

\_\_\_\_\_

2. Gender of Respondent

\_\_\_\_\_

3. Years of experience.

\_\_\_\_\_

4. Level of job grade held by Respondent.

\_\_\_\_\_

Please answer the following questions concerning the people you mostly work with using these responses:

1 = Strongly Disagree 2 = Disagree 3 = Neither Agree nor Disagree 4=Agree 5= Strongly Agree

1. The leaders in my organization "walk the walk" as well as "talk the talk." \_\_\_\_\_

2. I tend not to notice feelings of tension or discomfort until they really

- grab my attention. \_\_\_\_\_
3. I have faith in my organization and I am willing to “do whatever it takes” to ensure that it accomplishes its mission. \_\_\_\_\_
4. The leaders in my organization are honest and without false pride. \_\_\_\_\_
5. My organization is trustworthy and loyal to its employees. \_\_\_\_\_
6. I do jobs or tasks automatically, without being aware of what I'm doing. \_\_\_\_\_
7. I persevere and exert extra effort to help my organization succeed because I have faith in what it stands for. \_\_\_\_\_
8. I demonstrate my faith in my organization and its mission by doing everything I can do help us succeed. \_\_\_\_\_
9. I understand and am committed to my organization's vision. \_\_\_\_\_
10. The leaders in my organization have the courage to stand up for their people \_\_\_\_\_
11. I find myself listening to someone with one ear while thinking about or doing something else at the same time. \_\_\_\_\_
12. My organization has a vision statement that brings out the best in me. \_\_\_\_\_
13. My organization's vision is clear and compelling to me. \_\_\_\_\_
14. My organization's vision inspires my best performance. \_\_\_\_\_
15. My organization is kind and considerate toward its workers, and when they are suffering, wants to do something about it. \_\_\_\_\_
16. I find it difficult to stay focused on what's happening in the present. \_\_\_\_\_
17. I set challenging goals for my work because I have faith in my organization and want us to succeed. \_\_\_\_\_
18. I could be experiencing some emotion and not be conscious of it until sometime later. \_\_\_\_\_
19. I find myself doing things without paying attention. \_\_\_\_\_
20. I forget a person's name almost as soon as I've been told it for the first time. \_\_\_\_\_



21. The work I do makes a difference in people's lives. \_\_\_\_\_

22. The work I do is meaningful to me. \_\_\_\_\_

23. The work I do is very important to me. \_\_\_\_\_

24. My job activities are personally meaningful to me. \_\_\_\_\_

25. Do you feel that spirituality exists in your organisation? What are your views?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

26. What are your views on spirituality positively or negatively impacting the workplace?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

27. What are your views on spirituality impacting on leaders in your workplace?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**End**

## Appendix C: Turnitin Report Summary

Final

---

ORIGINALITY REPORT

---

**6%**

SIMILARITY INDEX

**5%**

INTERNET SOURCES

**1%**

PUBLICATIONS

**3%**

STUDENT PAPERS

---

PRIMARY SOURCES

---

<b>1</b>	<a href="http://researchspace.ukzn.ac.za">researchspace.ukzn.ac.za</a> Internet Source	<b>2%</b>
<b>2</b>	<a href="http://hdl.handle.net">hdl.handle.net</a> Internet Source	<b>&lt;1%</b>
<b>3</b>	<a href="http://www.theseus.fi">www.theseus.fi</a> Internet Source	<b>&lt;1%</b>
<b>4</b>	Submitted to University of KwaZulu-Natal Student Paper	<b>&lt;1%</b>
<b>5</b>	<a href="http://www.saibw.co.za">www.saibw.co.za</a> Internet Source	<b>&lt;1%</b>
<b>6</b>	Submitted to Vaal University of Technology Student Paper	<b>&lt;1%</b>
<b>7</b>	<a href="http://www.hapdx.org">www.hapdx.org</a> Internet Source	<b>&lt;1%</b>
<b>8</b>	Submitted to University of Bedfordshire Student Paper	<b>&lt;1%</b>
<b>9</b>	Submitted to University of Malawi - The Polytechnic	<b>&lt;1%</b>

**10** [usir.salford.ac.uk](http://usir.salford.ac.uk) <1%  
Internet Source

---

**11** [mafiadoc.com](http://mafiadoc.com) <1%  
Internet Source

---

**12** [orca.cf.ac.uk](http://orca.cf.ac.uk) <1%  
Internet Source

---

**13** Submitted to Leeds Metropolitan University <1%  
Student Paper

---

**14** Submitted to Australian Islamic College  
Adelaide <1%  
Student Paper

---

**15** [studentsrepo.um.edu.my](http://studentsrepo.um.edu.my) <1%  
Internet Source

---

**16** [theses.dur.ac.uk](http://theses.dur.ac.uk) <1%  
Internet Source

---

**17** [www.researchgate.net](http://www.researchgate.net) <1%  
Internet Source

---

**18** [www.cbmsbm.com](http://www.cbmsbm.com) <1%  
Internet Source

---

**19** [ueaeprints.uea.ac.uk](http://ueaeprints.uea.ac.uk) <1%  
Internet Source

---

**20** [scholarscompass.vcu.edu](http://scholarscompass.vcu.edu) <1%  
Internet Source

---

21	Submitted to msm-nl Student Paper	<1%
22	docplayer.net Internet Source	<1%
23	gradworks.umi.com Internet Source	<1%
24	pdfs.semanticscholar.org Internet Source	<1%
25	www.slideshare.net Internet Source	<1%
26	Submitted to Liverpool John Moores University Student Paper	<1%
27	Submitted to Segi University College Student Paper	<1%
28	patna.nationalhrd.org Internet Source	<1%
29	aut.researchgateway.ac.nz Internet Source	<1%
30	ubir.bolton.ac.uk Internet Source	<1%
31	ir.library.louisville.edu Internet Source	<1%
32	"The Palgrave Handbook of Workplace	<1%

Spirituality and Fulfillment", Springer Science  
and Business Media LLC, 2018

Publication

---

<b>33</b>	<b>Submitted to Florida State University</b> Student Paper	<1%
<b>34</b>	<b>Ki Seok Jeon, Byoung Kwon Choi. "A multidimensional analysis of spiritual leadership, affective commitment and employees' creativity in South Korea", Leadership &amp; Organization Development Journal, 2020</b> Publication	<1%
<b>35</b>	<b>Submitted to Midlands State University</b> Student Paper	<1%
<b>36</b>	<b>Submitted to Kingston University</b> Student Paper	<1%
<b>37</b>	<b>Submitted to Mancosa</b> Student Paper	<1%
<b>38</b>	<b>Submitted to University of St. Gallen</b> Student Paper	<1%
<b>39</b>	<b>trap.ncirl.ie</b> Internet Source	<1%
<b>40</b>	<b>Submitted to essex</b> Student Paper	<1%
<b>41</b>	<b>Submitted to University of Bradford</b> Student Paper	<1%

---

42	<a href="http://myassignmenthelp.com">myassignmenthelp.com</a> Internet Source	<1%
43	Daniel E. Harris, Lori Holyfield, Linda Jones, Rhonda Ellis, Judi Neal. "Spiritually and Developmentally Mature Leadership", Springer Science and Business Media LLC, 2019 Publication	<1%
44	Submitted to National University of Ireland, Galway Student Paper	<1%
45	<a href="http://worldwidescience.org">worldwidescience.org</a> Internet Source	<1%
46	Submitted to University of Stellenbosch, South Africa Student Paper	<1%
47	<a href="http://repository.nwu.ac.za">repository.nwu.ac.za</a> Internet Source	<1%
48	<a href="http://media.neliti.com">media.neliti.com</a> Internet Source	<1%
49	<a href="http://studylib.net">studylib.net</a> Internet Source	<1%
50	<a href="http://openresearch.lsbu.ac.uk">openresearch.lsbu.ac.uk</a> Internet Source	<1%
51	Raquel Gehrke Panzini, Bruno Paz Mosqueiro, Rogério R. Zimpel, Denise Ruschel Bandeira,	<1%

Neusa S. Rocha, Marcelo P. Fleck. "Quality-of-life and spirituality", International Review of Psychiatry, 2017

Publication

---

52

repository.up.ac.za  
Internet Source

<1%

---

Exclude quotes On

Exclude matches < 10 words

Exclude bibliography On

# Appendix D: Ethical Clearance Letter



22 May 2020

Mr Neel-Kamal Naipal (200307966)  
Graduate School of Business & Leadership  
Westville Campus

Dear Mr Naipal,

Protocol reference number: HSSREC/00001256/2020  
Project title: Impact of spirituality on transformational leadership in an insurance organisation undergoing change  
Degree: Masters

## Approval Notification – Expedited Application

This letter serves to notify you that your application received on 14 April 2020 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted FULL APPROVAL

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

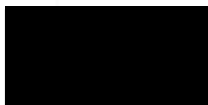
This approval is valid until 25 May 2021.

To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

**All research conducted during the COVID-19 period must adhere to the national and UKZN guidelines.**

HSSREC is registered with the South African National Research Ethics Council (REC-040414-040).

Yours sincerely,



Professor Dipane J Hlalele (Chair)

/ms

---

Humanities & Social Sciences Research Ethics Committee  
UKZN Research Ethics Office Westville Campus, Govan Mbeki Building  
Postal Address: Private Bag X54001, Durban 4000  
Tel: +27 31 260 8350 / 4557 / 3587  
Website: <http://research.ukzn.ac.za/Research-Ethics/>

Founding Campuses: Edgewood Howard College Medical School Pietermaritzburg Westville

INSPIRING GREATNESS



## Appendix E: Gatekeepers letter



Graduate Business School  
University of Kwa-Zulu Natal  
Westville Campus  
Durban  
4001

3 March 2020

Dear Chair of the UKZN Ethics Committee,

**Re: Letter of permission to N. Naipal (200307966) to conduct research within Sanlam Regional Offices**

I, Navin Bejay Singh, Regional General Manager for Sanlam Personal Finance Distribution of the East Coast Region, confirm that Neel-kamal Naipal (850613 5030 08 6) is an employee of Sanlam Personal Finance Distribution of the East Coast Region in the capacity of a Business Manager. I am aware of his requirement to conduct research for the purposes of fulfilling the MBA requirements to complete his studies. I grant permission to Neel-kamal Naipal to conduct research in the Sanlam Distribution regional offices in the East Coast province.

The research topic: **"impact of spirituality on transformational leadership in an insurance organisation undergoing change"**.

I wish to inform you of the acceptance of his request to conduct research and hereby assured him of our utmost cooperation towards achieving his academic goals with the view that the outcome may add value to our organisation.

Regards,

  
Navin Singh  
Regional General Manager - Distribution: East Coast  
**SPF Distribution**  
T +27 31 300 0710  
C +27 82 784 9747

[Insurance](#)

[Financial Planning](#)

[Retirement](#)

[Investments](#)

[Wealth](#)

2nd Floor, Milkwood Office Park North, Crn Umhlanga Rocks Drive &  
Douglas Saunders Crescent, Durban, South Africa  
PO Box 1093, Durban 4000, South Africa

T +27 (0) 31 300 0911  
F +27 (0) 31 368 2768  
E [life@sanlam.co.za](mailto:life@sanlam.co.za)

SanlamLife Insurance Limited Reg no 1998/031121/08  
Licensed Financial Services and Registered Credit Provider (NCRCP63)  
Refer to the Sanlam website for directors and company secretary details.

[www.sanlam.co.za](http://www.sanlam.co.za)

## Appendix F: Letter from the Editor

**ETHEL ROSS**

English language editing and proofreading

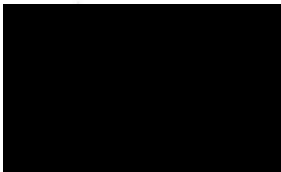
18 November 2020

To whomever it may concern:

This letter serves to confirm that I worked as the proof reader and language editor on Neel-kamal Naipals' Master's thesis on the role of spirituality in organisational leadership

In no way did I change the content.

Yours faithfully



Ethel Ross (BA Hons; H Dip Ed)

---

Email: [clanross1@icon.co.za](mailto:clanross1@icon.co.za)

Tel: 083 954 5412