

# **An Integrated Spiritual Leadership Model for the South African Public Service: A Case of Selected Government Departments**

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## **ABSTRACT**

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Current leadership models have been unable to develop leaders who are capable of successfully addressing organisational challenges such as the unethical conduct, poor performance and low morale in the South African public service. Literature suggesting that spiritual leadership may improve organisational performance is emerging. The purpose of this study is to propose and present an Integrated Spiritual Leadership (ISL) model that is relevant to the South African public service and which can address burgeoning organisational challenges.

In order to realise this research purpose, the study examined theoretical perspectives pertaining to spirituality, spiritual leadership and workplace spirituality. After leadership theories within the traditional and spiritual paradigms had been discussed and compared, spiritual leadership emerged as a comprehensive leadership theory. The literature on spiritual leadership also examines empirical evidence showing the way in which spiritual leadership may enhance organisational performance. The analysis of spiritual leadership models exposed a gap in the literature and highlighted the dearth of spiritual leadership research in the African and, especially, in the South African context.

The development of the ISL model was based on a comparative analysis of the nine published leadership models of the following researchers and which are premised on spiritual leadership principles – Danah Zohar and Ian Marshall, Kevin Cashman, Stephen Covey, Gilbert Fairholm, The Memorial Hermann, Louis Fry, Jeffry Ferguson and John Milliman, Margaret Benefiel, and Sangeeta Parameshwar.

The ISL model comprises three core levels, namely, the spiritual leadership, team and organisational levels. These levels are all interconnected and aligned. The spiritual leadership level is characterised by four key attributes, namely, higher purpose and vision, core positive values, application of

personal intelligences and changing from the inside out. In terms of the public service the three levels of the ISL model may influence individual, team and organisational outcomes by promoting the effective and efficient expenditure of public funds, improved service delivery and increased employee well-being.

However, in view of the fact that the model was based on Western international models it was necessary to establish the relevance of the ISL model within the South African public service context. This study was situated in the national and provincial government departments in the South African public service. A qualitative, phenomenological study was conducted to ascertain the deep, richly textured perceptions regarding the relevance of the ISL model as regards the public service. In-depth interviews with 22 respondents, including public service managers, service providers and students of spiritual leadership training, were conducted in order to garner their opinions about the ISL model. In addition, a quantitative survey was conducted to determine the extent to which the respondents perceived the ISL model's constructs to be relevant for public service managers. The survey was completed by 233 public service managers from public service departments in both provincial and national government departments.

Both the survey and the interview respondents perceive the ISL model to be relevant for public service managers. However, the findings are relevant for Gauteng public service departments only as the data collected were not sufficiently representative of all the provinces in South Africa. Many of the respondents were of the opinion that managers who embrace and model spiritual leadership principles such as higher purpose and core positive values are well equipped to overcome organisational challenges. However, although there was general agreement as regards the constructs of the ISL model, there was no conclusive agreement on the ranking of the personal intelligences.<sup>1</sup> A lack of technical competence influenced the survey participants to prioritise IQ above the other intelligences, whilst the interview

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<sup>1</sup> For the purposes of this study, mental intelligence (IQ), emotional intelligence (EQ), spiritual intelligence (SQ) and physical intelligence (PQ) are deemed to be personal intelligences.

respondents rated spiritual intelligence (SQ) as the highest form of intelligence.

The study recommends that a comprehensive approach is required if the ISL model is to be implemented successfully and in a sustainable way. It emerged that if senior managers were to endorse and promote the ISL model, this may result in the model being implemented more successfully. A specialised unit should continuously promote and monitor the realisation of the relevant department's purpose and values. Relevant stakeholders should be involved to ensure widespread acceptance and endorsement, while the organisational strategy, systems, structure and culture should be aligned to the purpose, values and principles of the ISL model in order to promote organisational performance and employee well-being. In addition, service providers who develop the ISL model into a training and development intervention should foster deep learning so that public service leaders and managers fully embrace and internalise the principles of the ISL model.

Finally, this study recommended future research. A follow-up study should be conducted to determine the relevance of this ISL model as regards all the provinces in the country as well as local government. In addition, a longitudinal study is recommended to determine the impact of the implementation of the ISL model on the South African public service.



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## **DECLARATION**

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I declare that this thesis is my own work. It is being submitted for the degree of Doctor of Philosophy in the Faculty of Economics and Management Sciences, School of Government, University of Western Cape.

I further testify that this work has not been submitted for any other degree or at any other university or institution of higher learning.

Signed: .....

May 2013



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## ACKNOWLEDGEMENTS

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This completion of this thesis would have not been possible without the incredible support of so many people. I am intensely grateful to the following people:

- Professor Michelle Esau, my supervisor, who provided guidance, support and insights.
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- Dhyan and Ananda Saravanja for remaining so patient and understanding throughout this journey.
- To my family, friends and colleagues who provided advice, support, wisdom and encouragement.



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## DEDICATION

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I dedicate this thesis to my daughters, Dhyan and Ananda Saravanja.



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## ACRONYMS AND ABBREVIATIONS

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COGTA	Cooperative Governance and Traditional Affairs
DARD	Department of Agriculture and Rural Development
DCS	Department of Correctional Services
DEA	Department of Environmental Affairs
DED	Department of Economic Development
DET	Department of Environment and Tourism
DHA	Department of Home Affairs
DJCD	Department of Justice and Constitutional Development
DLGH	Department of Local Government and Housing
DOA	Department of Agriculture
DOE	Department of Education
DOH	Department of Health
DOJ	Department of Justice
DOL	Department of Labour
DOT	Department of Transport
DPSA	Department of Public Service Administration
DPW	Department of Public Works
DRT	Department of Roads and Transport
DSD	Department of Social Development
DSL	Department of Safety Security and Liaison
DST	Department of Science and Technology
dti	Department of Trade and Industry
DWA	Department of Water Affairs
EQ	Emotional intelligence
IQ	Mental intelligence
ISL	Integrated Spiritual Leadership
NPA	National Prosecuting Authority
MEC	Member of Executive Council
PALAMA	Public Administration Leadership and Management Academy
PQ	Physical intelligence
SARS	South African Revenue Service
SQ	Spiritual intelligence

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# 1 INTRODUCTION

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## 1.1 INTRODUCTION

Current leadership models have been unsuccessful in developing South African public service leaders<sup>2</sup> who are able to overcome rampant organisational challenges, such as unethical conduct, poor performance and low morale. The purpose of this study is to promote and present an Integrated Spiritual Leadership (ISL) model that is relevant for the South African public service. Spiritual leadership is important because it advances traditional, mechanistic leadership theories and offers insights for both research and practice.

In the area of leadership and organisational theories, spiritual leadership theory has emerged as a new paradigm that offers future directions for theory in the area of leadership and organisational performance (Fry, 2008). Kuhn<sup>3</sup> asserts that, when an existing paradigm does not explain observed phenomena, then that paradigm should be replaced by another paradigm (Winston and Patterson, 2006:7). Thus, leadership operating within a spiritual paradigm presents an alternative to leadership operating within a mechanistic paradigm.

The recent upsurge of literature on spiritual leadership and spirituality provides compelling evidence and justification that spiritual leadership can improve organisational performance (Fry, Hannah, Noel, and Walumbwa, 2011; Wolf, 2004; Altman, 2010; Burke, 2006; Cacioppe, 2000; Fairholm, 1996; Ferguson and Milliman, 2008). The central tenet of the argument is that spiritual leadership is able to address problems involving purpose and meaning, ethics, morale and

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<sup>2</sup> Public service managers are also construed as leaders because managers are required to perform a leadership role. Despite the fact that there is a clear distinction between the roles of a manager and leader (Bennis, 1989; Zaleznick, 1991) both of these roles are critical for managers in the public service.

<sup>3</sup> Kuhn (1962: 175 cited in Fry, 2005c: 619) defines a paradigm as “An entire constellation of beliefs, values, techniques, and so on shared by the members of a given community.”

poor performance. Spiritual leaders are guided by a higher purpose and ultimate ethical values (Fairholm, 1996:12) and adopt the principles of authenticity and service to others (Ferguson and Milliman, 2008). This study refers to spiritual leadership<sup>4</sup> as *the application of spiritual intelligence, emotional intelligence, physical intelligence and mental intelligence so that one's higher purpose and core positive value system promote intrinsic motivation, self-transcendence, change from the inside out and an understanding of one's interconnectedness with others and the Universe.*

Owing to the fact that very few spiritual leadership models have been tested in public sector organisations (Fry,<sup>5</sup> 2008:13; Fairholm, 2003:4; Ferguson and Milliman, 2008:452), it is uncertain whether these models and any other spiritual leadership models are applicable within the context of the South African public service. It is therefore pertinent to adapt and augment these spiritual leadership models so that an Integrated Spiritual Leadership model may be developed specifically for the South African public service in order to shape the design and delivery of leadership and, specifically, spiritual leadership training and development initiatives in South Africa. It is hoped that this model will be able to contribute to addressing the pressing organisational challenges that are crippling effective service delivery.

This chapter is organised as follows: Section one contains an introduction to the study; section two outlines the background to and context of the study; section three examines the research problem; section four focuses on the research assumptions; section five reflects the research questions; section six outlines the research objectives; section seven provides a synopsis of the research methodology and design; section eight offers an overview of the relevant

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<sup>4</sup> The notion of spiritual leadership will be examined in greater detail further on in this study.

<sup>5</sup> Fry's spiritual leadership theory has been tested and validated in over 100 public and private sector organisations.

literature; section nine explores the significance and contribution of the study; while section ten concludes the chapter with the structure of the thesis.

## **1.2 BACKGROUND AND CONTEXT**

The relationship between religion and the state became apparent in 1948 when the Dutch Reformed Church proposed to the newly elected National Party government that the church's practice of apartheid<sup>6</sup> be retained in the governance of South Africa (Van der Merwe, 2009:123). Swartz (2006:555) posits that the apartheid system spawned a moral crisis involving issues such as the devaluation of people, racism, laziness, individualism and selfishness. With the ushering in of a new democratic dispensation in 1994, the South African Constitution stipulated that government should operate according to secular principles and values that are premised on human dignity, democracy and equality and the advancement of human rights and freedom (South African Human Rights Commission, 2006:6).

Unlike the apartheid government that had appeared to operate in accordance with "narrow 'pietistic' values" (Swartz, 2006:555) and which had used religion to justify the policy of apartheid (Van der Merwe, 2009:123), the new South African government developed a Constitution that reflects the principles of spirituality. Spirituality<sup>7</sup> emphasises higher purpose, principles, authenticity and interconnectedness (Howard and Welbourn, 2004:36; Markow and Klenke, 2005:10) and embraces values such as "fairness, justice, generosity, love and hard work" (McConkie, 2008:338). Fairholm (cited in Neal, 2008:380) describes spirituality as the essence of an individual that enables one to access one's higher values and morality. Religion, on the other hand, is based on an adherence to a particular set of customs, beliefs and values (Zohar and Marshall,

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<sup>6</sup> A Reverend du Plessis from the Dutch Reformed Church in South Africa first coined the term "apartheid" as early as 1935 and pronounced that it was the will of God (Van der Merwe, 2009:123).

<sup>7</sup> The notions of spirituality and religion will be discussed in greater depth in the literature review.

2004) that emphasises doctrine and affiliation to a group (Gunn, 2003). This thesis refers to and focuses on a concept of spirituality that differs from that of religion. One concern about religion is that it may result in an arrogance in terms of which a particular faith or group feels morally superior to others (Fry, 2008:116).

Despite the South African government being lauded for a highly principled and value-based Constitution that resonates with spiritual principles, there is nevertheless discord between the aspirations espoused by the democratic South African government and the behaviour of government officials and politicians. This is evident in the high incidence of corruption that poses a serious threat by undermining state legitimacy and effective service delivery (National Planning Commission, 2011:25).

In addition, the public service is experiencing an internal crisis. Effective service delivery and good governance in the South African public service have been hampered by a myriad of organisational problems. Despite well-meaning intentions to improve organisational productivity, the South African public service is experiencing corruption, low staff morale, inefficiency, dire skills crises and a poor work ethic amongst its public servants (Kock and Burke, 2008:262; Motlanthe, 2009). Poorly conceptualised restructuring interventions and training and development initiatives are contributing to the perpetuation of these organisational ailments (Zohar and Marshall, 2004; Grayson and Hodges, 2001). Organisations that have undergone restructuring processes are often plagued by problems such as absenteeism, stress-related illnesses, high staff turnover, burn out, demotivation, destructive competition, organisational politics, not meeting performance goals and work stress (Lamont, 2002; Zohar and Marshall, 2004).

Further critical problems encountered in many government departments include the high level of inefficiency and ineffectiveness, and a lack of controls (Manuel, 2009:19; Gordhan, 2010:22). In addition, weak systems, institutions

characterised by poor oversight, a lack of accountable institutions, incompetent audit authorities and a lack of transparent procurement, budgeting and payment systems all contribute to the prevalence of corruption in government (National Planning Commission, 2011:25). The absence of efficiency, effectiveness and proper controls are all indicators that public service leaders are not succeeding in addressing the problems related to a poor work ethic, low morale and corruption.<sup>8</sup>

This study presents spiritual leadership as an emerging and new direction of theory. It has been stated that spiritual leadership constitutes the most comprehensive leadership approach to addressing key root causes of organisational problems in a holistic, integral and value-based manner. Spiritual leadership may be seen as an extension of leadership theories operating in a spiritual paradigm. Spiritual leadership theory, as proposed by Fry (2003), claims to create vision and value congruence at the individual, empowered team and organisational levels. This ultimately fosters higher levels of both organisational commitment and productivity. Spiritual leaders perform the traditional roles and responsibilities of a leader, but on the basis of spiritual values.<sup>9</sup> These values are intended to promote self-transcendence and positively transform the behaviour of, first, the leader and then the followers (Fairholm, 1996:12).

This study recognises the existence of and necessity for universal spiritual values<sup>10</sup> and the need to apply these values in order to overcome destructive influences. Nevertheless, these values may be interpreted subjectively depending on an individual's cultural context. References to positive values

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<sup>8</sup> Davis (2012:5) claims that 90% of senior managers in the Eastern Cape Education Department had conducted business with government and their staff or close family members and had benefited from 567 tenders worth R894 m. According to the Treasury, R30 billion (a quarter of state procurement) is either stolen or wasted (Saunderson-Meyer, 2012). In addition, 15 921 of the 79 416 South African Social Security Agency (Sassa) public servants had fraudulently received social grants (Saunderson-Meyer, 2012).

<sup>9</sup> Spiritual values are values that are altruistic and ethically based e.g. trust, integrity and respect.

<sup>10</sup> Universal spiritual values include values such as love, trust, gratitude, integrity, honesty, forgiveness, humility, patience, and kindness (Fry, 2003:712).

expose a binary opposition that falls within the structuralist approach (Furlong, 2007:326). The post-structuralist approach would criticise structuralism by maintaining that meaning is constantly shifting and, therefore, the positive supposition pertaining to these values is subjective. Nietzsche (n.d.:101) argued that individuals are the creators of values and they interpret good and bad differently, depending on the context in which they find themselves. However, positive values should be understood within the context of relevance theory, which provides evidence for a set of assumptions that enable a reader to recognise what an author intends, regardless of whether or not the reader agrees with the author (Furlong, 2007:335). Thus, despite the fact that there may be various interpretations of a specific value, this study refers to universal spiritual values as being positive-based because they are founded on the value of altruistic love (Fry, 2008), which informs virtuous and selfless behaviours (Tombaugh, Mayfield and Durand, 2011:148).

There is a definite case and an urgent need for a spiritual leadership model. South Africa's dire economic crisis is exerting considerable pressure on public leadership to demonstrate higher levels of accountability and good governance in the delivery of effective and efficient public services (Dorasamy, 2010a:2087). This thesis advocates spiritual leadership as a paradigm that addresses the challenges faced by contemporary organisations.

### **1.3 RESEARCH PROBLEM**

In spite of a strong legislative framework, a comprehensive transformation strategy, continuous restructuring processes, anti-corruption initiatives<sup>11</sup> and training and development initiatives, the post-apartheid South African public service has been unable to address organisational problems related to the lack of

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<sup>11</sup> Examples of anti-corruption initiatives include the National Anti-Corruption Forum, Forum Against Corruption, Moral Rearmament Movement, Business Against Crime, Transparency SA, Anti-Corruption Trust, Special Investigations Unit, Auditor-General's Office, Asset Forfeiture Unit and National Prosecuting Authority (Saunderson-Meyer, 2012).



motivation, poor performance and ethical misconduct successfully. Dorasamy (2010b:57) contends that unethical behaviour is the result of senior public service leadership not internalising public service values and not being held accountable for poor service delivery. Thus, the current leadership model and leadership style adopted in the public service are clearly not effective in encouraging leaders to operate with integrity, take responsibility and be accountable. A number of reasons may be attributed to this problem. Firstly, scholarly debates show that current leaders do not possess the relevant skills and attitudes required to address organisational ailments (Smit and Carstens, 2003; Bernstein, 2000; Pillay, 2008; Leonard and Grobler, 2006). Unlike many of the developed countries that have formulated a planned leadership training and development agenda, South Africa's apartheid history has had an adverse effect on the proactive development of leadership. This has resulted in a dearth of competent leaders able to manage complex organisational issues (Robbins et al, 2009).

Secondly, many of the current leadership training and development initiatives for the public service tend to cultivate leadership within a mechanistic paradigm, adopting "old models of leadership" (Smith and Carstens, 2003:45). According to Howard and Welbourne (2004:33), attempts to address organisational woes have failed mainly because many of the leaders driving the transformational process operate within a mechanistic paradigm. The main characteristics of a mechanistic paradigm include rational decision making and logical thinking, discouragement of emotions, scientific management practices, a preoccupation with the measurement of goals and performance, not recognising the interrelationship of problems, and a short-sighted view of natural resources (Biberman and Whitty, 1997; Smith and Rayment, 2010; Covey, 2004; Capra, 1997; Wheatley and Kellner-Rodger, 1998). Instead of South African public sector leaders challenging the status quo, creating a vision for the future and inspiring people in their organisations to realise their vision (Robbins et al., 2009:290), these leaders are operating within a mechanistic paradigm and perpetuating the status quo and



demotivating employees through their questionable ethical behaviour.<sup>12</sup> These leaders are unable to effectively address the burgeoning organisational challenges being experienced in public sector organisations (Borger, 2007:3).

Thirdly, leadership development within a spiritual paradigm has not become established in South Africa because the theory is still emerging and needs to gain wider recognition. The spiritual paradigm is one that has emerged as a result of a shift in philosophical and theoretical thinking. Accordingly, methods to test the new spiritual theories, laws and generalisations within the discipline are being formulated (Fry, 2005c:619). The spiritual paradigm has been influenced by quantum physics, cybernetics, chaos theory, as well as eastern and western spiritual traditions (Biberman and Whitty, 1997; Smith and Rayment, 2010). This paradigm is characterised by, among other things, acting ethically and with integrity, being open to change, possessing a sense of purpose and meaning in one's life, appreciating one's interconnectedness with a greater whole, and promoting organisational learning (Biberman and Whitty, 1997:133).

Finally, there are currently insufficient accredited training programmes and institutions in the South African public sector, particularly programmes and institutions that offer spiritual leadership training. Furthermore, there are a negligible number of leadership programmes that are designed and facilitated within a spiritual leadership paradigm.<sup>13</sup> In general, public service leadership and management programmes offered by public and private sector institutions aim to develop talent, increase employee retention, build individual skills, socialise leaders in terms of the relevant organisation's values and prepare incumbents for their leadership roles (Cummings and Worley, 2009:466). However, these leadership programmes have failed to overcome many of the organisational

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<sup>12</sup> The increasing number of grievances reported by national and provincial departments suggests that many public service leaders are unable to address the needs and concerns of government officials effectively (Public Service Commission, 2008, April: 82).

<sup>13</sup> Out of 17 business schools in South Africa only one offers Spiritual Leadership as a core module in the MBA programme, with none of the Master of Public Administration programmes doing so.

problems encountered in the public service effectively, because the programmes are based on traditional leadership models operating within a mechanistic paradigm. In addition, these training providers may be criticised for providing insufficient “training and education in ethical conduct which can sensitise public officials about the ethical dimensions of their work” (Dorasamy, 2010a:2094).

Government prefers to use its own dedicated training academy, namely the Public Administration Leadership and Management Academy<sup>14</sup> (PALAMA). However, a survey of PALAMA’s training programmes reveals that there is no obvious focus on developing leaders who would be self-aware, able to self-reflect and be directed by spiritual values and a higher purpose. For example, it does not appear that the Emerging Management Development Programme successfully integrates self-awareness issues into any of the core modules such as Management Overview, Customer Care and People Management. In addition, the training programme on ethics focuses primarily on the various types of corruption and ways in which to combat the problems of corruption. However, this approach does not address a critical root cause of corruption, namely, the lack of leaders able to self-reflect on their level of ethics. Many leadership training programmes tend to focus on the development of mental intelligence (IQ)<sup>15</sup> capabilities and, occasionally, emotional intelligence (EQ)<sup>16</sup> capabilities. In the majority of cases, physical intelligence (PQ) is not reviewed at a satisfactory level. In addition, even when aspects of spiritual intelligence (SQ) are introduced into the leadership programme, SQ is incorporated as an isolated issue rather than in an integrated manner as a phenomenon underpinning the behaviour and ethos of the leader.

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<sup>14</sup> PALAMA was previously known as SAMDI (South African Management Development Institute). It is envisaged that PALAMA will be replaced by the National School of Government in September 2013 (Sidimba, 2013).

<sup>15</sup> Examples of IQ capabilities include rational thinking, problem solving, critical thinking and the ability to evaluate and meta-analyse.

<sup>16</sup> Examples of EQ capabilities include effective communication, empathy, self-awareness and effectively managing emotions.

## 1.4 RESEARCH ASSUMPTIONS

This study makes the following research assumptions which then form the basis of the research questions:

Despite government's initiatives to curtail it, there is rising corruption in South Africa. In 2010, South Africa was ranked 54 out of 178 countries and was perceived to be the fifth most corrupt sub-Saharan African country (Roxas, Chadee and Erwee, 2012:482). By 2012, South Africa ranked 69 out of 176 countries on the corruption perception index published by Transparency International (2012). The need for strong leadership that is both ethical and willing to challenge the status quo in order to combat the corruption and maladministration in the South African public service is an urgent priority.

The existing leadership style and leadership type operating within the framework of classical leadership theories are ineffective in addressing the existing problems and malpractice in the South African public service. This thesis advocates that spiritual leadership will significantly contribute to addressing problems such as poor performance, low morale and unethical conduct in the South African public service.

Spiritual leadership is an essential leadership theory that not only addresses organisational problems and uproots unethical behaviour, but would also generate and restore a clear sense of purpose and commitment among South African public servants. Being directed by a clear purpose may inspire public servants to rise above the quagmire of mismanagement and unethical conduct.

In the South African public service there is a lack of impetus and knowledge on how to develop spiritual leadership.<sup>17</sup> A review of the research conducted on spiritual leadership (Fry, 2008:130) and, more specifically, on spirituality in the workplace (Benefiel, 2007:949), reveals a critical gap in the research pertaining to the specific and practical development of spiritual leadership for organisations (Benefiel, 2007:949).

There is a limited number of training and academic programmes that focus on spiritual leadership as an approach for addressing organisational problems in general and specifically in public sector organisations.<sup>18</sup> The development of a spiritual leadership model that is adapted to the South African public service may be considered as a core leadership approach for the South African public service. In addition, the ISL model may also serve as a comprehensive leadership framework for training and academic institutions when developing or customising their leadership training and development programmes.

## **1.5 RESEARCH QUESTIONS**

The research questions contribute to elucidating both the research problem and the research assumptions. In addition, they focus on the information required to conduct the study in question (Mouton, 2004).

1. What factors enable spiritual leadership to address unethical issues and malaise in the South African public service more effectively than classical leadership theories?

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<sup>17</sup> A search on the Nexus database (containing all the current and completed South African dissertations and theses) between 2000 and 2011 revealed no known study on the theoretical construction or the empirical validation of a Spiritual Leadership Model.

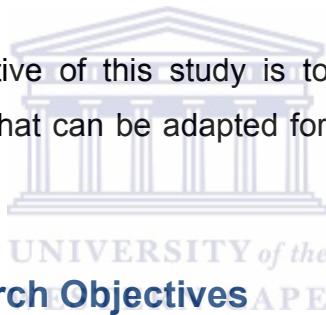
<sup>18</sup> Only one business school out of 17 business schools in South Africa offers Spiritual Leadership as a core module in the MBA programme while none of the Master of Public Administration (MPA) programmes offer Spiritual Leadership as a core module. Classical leadership theories are generally included in the Human Resource module and ethics is included in some of the MPA and MBA programmes offered by certain universities.

2. What knowledge exists as a basis for the development of a spiritual leadership model?
3. How should a spiritual leadership model be adapted for the South African public service?
4. What factors would either hinder or enable the adoption of a spiritual leadership model relevant to the South African public service?
5. How could the spiritual leadership model be developed so that it is deemed a core leadership approach in the context of the South African public service?

## **1.6 RESEARCH OBJECTIVES**

### **1.6.1 Overall Research Objective**

The overall research objective of this study is to advocate for an Integrated Spiritual Leadership model that can be adapted for implementation in the South African public service.



### **1.6.2 Specific Research Objectives**

The following specific research objectives have been identified so as to ensure that the overall research objective is realised:

#### **Specific Research Objective 1**

*To review literature pertaining to leadership theories with particular reference to the ability of these theories to address organisational challenges and unethical behaviour*

This specific research objective involves examining the key motivation, leadership theories and models that fall within the mechanistic and spiritual

paradigms. The literature review will examine whether spiritual leadership is the most appropriate leadership theory for addressing organisational challenges and unethical behaviour. The literature review will also examine the connection between spiritual leadership and workplace spirituality.

### **Specific Research Objective 2**

*To review spiritual leadership models critically and develop an Integrated Spiritual Leadership model*

This specific research objective serves to identify and critically compare existing spiritual leadership models. Key principles and elements, as well as best practice examples, will be garnered from the review of spiritual leadership models so as to assist in the development of an ISL model.

### **Specific Research Objective 3**

*To develop an Integrated Spiritual Leadership model that is relevant to the South African public service context*

This specific research objective serves to explore in depth the way in which the ISL model may be applicable to the South African public service so as to assist it in addressing the key challenges facing public service departments. A review of the relevant literature and the insights garnered from the empirical findings will contribute to the development of an ISL model that is relevant to the South African public service.

#### **Specific Research Objective 4**

*To determine those factors that either facilitate or constrain the effective implementation of an Integrated Spiritual Leadership model in the South African public service*

This specific research objective critically examines the empirical findings of this research study to determine those factors that would either facilitate or hinder the adoption of an ISL model by the South African public service. The theoretical chapters on spirituality and spiritual leadership and the insights from the research findings will enable the researcher to identify ways in which to overcome the constraining factors. In addition, the organisational factors that can affect the successful implementation of the model are explored.

#### **Specific Research Objective 5**

*To determine how the Integrated Spiritual Leadership model could be developed so that it may be adopted as a core leadership approach in the South African public service*

An examination of the empirical findings of this research study will determine the way in which the ISL model can be designed and promoted so that it is can be adopted as a key leadership approach by South African public service departments.

### **1.7 RESEARCH METHODOLOGY**

This section provides an overview of the chapter on the research methodology selected for the study (refer to Chapter 6). This study is both a qualitative and a quantitative study in that it made use of both a phenomenological and a survey research method. The phenomenological research method (Leedy and Ormrod,

2010:141) was used in order to uncover the research respondents' rich in-depth perceptions and understanding of phenomena such as the attributes of spiritual leadership based on the ISL model. On the other hand, a survey was used to quantify the extent to which a large group of South African public service managers perceive whether the spiritual leadership attributes based on the ISL model are relevant or not. The survey was also used to discover the relationships between the spiritual leadership constructs (Welman and Kruger, 2001:84).

This study was restricted to managers in provincial and national public service departments only. Local government was excluded from this study due to time and cost limitations. Survey respondents were approached electronically or in person to obtain permission to participate in this study. Interview respondents agreed to participate in the study telephonically and via emails. Triangulation was used to cross-validate the data sources and the data collection strategies (McMillan and Schumacher, 1993). The primary data sources used for this study include in-depth interviews and questionnaires. Secondary data sources, on the other hand, comprise newspaper articles, speeches, government policies and reports, books and journal articles. Purposive sampling was used to select 22 respondents for the in-depth interviews. The interviewees included 11 public service managers of various levels from national and provincial departments, three students who had undergone spiritual leadership training and eight service providers who offered spiritual leadership and general leadership training. Proportional stratified sampling was used to select 550 survey respondents who represented various management levels as well as various provinces. The surveys were completed by 233 respondents, thus reflecting a response rate of 42%.

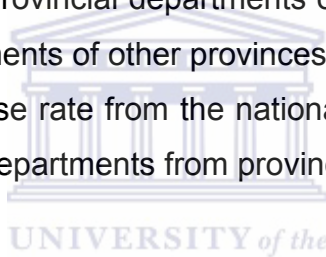
The reliability and validity of the study were assured by the adoption of a multi-pronged approach. Accordingly, the researcher employed methodological triangulation; developed the survey instruments based on existing, reliable survey instruments; and conducted a pilot study. The pilot study was conducted



on 38 respondents – 7% of the sample size. The pilot study contributed to refining the survey instrument and also revealed that there was sufficient discrimination between the survey questions.

The qualitative data were analysed by finding themes based on the grouping of 'meaning units' while the quantitative data were analysed by conducting both a Friedman K-Way Related ANOVA procedure and regression analysis.

The study may be regarded as limited because the data are not sufficiently representative of the sample group. Despite the fact that the survey instrument was based on validated instruments, tested by a statistician and a pilot study was conducted, certain errors were noted in the design of the instrument, with these errors affecting the reliability of some of the findings. The research findings may be generalised to Gauteng provincial departments only and not to either national or the public service departments of other provinces. This is as a result of the fact that there was a low response rate from the national public service departments and also the public service departments from provinces other than Gauteng.



## **1.8 RELATED LITERATURE REVIEW**

The purpose of the Related Literature Review section is to provide a high level overview of the theories and models related to spiritual leadership. It is envisaged that the exploration of the theoretical constructs related to spiritual leadership will help to clarify the relevant concepts and possibly highlight critical debates that will be explored in greater depth in the subsequent literature review chapters of this study.

This subsection provides a brief overview of the critical global and local challenges facing the public sector. The section then discusses the role and relevance of spiritual leadership and also examines leadership theories within the spiritual paradigm. Finally, spiritual leadership models are briefly discussed.

### 1.8.1 Global and Local Challenges Facing the Public Service

The global economic crisis is increasing the economic strain on an economy that is already burdened with high unemployment<sup>19</sup> and inequality.<sup>20</sup> It is, thus, incumbent on the South African public sector to provide leadership and create efficient and effective organisations that will address the legacy of inequality and poverty, which has been exacerbated by the economic crisis, mismanagement and corruption.

### 1.8.2 Role and Relevance of Spiritual Leadership

Engelbrecht, Van Aswagan and Theron (2005:19) assert that leadership is instrumental in establishing an ethical climate within an organisation. Many traditional and emerging leadership theories claim that they are able to address organisational problems in an ethical manner (Covey, 2004; Fry, 2003; Brown, 2007). Nevertheless, these leadership theories are not sufficiently comprehensive or conceptualised to be able to bring about true transformative change in an organisation. This is as a result of the fact that many leadership theories approach change by focusing on individuals transforming others instead of transforming oneself first. However, spiritual leadership approaches change from the inside out and this has been shown to improve organisational performance (Covey, 2004; Cashman, 1998).

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<sup>19</sup> South Africa's unemployment rate was reported at 25% in the third quarter of 2011 (Trading Economics, 2011). It has been estimated that 73% of all unemployed people are below the age of 35 years (*Mail and Guardian*, 5 January 2011). A *Sunday Times* survey revealed that over a million South African workers lost their jobs during the economic recession and, as a result, over five million people were plunged into dire poverty (*Mail and Guardian*, 5 January 2011).

<sup>20</sup> South Africa is considered to be one of the most unequal societies in the world with a Gini coefficient index of 0.68 (Wild, 2011). A Gini coefficient index reflects the level of income inequality, with the coefficient measuring inequality in a range from zero to one, with zero referring to complete equality (Wild, 2011).

One of the roles of a leader is to create an ethical organisational culture that promotes positive, ethical behaviour.<sup>21</sup> An organisational culture<sup>22</sup> that promotes self-interest, blind obedience to authority and the perception that the main purpose of an ethics or compliance programme is mainly to protect senior leadership from blame, hinders the effective management of ethics and legal compliance in an organisation (Kuper, 2006:19). A clear process of developing an ethical culture is, thus, imperative. Sivakumar (2009:580) outlines three processes involved in creating an ethical culture. Firstly, organisational values should be developed. However, living the values and establishing sound governance structures and management systems are also critical factors. Management systems that operate according to ethical principles help to minimise the possibility of employees going astray (Unruh, 2008:291). Secondly, appointing managers who have proven their ethical stance is an important step in creating an ethical culture (Sivakumar, 2009:581). This may be achieved either by role modelling or by recruiting employees who reflect the espoused values of the organisation.<sup>23</sup> Finally, an ethical culture may be created by formulating organisational policies that protect the welfare of the key stakeholders and promote responsible behaviour (Sivakumar, 2009:582).

Spiritual leadership is relevant because spiritual leaders may manage finances responsibly, improve team motivation and achieve long-term, sustainable organisations by providing meaning and purpose in the workplace (Howard and Welbourn, 2004). Based on Mintzberg's typology of organisations, the public service can be classified as a missionary configuration because there is a strong integration of goals that determines the selection and focus of members as, specifically, emphasising service to the community (Pichault and Schoenaers,

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<sup>21</sup> Ethical behaviour or integrity involves acting in accordance with the moral values, standards and rules determined by an organisation and society (Kolthoff, Erakovich and Lasthuizen, 2010: 597).

<sup>22</sup> The culture of an organisation reflects the values, beliefs and attitudes of the people in the organisation.

<sup>23</sup> The concern is that candidates who do not reflect the values of an organisation are often employed. The Business Roundtable's Institute for Ethics found that only 5% of companies assess a candidate's ethics during the recruiting process (Unruh, 2008: 291).

2003:125). Spiritual leaders are, therefore, important because they will ensure that the public sector remains true to its purpose and mission and, in so doing, motivate the public servants (Fry, 2008).

Spiritual leaders operate within an entirely new organisational paradigm that replaces mechanistic organisational practices with dynamic and spiritual practices. Thus, organisations achieve success because they are socially responsible and are guided by spiritual principles (Zohar and Marshall, 2004).

Spiritual leaders are able to negotiate deals without having to resort to manipulative, domineering or dishonest tactics (Steinberg, 1998). In view of the fact that the spiritual leader operates on the basis of positive, altruistic principles, his/her behaviour will be open and transparent when interacting with others.

Spiritual leaders are able to transcend feelings of dissatisfaction and unhappiness and, by connecting with his/her spirit, are able to feel whole, creative and motivated (Drummond, 2004). This is especially important because the current power struggles taking place in political parties in South Africa have resulted in senior managers in the public service either being axed or having to jostle for position. Spiritual leaders are able to rise above petty politics and remain committed to meeting their own and the organisation's higher purpose (Zohar and Marshal, 2004).

### **1.8.3 Leadership Theories Within a Spiritual Paradigm**

An alternative to a leader who operates within a mechanistic paradigm is a leader who operates within a spiritual paradigm. There are several leadership theories<sup>24</sup> that can be classified within a spiritual paradigm, including servant leadership (Russell and Stone, 2002), transformational leadership (Borger, 2007), authentic

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<sup>24</sup> These theories are discussed in greater detail in Chapter Two.

leadership (Klenke, 2007), ethical leadership (Brown and Treviño, 2006) and spiritual leadership (Fry, 2009).

A servant leader is a leader who is dedicated to meeting the needs of others by serving others first, instead of either being driven by power or ego or wanting to lead first (Keith, 2009:1). However, the problem with this leadership construct is that it values the needs of the followers above the needs of the organisation (Sendjaya, Sarros and Santora, 2008:403). Whilst this is noble, it may prove detrimental to an organisation, especially if the needs of either the followers or the employees are based on self-centred values.

Burns argues that transformational leadership involves a process in terms of which “leaders and followers raise one another to higher levels of morality and motivation” (Burns, 1978:20 cited in Covey, 2004:355). In this case, transformational leaders seek to empower their followers as opposed to keeping them weak and dependent (Sendjaya et al., 2008:403). However, Fry and Whittington (2005a:13) criticise transformational leadership theory for not clarifying the motives of a leader who may be motivated by selfish or altruistic values.

Avolio, Gardner, Walumbwa and May (Klenke, 2007:71) define authentic leaders as leaders “who are deeply aware of how they think and behave and are perceived by others as being aware of their own and others’ values/moral perspective, knowledge and strength; aware of the context in which they operate and who are confident, hopeful, optimistic, resilient and high on moral character”. However, the conceptual flaw in authentic leadership is that it requires the leader’s behaviour to be consistent with his/her internal values (Fry and Whittington, 2005:10). These internal values are not necessarily based on virtuous values.

Ethical leadership refers to leaders who seek to benefit followers, organisations and society by living in accordance with a system of normative beliefs and judgments as opposed to self-interest (Kalshoven, Den Hartog and De Hoogh, 2011:52). However, despite the fact that ethical leadership promotes trust and integrity in organisations (Brown, 2007:151), its conceptual focus is so confined to ethical issues that it fails to cater for those organisational performance issues that are unrelated to ethics.

Spiritual leadership has emerged from, and to a large extent embodies, many of the principles of the leadership theories operating within a spiritual paradigm. However, it has also overcome their conceptual shortfalls. Spiritual leaders operate from a positive value system and their motivation for developing others is based on both a higher purpose and on values that are founded on a set of universal values (Fry and Whittington, 2005b:193). In addition, spiritual leaders achieve congruence between the values, thoughts and behaviours of the leaders and employees in organisations (Fry and Whittington, 2005b:191). Spiritual leaders are committed to improving themselves and learning from their mistakes by changing from the inside out and by emphasising self-transcendence. Although, essentially, spiritual leaders are driven by spiritual intelligence, they also acknowledge the value of emotional intelligence, physical intelligence and mental intelligence. Spiritual intelligence enables spiritual leaders to address 21st century concerns, in terms of which individuals have lost a sense of purpose and meaning because of greed, power struggles, corruption, loss of trust, stress and demotivation in their workplaces (Fry and Whittington, 2005b:184; Zohar and Marshall, 2004:13).

Spiritual leaders promote and harness workplace spirituality which, in turn, is characterised by a strong sense of purpose. This sense of purpose inspires and provides meaning for others; promotes virtuous values such as trust, honesty, ethics and respect; applies humanistic work practices; and is tolerant of employees expressing their emotions without fear of reprisal (Robbins et al.,

2009:439). There is a growing body of empirical evidence which shows how workplace spirituality leads to greater workplace success and improved organisational performance (Rego and Pina e Cunha, 2008:57; Tischler, Biberman and McKeage, 2002:203). Empirical research has revealed that spiritual leaders build high performance organisations that value individuals and stakeholders, and where organisational members feel empowered and responsible for the reputation of the organisation (Fry and Slocum, 2008:93). Studies on spiritual leadership conducted in the public sector, specifically in schools, city governments, police and military units, have revealed an increase in organisational commitment and productivity in these organisations (Fry, Vitucci and Ceillo, 2005:836, Fry, Matherly and Ouimet, 2010:290).

#### **1.8.4 Spiritual Leadership Models**

The spiritual leadership theory proposed by Fry (2003) may be regarded as an extension of the leadership theories operating within the spiritual paradigm in that Fry's theory addresses the critical conceptual deficiencies of these leadership theories<sup>25</sup>. A criticism of many of the leadership theories and, in particular spiritual leadership theories, is the high level of abstraction resulting in problems in the effective implementation of these theories. Thus, it is essential that the ISL model should not only possess critical attributes but should also be applied to the South African public service in a practical way.

A general review of existing research on leadership models reveals that there are two central areas of research into leadership (Patching, 2011). Firstly, there is focused research which concentrates on leaders' behaviours and styles and develops leadership models based on an 'ideal' leader within a specific category. Secondly, there is broad-based research which focuses on leadership models that are based on selecting the best leadership 'qualities' (Patching, 2011). Patching (2011) warns against leadership development that requires leaders to

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<sup>25</sup> This discussion is further developed in the next chapter.



adhere to a competency model or blueprint on how to become a leader. However, Patching's analysis fails to examine the notion of 'ideal' leadership in sufficient depth or complexity. Mostovicz, Kakabadse and Kakabadse (2009:570) maintain that the notion of 'ideal' leadership "does not try to describe a particular behaviour but looks to capture the logic of a reality we use meaningfully as an inspirational benchmark". Hence, the flaw in Patching's argument is not about discarding leadership competency models but rather ensuring that leadership competency models are non-prescriptive, allow for inner development and are dynamic.

In view of the above, the development of an ISL model should ensure that it is not overly prescriptive, by allowing space for spiritual leaders to express their unique leadership styles. However, such a model should still specify sufficient guidelines to assist the leader in developing the required qualities and attributes of a spiritual leader per se.

A survey of the literature on spiritual leadership models reveals that these models may be broadly classified into two main categories. The first category involves leadership models that are based on principles of spirituality and SQ, but are not directly referred to as spiritual leadership models, while the second type of leadership model is referred to directly as a spiritual leadership model. An analysis of these spiritual leadership models will be presented in Chapter Four of this thesis.

### **Category one: Leadership models based on the principles of spirituality and SQ**

The leadership models in category one may be classified as spiritual leadership models because they reflect the principles of spirituality (higher purpose, core positive values, authenticity, SQ and interconnectedness). These leadership models focus on unpacking the practical process of spiritual leadership development.



Zohar and Marshall's (2004) 12 Transformative Principles Model involves the development of spiritual intelligence (SQ) by following 12 Transformative Principles. Zohar and Marshall (2004) based their conceptualisation of a leader on servant leadership theory because spiritual leadership theory was only in its infancy stage when they developed their model.<sup>26</sup> However, because their model is premised on the principles of SQ, it reflects more of the qualities of spiritual leadership than servant leadership. Although other models, such as those of Fry (2009) and Covey (2004), do refer to SQ, SQ is not their core focus in the development of a spiritual leader. On the other hand, Zohar and Marshall's model included behavioural indicators for measuring the attainment of each of the 12 Transformative Principles in leaders. In addition, indicators reflecting the level of SQ in an organisation are also specified.

Kevin Cashman (1998) developed a Seven Pathways Leadership Model from the Inside Out. Similar to the other spiritual leadership models, Cashman's Leadership Model from the Inside Out includes the core principles of spirituality. However, the compelling feature of this model is that its primary approach involves developing leadership from the inside out. Another distinctive aspect of Cashman's model is the focus on *being* as opposed to *having*. Despite the fact that Fry (2009) only recently introduced the spiritual concept of 'being' in order to enhance his spiritual leadership theory, this concept is not as extensively examined in Fry's work as it is in Cashman's model. However, a deficiency in Cashman's model, which is also found in the spiritual leadership models of Fairholm, Ferguson and Milliman, Covey, and Zohar and Marshall, is that there is little empirical evidence for the way spiritual leadership improves organisational performance.

Stephen Covey (2004) developed a Whole Person Leadership Model that focuses on holistic leadership development by harnessing the four personal intelligences of SQ, EQ, IQ and PQ. It also uses an inside out approach in order

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<sup>26</sup> Spiritual leadership was only developed as a leadership theory by Fry in 2003 (Fry, 2003).

to improve effectiveness in organisations. Covey's Whole Person Leadership Model falls into the category of spiritual leadership models because it is firmly rooted in the four core principles of spirituality. In addition, it also emphasises the important role of SQ in guiding the other personal intelligences in the development of leadership (Covey, 2004:65). However, Covey's model differs from other spiritual leadership models in that a core dimension involves propagating the role of the spiritual leader as one that inspires others.

### **Category two: Spiritual leadership models**

The leadership models in this category focus primarily on developing the theoretical constructs of spiritual leadership. All these models are founded on the principles of spirituality. However, each model differs in emphasis while each introduces its own specific constructs related to spirituality.

Gilbert Fairholm (1996:13), who is lauded as one of the pioneers in developing the theoretical construct of spiritual leadership, conceptualised the spiritual leadership model as creating moral and selfless leaders who are committed to service. Apart from its four key principles of spirituality, Fairholm's (1996) model is unique in that it emphasises stewardship and service to the community.

The Memorial Hermann, a health care institute in Houston, developed a spiritual leadership model in partnership with the Spiritual Leadership Institute (Wolf, 2004:23). The primary purpose of this model is to develop spiritual leadership by following three core processes, namely: focusing on values; allowing employees an opportunity to explore and express their spirituality; and planning for and encouraging community involvement (Wolf, 2004:24). Similar to Fairholm's model of spiritual leadership, this is the only other model that attaches significant value to community involvement. Despite the fact that this spiritual leadership model lacks sufficient conceptual rigour by critically examining the spiritual leadership constructs with the same theoretical veracity as the other models, this model

does sufficiently cover the key principles of spirituality. Its strength lies in the fact that it offers a user-friendly process for developing spiritual leadership – something that is lacking in other spiritual leadership models.

Ferguson and Milliman (2008) created a spiritual leadership framework for effective organisational values. Ferguson and Milliman's spiritual leadership model places greater emphasis on authenticity, service to others and an alignment between personal and organisational values. This model is similar to Fry's model in that it stresses the importance of congruence between personal values and organisational values.

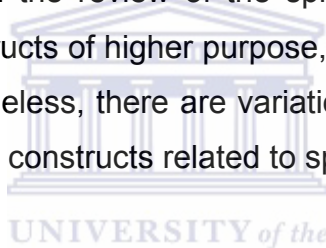
Louis Fry, who has published extensive works on the theory of spiritual leadership, developed a spiritual leadership model from the perspective of intrinsic motivation (Fry, Hannah, Noel, and Walumbwa, 2011). Fry's (2009) spiritual leadership model differs from other models in that it focuses on the causal relationship between hope/faith, vision and altruistic love which may instil a sense of calling and membership in others and which, in turn, improves organisational performance. Unlike many of the other models, Fry's spiritual leadership theory model has been tested in private, public and development sector organisations.

Margaret Benefiel (2005) developed a spiritual leadership model for organisational transformation. Benefiel's spiritual leadership model addresses the theoretical weakness of Fry and Fairholm's spiritual leadership models by proposing a more robust explanation for the 'spiritual' aspect of spiritual leadership. Moreover, Benefiel (2005:723) is the only theorist who was able to address the mounting epistemological criticism of empirical studies on organisational spirituality. She did so by locating spirituality within the organisational paradigms of Burrell and Morgan (1994 as cited in Benefiel, 2005) and the philosophy of Bernard Lonergan (1985 as cited in Benefiel, 2005) and

Daniel Helminiak (1996 as cited in Benefiel, 2005) and by taking into account spiritual transformation in the area of spirituality.

Sangeeta Parameshwar (2005) developed a spiritual leadership model based on a phenomenological study. This study examined significant life events in the lives of famous leaders in order to reveal the way in which operating in accordance with spiritual principles could contribute to the process of ego-transcendence. It was hoped that this would enable leaders to transform challenges into opportunities (Klenke, 2007:86). This model differs significantly from the other models in that its core focus involves ego-transcendence. However, aspects of Parameshwar's model (2005:694) are premised on Fry's spiritual leadership model.

Therefore, it is evident from the review of the spiritual leadership models that they are based on the constructs of higher purpose, core values, authenticity and interconnectedness. Nevertheless, there are variations in the way in which each model emphasises particular constructs related to spirituality.



## **1.9 SIGNIFICANCE AND CONTRIBUTION OF THE STUDY**

This study is important and will add value to the existing body of literature on leadership, organisational performance, spirituality, and training and development initiatives in general and more specifically in South Africa, for several key reasons.

Spiritual leadership is an emerging field of scholarship. Most of the scholarly work is based on Western experience, resulting in a dearth of scholarship on Africa and South Africa in particular. This is evident from Fry's studies. He is one of the few scholars who has examined spiritual leadership in a public sector milieu, but they are located in a Western context. There is apparently no study on the development of a spiritual leadership model specifically for the South African

public sector context. This study is therefore novel in that it examines the application of spiritual leadership in the South African public service context.

This study will contribute to developing spiritual leaders who, because they operate in accordance with ethical and virtuous principles, will be able to avert political and financial scandals (Lennick and Kiel, 2005). At a time when the South African public sector is struggling to combat corruption (Gordhan, 2010:21; National Planning Commission, 2011:25), spiritual leadership can model the ethical behaviour which is vital in overcoming corruption (Rossouw, 1997:1542).

Another contribution of this study would be the development of spiritual leadership which is able to improve the level of performance in an organisation. This is important because there is a strong focus on a performance-based approach promoted by government's 12 Performance Outcome Areas (Creamer Media Reporter, 2010).

This study is also significant because it aims to develop spiritual leaders who are able to create a level of change at the deepest level of the being, so that an employee's inner power may be unleashed and an organisation's competitive advantage maintained (Klein and Izzo, 1999). A critical component of spiritual leadership is the internalising of spiritual values and a higher purpose which results in an intrinsic motivation to serve others (Fry, Hannah, Noel, and Walumba, 2011:268). This, in turn, enhances performance and productivity in organisations.

Finally, although there is growing research on the construct of spiritual leadership and arguing its merits, there is a lack of research on developing a theory of spiritual leadership that could contribute to the construction of a spiritual leadership model. Moreover, research is needed that examines the impact of a spiritual leader in an organisational context, especially public sector organisations. Some research has, however, been conducted in this field by Fry

and his colleagues. However, none of the studies mentioned were conducted in the South African public service. Research on workplace spirituality has mostly been conducted in the private sector (McConkie, 2008:340). The gap in the literature therefore indicates that research should be conducted on the way in which spiritual leadership can be practically developed and applied in public sector organisations.

Despite the fact that the research on spiritual leadership is limited, the research that has been conducted has generally been located in or intended for private sector organisations. Therefore, the value of this study would be to contribute to the existing body of literature by examining and developing an ISL model specifically for the South African public service. This study also contributes to addressing the gap in the research on workplace spirituality in the public service because the ISL model will be specifically adapted for public service departments.



## **1.10 STRUCTURE AND CHAPTER OUTLINE OF THE STUDY**

This study comprises ten chapters, outlined as follows:

Chapter 1 establishes that current South African leaders operating within a progressive legislative framework are unable to address widespread corruption, poor performance and a loss of purpose successfully. However, spiritual leadership, which is emerging as a new paradigm, has been found to address organisational malaise (Fry, 2009). This thesis proposes the development of an ISL model, based on the adaptation and augmentation of existing spiritual leadership models, to address critical organisational problems in the South African public service. The chapter also explores the background to the research problem, the research problem itself, research assumptions, research questions and research objectives, provides a brief review of the relevant literature and indicates the significance of the study.

Chapter 2 provides an overview of the theoretical perspectives on spirituality as well as on traditional and spiritual leadership theories. The chapter examines the interrelationships between the personal intelligences of mental intelligence, emotional intelligence, spiritual intelligence and physical intelligence. The interrelationship between religion, spirituality and spiritual intelligence is also examined. In addition, traditional leadership theories and leadership theories that fall within a spiritual paradigm are investigated.

Chapter 3 examines the relevance of spirituality in the workplace and, specifically, in the South African public service. Spiritual leadership and ethics in the public service are also explored. This chapter also discusses organisational performance and spirituality.

Chapter 4 involves a critical analysis of the spiritual leadership models developed by Danah Zohar and Ian Marshall, Kevin Cashman, Stephen Covey, Gilbert Fairholm, The Memorial Hermann, Louis Fry, Jeffry Ferguson and John Milliman, Margaret Benefiel and Sangeeta Parameshwar. The purpose of this chapter is to conduct a comparative analysis of these models so that the key principles and best practices may be extracted for the development of an ISL model.

Chapter 5 presents the ISL model based on the critical analysis of spiritual leadership models in the previous chapter. The aim of the ISL model is to provide both a framework and a practical guide to assist leaders in becoming spiritual leaders in the South African public service, as well as to enable them to address organisational problems. The ISL model reflects the expected inputs, processes, outputs and outcomes of spiritual leadership.

Chapter 6 discusses the research methodology adopted in this study. It explains the reason for adopting both a quantitative and a qualitative research approach. The relevant research methods, appropriate data collecting methods and

sampling procedure are also discussed. This chapter explores the issues of data analysis, the validity and reliability of the findings and the limitations of the study.

Chapter 7 presents the results of the fieldwork. The findings reflect the survey and interview respondents' perceptions of the relevance of the constructs of the ISL model for improving organisational performance in the South African public service.

Chapter 8 presents the results of the fieldwork pertaining to the overall performance of departments and the critical challenges facing public service leaders. The findings examine the impact of spiritual leadership and the effective implementation of the ISL model in the South African public service.

Chapter 9 presents the research analysis as well as interpretations and discussions of the fieldwork carried out during the research intervention process. The core themes arising from the literature review chapters are used to analyse and interpret the themes and patterns which emerged from the data collected. The literature review chapters on spirituality, spiritual leadership and leadership theories; the relevance of spirituality in the workplace; a critical analysis of spiritual leadership models; and an ISL model are used to identify the critical themes and to interpret the research data.

Chapter 10 presents the conclusions and recommendations of the study. This chapter draws conclusions from the interpretation of the findings. The chapter then suggests ways in which to improve the ISL model which was developed and also ways in which it may be implemented effectively in public service departments. The chapter ends by suggesting future research that may be considered in the field of spiritual leadership.



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## **2 THEORETICAL PERSPECTIVES ON SPIRITUALITY, CLASSICAL LEADERSHIP AND SPIRITUAL LEADERSHIP**

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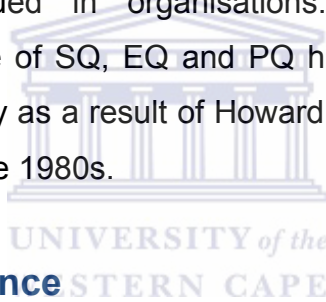
### **2.1 INTRODUCTION**

Since the Great-Man theories of leadership that dominated leadership thinking prior to 1900, scores of leadership theories have been developed (Covey, 2004:358). Of significance are the leadership theories that surfaced mainly towards the end of the twentieth century. In recent years spiritual leadership has gained prominence because it is capable of addressing the organisational problems that are characteristic of the new millennium. The burgeoning interest in issues related to spiritual intelligence and spirituality has paved the way for extensive research into spiritual leadership theory (Fry, 2003). The purpose of this chapter is to review theoretical constructs related to spirituality as well as to the classical and spiritual leadership theories.

This chapter is divided into six sections. Section one presents an introduction to the section. Section two examines the interrelationships between the personal intelligences of mental intelligence, emotional intelligence, spiritual intelligence and physical intelligence and the role these personal intelligences play as regards the spiritual leader. Section three explores the notion of spirituality and the way in which it interrelates with religion and spiritual intelligence. Section four reviews classical leadership theories and those leadership theories operating in the spiritual paradigm. Finally, section five summarises the key issues discussed in the chapter.

## **2.2 ROLE OF PERSONAL INTELLIGENCES IN SPIRITUAL LEADERSHIP**

The discussion on the evolution of intelligence from mental intelligence to spiritual intelligence reflects a shift in paradigm from that of classical mechanistic leadership to that of spiritual leadership. Individuals comprise the following four dimensions, namely, the spiritual, emotional, mental and physical dimensions (Covey, 2004; Gawain, 1997; Shapiro, 2005; Page and Hagenbach, 1999; Wigglesworth, 2006). Each of these dimensions is governed by its respective intelligence, namely, spiritual intelligence (SQ), emotional intelligence (EQ), mental intelligence (IQ) and physical intelligence (PQ) respectively. These intelligences are referred to in this study as personal intelligences. Since the early twentieth century, mental intelligence has been the primary intelligence that was recognised and valued in organisations. However, the theoretical examination and importance of SQ, EQ and PQ has gained prominence in the past three decades, probably as a result of Howard Gardner's (1999) exploration of multiple intelligences in the 1980s.



### **2.2.1 Mental Intelligence**

The notion of intelligence quotient was originally conceptualised by a German psychologist, Wilhelm Stern, in 1912. Stern defined IQ as “the ratio of one’s mental age to one’s chronological age, with the ratio to be multiplied by 100” (Gardener, 1999:12). However, subsequent research, especially research on the “Flynn effect”, dispelled the notion that IQ is a static quotient and proved that environment influences one’s IQ during the course of one’s life (Wang and Aamodt, 2009). These environmental influences are deemed sufficiently significant to have a substantial effect on intelligence throughout an individual’s lifetime.

Subsequent definitions of IQ have expanded to denote mental and rational function by referring to IQ as “an ‘all round’ general mental power” (Warwick, 2000:50) and an “intelligence with which we think ... to solve logical and strategic problems” (Zohar and Marshall, 2004:3). Thus, mental intelligence requires the application of mental competencies, such as thinking analytically, synthesising information and evaluating issues in order to solve problems and to make decisions (George, 2006:3). Based on these definitions, IQ in this study will be referred to as a *mental intelligence used to analyse and solve issues in a rational and logical manner*.

Many organisations place greater value on people who demonstrate high levels of mental intelligence. An individual would, thus, often be recruited on the basis of that individual possessing particular qualifications or scoring well on mental ability tests. Such tests are considered to reflect an individual’s learning potential and ability to solve complex problems (Robbins et al. 2009:50). People with a higher IQ tend to earn more and attain higher levels of educational qualifications than those with a lower IQ (Robbins et al., 2009:49).

However, several management problems have been caused by recognising intellect as the most important, if not only, form of intelligence. One common misconception is that individuals with high IQ scores are more effective than those with lower IQ scores. However, a study that focused on the characteristics of Bell Lab engineers revealed that emotional intelligence, not intellectual intelligence, characterised higher performers (Robbins et al., 2009). This is as a result of the fact that emotional intelligence equips individuals to resolve work-related problems such as conflict, low morale and poor performance.

Research has also revealed that there is no correlation between intelligence and job satisfaction (Robbins et al., 2009:50). Hence, whilst IQ may be an indicator that the person has the ability to perform a specific job, IQ does not necessarily contribute to enhancing work satisfaction or improving performance (Robbins et

al., 2009:50; Warwick, 2000:74). In addition, because IQ tests have been criticised for being culturally biased, these tests are no longer being extensively administered (Gardner, 1999:18).

Although mental intelligence is necessary, it is insufficient to resolve problems such as conflict in relationships, low self-esteem and managing emotions. Individuals who rely heavily on IQ tend to operate within a mechanistic paradigm in terms of which they solve problems using analytical thinking and rational decision-making processes (Hollender and Fenichell, 2004; Biberman and Whitty, 1997:131). However, a problem inherent in this approach is that those adopting it tend to be rigid in their dealings with others and themselves, while they resist change, use pure logic to make decisions, are critical of decisions based on intuition, mistrust others, use win–lose tactics in conflict situations and generally employ power tactics in order to secure their own power base (Biberman and Whitty, 1997:133).

Thus, the limitations inherent in IQ have spurred management theorists and practitioners to explore emotional intelligence in an attempt to improve the performance of both individuals and leaders. The notion of emotional intelligence has gained widespread support as emotionally intelligent leaders succeed in delivering higher levels of performance than their mentally intelligent counterparts (Goleman, 1998; 2003; Vermeulen, 1999:18).

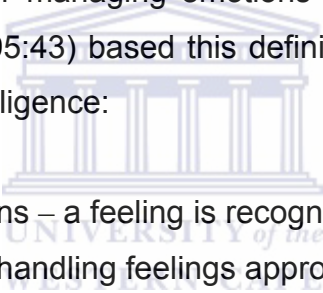
### **2.2.2 Emotional Intelligence**

A global shift occurred during the 1990s with the role and importance of emotional intelligence challenging IQ as regards its role in enhancing leadership effectiveness. This new wave of thinking, aimed at promoting performance in organisations, was initiated by Howard Gardner's exploration of multiple intelligences in the early 1990s (Gardner, 1999) and later by theorists such as

Goleman, and Salovey and Mayer in the mid 1990s (Gardener, 1999:10; Prati, Douglas, Ferris, Ammeter and Buckley, 2003:22).

University academics, Salovey and Mayer, were the first to coin the term 'emotional intelligence' and defined it as "the subset of social intelligence that involves the ability to monitor one's own and other's feelings and actions, to discriminate among them and to use this information to guide one's thinking and actions" (Prati et al., 2003:22).

Goleman, who became renowned for popularising the notion of emotional intelligence by shifting it out of academic circles into the workplace (Serrat, 2009:2; Gaikwad, 2005:5), defined emotional intelligence as (Goleman, 1998:317) "the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationships". Goleman (1995:43) based this definition on Salovey and Mayer's dimensions of emotional intelligence:

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1. Knowing one's emotions – a feeling is recognised as it happens
  2. Managing emotions – handling feelings appropriately
  3. Motivating others – marshalling an emotion in the service of goals
  4. Recognising emotions in others – the ability to be empathetic
  5. Handling relationships – recognising that managing people is part of the art of leadership.

Most definitions of emotional intelligence are rooted in Salovey and Mayer's original definition which embraces the fundamental dimensions of EQ (Montgomery, 2007:14; Gaikwad, 2005:6). This is evident in the definition of Davis (2004:2), who defines EQ as "the ability to recognise, understand, regulate and effectively use emotions in our lives". De Klerk and Le Roux's (2003:8) definition of EQ not only includes the dimensions of EQ but also highlights the importance of empathy by defining EQ as "the ability to identify, understand and

control our own thoughts and feelings, communicate them appropriately to others and have empathy with the emotions of others which enables you to interact with them on an emotional level". Covey (2004:51) expands on the dimensions of EQ when he introduces specific emotional competencies such as self-awareness, social sensitivity, empathy, effective communication, courage and respect. These emotional competencies are important because they underpin the approach and ethos which are necessary if people are to realise the dimensions of EQ.

In line with the fact that Salovey and Mayer's definition formed the framework for most, if not all, the definitions of EQ, this study will adopt the following comprehensive definition of emotional intelligence, namely, *the effective recognition, understanding, regulation and usage of emotions within oneself and others with the intention of improving ourselves and our relationships.*

Over a decade of research on emotional intelligence has consistently revealed that the application of emotional intelligence improves the performance of individuals (Goleman, 1998; Goleman, 2003; Vermeulen, 1999:18; Gaikwad, 2005:10). Extensive research has revealed that, in the long term, emotional intelligence is a more accurate determinant of successful communications, relationships and leadership than IQ (Covey, 2004:52). Other research has consistently shown that the application of emotional intelligence may result in higher productivity or greater work success (Goleman, 1998:31; Tischler et al., 2002:206).

Despite the fact that the notion of emotional intelligence has revolutionised management thinking about the improvement of performance, this notion is however limited to an emotional sphere only. Goleman (2003) alludes to, but refrains from, entertaining the spiritual dimension when he discusses issues related to spirituality, such as ethics, integrity and virtues within an emotional paradigm.

Emotional intelligence is a necessary, but insufficient, precondition for addressing issues of purpose and meaning (Zohar and Marshall, 2004; Howard and Welbourn, 2004). The global economic crisis, which has been characterised by ethical scandals, wanton consumerism, cost-cutting, restructuring processes and a lack of morality, has precipitated a spiritual crisis in the workplace (Howard and Welbourn, 2004:11; Zohar and Marshall, 2004:14; Manning, 2003). This spiritual crisis has, in turn, contributed to employees feeling less competent, less appreciated and less connected to meaningful work and relationships (Howard and Welbourn, 2004:17). The lack of congruency between the values of an individual and the values espoused in the workplace may also contribute to people experiencing an internal crisis or a crisis of meaning and purpose (Howard and Welbourn, 2004:19). This crisis is propelling employees to question their purpose in life and to re-evaluate what is important to them and how they are making a positive contribution to both the workplace and society (Buzan, 2001). However, spiritual intelligence (SQ), unlike the other intelligences, may resolve this inner crisis (Zohar and Marshall, 2004). Despite the fact that it is not possible for emotional intelligence to address issues of a spiritual nature, it is nevertheless an integral requirement for an effective leader and will constitute a vital component of the Integrated Spiritual Leadership model.

### **2.2.3 Spiritual Intelligence**

The notion of spiritual intelligence emerged primarily because the other intelligences were unable to adequately address issues related to a crisis of meaning and purpose (Zohar and Marshall, 2000:23). Thus, a new intelligence was required to elucidate the significance of possessing a higher purpose and meaning in one's life.

When Howard Gardner expanded his theory of multiple intelligences, however, he argued that spirituality should not be deemed an intelligence in its own right (Gardner, 2000; Gardner, 1999). His core rationale was that the notion of



spirituality frequently has problematic connotations, as it is often interpreted as pertaining to religion (Gardner, 1999:60). In an attempt to overcome this concept confusion, Gardner recognised existential intelligence, instead of spiritual intelligence, as part of his theory of multiple intelligences. Gardner claimed that existential intelligence, which is concerned with 'ultimate' issues in life, such as purpose and meaning, also incorporates the cognitive strand of spirituality (Gardner, 1999:60).

A criticism of Gardner's justification for not recognising spirituality as a rightful intelligence is to be found in the fact that he does not establish a theoretical distinction between the two discrete notions of spirituality and religion. Emmons (2000:7) refutes Gardner's analysis and shows how spiritual intelligence satisfies all of Gardner's criteria for intelligence<sup>27</sup> (Emmons, 2000a:13; Tischler et al., 2002:211). However, in defence of Gardner's position, Mayer (2000) remains unconvinced by Emmon's argument that the notion of spiritual intelligence meets all of Gardner's criteria and considers spiritual intelligence as a state of spiritual consciousness as opposed to elevating it to the status of an intelligence. Again, the problem with Mayer's argument, by his own admission, is the fact that he rejects classifying spirituality as an intelligence because of the lack of theoretical underpinning of spirituality and its relationship with religion. However, the theoretical distinction between spirituality and religion has, in the meantime, made considerable advances (Ngunjiri, 2010; Vaughan, 2002; Dent, Higgs, and Wharf, 2005; Hendrix and Hamlet, 2009; Markow and Klenke, 2005; Allevato and Marques, 2011). This has further bolstered Emmon's assertions that spirituality should be recognised as an intelligence because it meets Gardner's criteria for intelligence.

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<sup>27</sup> Criterion 1: An identifiable core operation or set of operations; Criterion 2: An evolutionary history and evolutionary plausibility; Criterion 3: A characteristic pattern of development; Criterion 4: Potential isolation by brain damage; Criterion 5: The existence of persons distinguished by the exceptional presence or absence of the ability; Criterion 6: Susceptibility to encoding in a symbol system; Criterion 7: Support from experimental psychological investigations; Criterion 8: Support from psychometric findings.



In spite of Gardner and Mayer's opposition to the notion of spiritual intelligence, theorists such as Zohar and Marshal (2000), Emmons (2000a and 2000b), Buzan (2001), Edwards (2001), Lynton and Thøgersen (2009), Wigglesworth (2006), Vaughan (2002) and Kwilecki (2000) have continued to research and develop the construct of spiritual intelligence. The definitions of spiritual intelligence are more divergent than the definitions of the other personal intelligences, possibly because the theorists' specific paradigms of spirituality are so varied. Many of the definitions of SQ embrace the notion of existentialism, which Gardner preferred to the contentious notion of spirituality. These wide-ranging conceptualisations of spiritual intelligence are evident in the definitions offered by the following protagonists of this form of intelligence.

Edwards (2001:3) deems spiritual intelligence to be wisdom that is innate in all individuals and which should be harnessed accordingly. Amram and Alto (2007:2) postulate that SQ may be used in all facets of one's life by applying and embodying the seven dimensions of spiritual intelligence, namely, consciousness, grace, meaning, transcendence, truth, peaceful surrender to self and inner directedness (Amram and Alto, 2007:3). Buzan (2001:xix) contends that spiritual intelligence is embodied in the ten graces of strategic awareness, namely: values and principles; vision and purpose; compassion; charity and gratitude; laughter; being childlike; rituals; peace; and love.

De Klerk-Weyer and Le Roux (2008:111) refer to spiritual intelligence as one's compass and as enabling one to know what one is about. They maintain that the qualities of spiritual intelligence pertain to intuition, gratitude, tranquillity, values, purpose, connectedness, dignity, self-transformational forgiveness, compassion, unconditional love, inner knowledge and truth, wisdom and insight, a sense of meaning and value, and conscience. Howell (2005) posits that "spiritual intelligence seeks to discover the why of what we do, rather than what we do or how we do it" (cited in Leonard and Biberman, 2007:943). Vaughan (2002:20) contends that spiritual intelligence involves being aware of one's

interconnectedness with one another and the Universe and asking the existential questions of “Who am I?” “Why am I here?” and “What really matters?” The common thread emerging from these definitions is that of meaning and purpose.<sup>28</sup> Frankl (1985:121) argues that searching for meaning is the primary motivation for one’s life because humans are “able to live and even to die for the sake of [their] ideals and values”.

According to Covey (2004:53), “spiritual intelligence is the central and most fundamental of all the intelligences because it becomes the source of *guidance* of the other three [mental intelligence, emotional intelligence and physical intelligence]. Spiritual intelligence represents our drive for meaning and connection with the infinite”. In addition to conceiving spiritual intelligence as the ultimate intelligence, Zohar and Marshall (2004:3) conceptualise SQ as “the intelligence with which we access our deepest meanings, values, purposes, and highest motivations”.

Based on the definitions of SQ presented above, Zohar and Marshall offer the most comprehensive and incisive definition of spiritual intelligence, as the other definitions appear either too limited or too vague. The strength of Zohar and Marshall’s definition is that it embodies both the *what* and the *how* of SQ. However, Zohar and Marshall’s definition focuses only on ‘accessing’ our highest purpose and meaning. Whilst the ability to access or attain *knowledge* of one’s highest purpose is a prerequisite for the successful implementation of spiritual intelligence, it is not sufficient and the successful implementation of SQ also depends on the *application* of purpose and values. Accordingly, this study will define spiritual intelligence by extending Zohar and Marshall’s definition of SQ to the following: *the intelligence used to access and apply our highest purpose, motivations and values.*

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<sup>28</sup> It has been empirically proven that individuals as “active construers of meaning” may self-regulate their own experiences and wellbeing to improve performance in the workplace (Van den Heuvel, Demerouti, Schreurs, Bakker, Schaufeli, 2009: 510). Meaning and purpose will be elaborated on in a later section.

In view of the fact that people are tempted to regard a particular intelligence as either good or bad or they strive to cultivate some intelligences as superior to others, Gardner (1999:45) emphatically stressed that “no intelligence is, in itself, moral or immoral”. Gardner posits that it is not so much the attainment of a particular intelligence that is important but rather the extent to which an intelligence contributes to yielding positive outcomes.

Contrary to Gardner’s opinion, some theorists believe that there is a hierarchy among the personal intelligences. Covey (2004:52) contends that spiritual intelligence should be construed as the “central and most fundamental of all the intelligences because it becomes the source of guidance” for the other intelligences, namely, physical intelligence, mental intelligence and emotional intelligence. Buzan (2001:xiii) argues that spiritual intelligence is the most important of all the intelligences because of its transformative power. Accordingly, spiritual intelligence has the ability to transform lives, society, the planet and even the course of history. On the other hand, George (2006:3) maintains that the transformative ability of SQ rests in its capacity to transcend the ego – which “blocks all forms of change, development and improvement at all levels within individuals, teams and organizations”. Many psychologists and scholars argue that the ego is a fundamental driver of motivation as it is the source of passionate performance. However, the application of spiritual intelligence reveals that the ego creates attachment, which is considered to be one of the greatest obstacles to change (George, 2006:5). In addition, spiritual intelligence is required to overcome the fear-based behaviours, such as controlling, complaining, criticising, withdrawing, denying and manipulating, that emerge as a result of being resistant to change (George, 2006:5).

After conducting extensive research on the brain, Zohar and Marshall (2000:59) purport that IQ and EQ not only support each other, as there is coordination between the serial and associative processes, but also that SQ is the ultimate intelligence because it operates using unitive thinking processes. Hence, as a

result of unitive thinking, SQ enables one not only to give meaning to and contextualise one's situation, but also to transform one's reality and operate "outside the box".

Thus, SQ is regarded as the ultimate intelligence because it provides "the necessary foundation for the effective functioning of both IQ and EQ" (Zohar and Marshall, 2000:4). Despite the fact that IQ and EQ are both important and necessary, unlike SQ, they are not sufficient to address problems that are of a spiritual nature, such as meaning and purpose, ethics and morality, and values and principles. SQ is able to do so because it is a transformative intelligence (George, 2006; Zohar and Marshall, 2004) that enables people to "break old paradigms and to invent new ones ... to dissolve old motivations and move us to higher ones" (Zohar and Marshall, 2004:67).

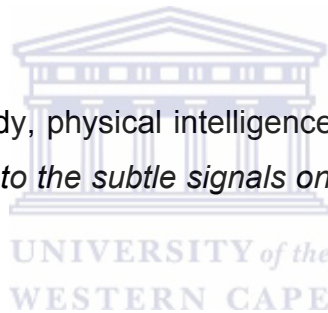
#### **2.2.4 Physical Intelligence**

Another critical, yet generally overlooked, personal intelligence is that of physical intelligence (PQ) or "body skills" (Wigglesworth, 2006:3). In the context of the increasing incidence of physical ailments, which is adversely affecting both productivity and performance, physical well-being is clearly essential. Research has confirmed that absenteeism is reaching alarming levels in South Africa and has been estimated to be costing the economy approximately R12 billion per annum (Lilford, 2011). A further study involving a sample size of more than 150 000 employees in over 70 South African organisations revealed that, of the total sick absenteeism incidents, 14.08% were related to influenza, 7.14% were attributed to back pain, 6.09% were related to gastroenteritis and 3.4% were the result of psychological illnesses, such as depression, stress and anxiety (Johnson, 2009). With the enormous costs associated with absenteeism in South Africa, it is essential that organisations take the loss of productivity resulting from physical ailments seriously. Physical intelligence would assist employers and employees to identify physical symptoms at an early stage so that proactive

steps can be taken either to minimise or prevent diseases. Thus, developing this physical intelligence would contribute positively to enhancing overall organisational performance as it would help foster overall well-being.

Covey (2004:51) contends that physical intelligence refers to the intelligence that is involved in the management of the entire physiological system. Most of the biological processes occur at an unconscious level with the body constantly trying to function optimally and to fight pathogenic viruses and bacteria. Physical intelligence involves being conscious of one's physiological functions, especially should a physical symptom emerge which may signal either an illness or a physiological problem. Thus, physical intelligence involves the ability to listen and respond wisely to the subtle signals given out by the body in order to prevent the physical symptoms from manifesting as more serious diseases or ailments (Nelson, 2003).

For the purposes of this study, physical intelligence will be defined as *the ability to listen and respond wisely to the subtle signals one's body gives out in order to attain physical well-being.*



### **2.2.5 Interrelationship between the Personal Intelligences**

Despite the fact that SQ is deemed to be the ultimate intelligence, since it directs the other personal intelligences, it is essential that a spiritual leader, who is required to address the complex organisational problems of the 21st century, also possesses and applies IQ, EQ and PQ. In order to achieve the holistic development of a leader, these four dimensions must operate in harmony with each other. This implies that leaders must be aware of how to develop and apply their personal intelligences appropriately. A significant characteristic of these personal intelligences is that they may be developed and honed by individuals (Zohar and Marshall, 2000:16; De Klerk and Le Roux, 2008:12).

Wigglesworth (2006:3) asserts that these intelligences interrelate on several levels. On one level the intelligences develop separately from one another. For example, a person who is highly developed in terms of mental intelligence may have poorly developed emotional and spiritual intelligence and vice versa. However, on another level, the development of these intelligences is interdependent and interconnected, and the development of one intelligence may “create a ‘necessary but not sufficient condition’ for growth” of another intelligence (Wigglesworth, 2006:4). For example, some degree of cognitive development is required to attain advanced stages of spiritual development, as a person with a high SQ is able to perceive issues from a multiplicity of perspectives. On the other hand, EQ development is necessary for SQ development because it is incumbent on a person with a high SQ to manage her/his own emotions as well as those of others effectively and to show empathy. In addition, the development of PQ is necessary for SQ development because the body serves as a barometer for spiritual, mental and emotional misalignments.

Pioneering research in psychoneuroimmunology (PNI), spearheaded by the neurobiologist, Candace Pert, argues scientifically that the immune system is directly affected by both thoughts and emotions (Page and Hagenbach, 1999:15). Many theorists attribute the cause of several illnesses to blockages or problems encountered on an emotional, mental and/or spiritual level (Shapiro, 2005; Brennan, 1998; Greenwood, 2000; Hay, 1993; Gawain, 1997; Myss, 1997). For example, if one probes deeply into the root causes of cardiac arrests, multiple reasons emerge that extend beyond the reasons pertaining to poor lifestyle choices such as unhealthy diet, smoking and/or a lack of exercise. Other factors related to emotional, mental and spiritual reasons may qualify as possible root causes, such as not managing the emotions effectively, especially those related to fear and anger; unhelpful thoughts that result in pessimism or cynicism; and/or a feeling of being disconnected from one’s higher purpose and values as a result of chasing after power, money or material possessions. Thus, despite the

fact that PQ is required in order to detect symptoms at an early stage, other personal intelligences, such as EQ, IQ and SQ, are also required to heal the body holistically and sustainably.

## **2.3 SPIRITUALITY AND RELIGION**

A leader who applies SQ may be construed as a spiritual leader who is a well balanced and an all round leader, equipped to enhance organisational performance. However, before unpacking the notion of the spiritual leader, it is imperative, firstly, to examine the distinction between spirituality and religion as religion is often confused and combined with spirituality. This subsection defines the concepts of spirituality and religion and compares them.

### **2.3.1 Spirituality**

It would appear that there are as many and as varied definitions of spirituality as there are of leadership. Hicks (2002) contends that the lack of construct definitions for spirituality is in order to “prevent it leading to dogmatic rigidity” (cited in Markow and Klenke, 2005:9).

Krishnakumar and Neck (2002:153) contend that there are three general perspectives of spirituality, namely: the intrinsic-origin perspective; the religious perspective; and the existentialist perspective. The intrinsic-origin view of spirituality maintains that spirituality either originates from inside an individual or else it involves being connected to others (Krishnakumar and Neck, 2002:154). This view is evident in Guillory’s definition of spirituality as “our inner consciousness” (Krishnakumar and Neck, 2002:154) and Stamp’s definition as “an awareness within individuals of a sense of connectedness that exists between inner selves and the world” (Korac-Kakabadse, Kouzmin and Kakabadse, 2002:165).



The religious view of spirituality evolves from the fact that each religion has a specific perspective of spirituality (Krishnakumar and Neck, 2002:155). According to this perspective, spirituality refers to one's personal experience of God, Allah, Jesus, the Transcendent or the Ultimate (Tischler et al., 2002:207). Nuances of religion are reflected in the following *Merriam-Webster Dictionary* (2013) definition of spirituality, namely, "of, relating to sacred matters; ecclesiastical rather than lay or temporal; concern with religious values; of, related to, or joined in spirit". This definition clearly reflects the strong religious influences on spirituality (cited in Garcia-Zamor, 2003:356). Again, a reference to a higher deity is evident in Martin and Carlson's definition that "spirituality is a process by which individuals recognise the importance of orientating their lives to something nonmaterial that is beyond and larger than themselves ... so that there is an acknowledgement of, at least, some dependence upon a higher power, or Spirit" (cited in Markow and Klenke, 2005:9).

The third perspective of spirituality pertains to existentialist views (Krishnakumar and Neck, 2002:156). This perspective is the one most connected to the search for meaning and addressing the existential concerns of "Who am I?" and "What is my purpose?" The notion of purpose is evident in Neck and Milliman's definition of spirituality as "expressing our desires to find meaning and purpose in our lives and ... a process of living one's set of deeply held personal values" (cited in Badrinarayanan and Madhavaram, 2008:422).

The religious view of spirituality has generally been rejected, especially in business and in the workplace, because organisations do not want to be accused of coercing people to a particular faith or favouring those with a similar belief to the prevailing belief system (Korac-Kakabadse et al., 2002:172; Fry, 2005:58). Dent et al. (2005:634) argue that most writers contend that spirituality should be defined separately from religion and maintain that religion and spirituality should be treated separately in order to "honor the integrity of both domains" (Dent et al., 2005:643).



In spite of the lack of construct definitions of spirituality, Howard and Welbourn (2004:36) identified three common themes emerging from most of the definitions of spirituality:

- Interconnectedness – we are connected to ourselves, others, the entire Universe and/or a Higher Power.
- Principles – based on principles such as virtues, ethics, values, wisdom and intuition.
- Authenticity – alignment between the personal inner experience and outer behaviours, principles and practices.

However, after reviewing the definitions of spirituality and the three perspectives of spirituality, a fourth theme related to the notion of *purpose* emerged. Purpose entails being directed by a higher direction and meaning<sup>29</sup> and possessing a desire to search for meaning in what one does. The focus on finding meaning is closely associated with purpose. This is evident in Peter Block's definition of spirituality as "the process of living out a set of deeply held personal values, of honouring forces or a presence greater than ourselves. It expresses our desire to finding meaning in, and to treat as an offering, what we do" (cited in Howard and Welbourn, 2004:36). The notion of purpose may also be embedded in the construct of hidden yearning in that purpose precipitates a deep calling. This is evident in Howard's conceptualisation of spirituality as "the 'hidden yearning' within all of us, the way an individual feels connected to the world, self-awareness and unity with others" (cited in Markow and Klenke, 2005:9). As is evident in their definition of spirituality, King and Nicol (1999:234) refer directly to the notion of purpose as a means of achieving well-being:

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<sup>29</sup> Meaning is understood differently in structural and post-structural theory. Structuralism theorists, such as Saussure, contend that meaning is derived from reason and making patterns by searching for universal structures. Post-structuralism theorists, such as Foucault, maintain that meaning is contextual, ephemeral, discursive and multifaceted (Radford and Radford, 2005).

The journey toward spirituality represents the quest to unite one's inner and outer world, to provide meaning and purpose to one's life. The search, and consequent realization, provides an individual with a sense of alignment and order – a spiritual cohesiveness, which instils a sense of rightness and well-being.

It is, therefore, evident from the above definitions that the notion of purpose emerges as a core theme, together with the other themes of interconnectedness, authenticity and principles.

### **2.3.2 Concept of Religion**

The word 'religion' is derived from the Latin word *religio*, meaning 'reliance' or 'connection' (Howard, 2002:232). Most religions refer to a connection with an unseen or higher power (Howard, 2002:232). Religion is based on an external belief system that typically focuses on traditions, organised doctrine, rituals, a set of customs, and specific expected behaviours that emphasise salvation (Ealy, 2002; Howard and Welbourn, 2004; Zohar and Marshall, 2004). However, in view of the fact that religion pertains to an organised belief system, it is usually experienced externally before it is experienced internally (Guillory, 1997:21; Ealy, 2002).

### **2.3.3 Interrelationship between Religion, SQ and Spirituality**

Zohar and Marshall (2000:1) contend that there is not necessarily a connection between spiritual intelligence and religion because spiritual intelligence is an internal, innate experience, whilst religion comprises an externally imposed set of beliefs. People may be regarded as religious because they follow religious rituals and ceremonies. However, these people may not be spiritual, especially when they behave improperly and inauthentically when not engaged in their religious practices (Marques, 2008:26). On the other hand, religious people may be spiritual when they internalise their particular set of religious customs, beliefs and

values. Similarly, there are people who are not religious, for example, humanists, atheists and agnostics, but who are spiritual (Zohar and Marshall, 2004:65).

It is apparent from the definitions of spirituality and religion that there is a conceptual distinction between the two concepts (Cavanagh, 1999:190; Fry, 2008:116). Spirituality “relates to a more fundamental core, which is both within and beyond religion” (Wolf, 2004:23). Fry (2003:705) concurs with this view by contending that spirituality is broader than the tenets, dogmas and doctrines of religion because it “reflects the presence of a relationship with a higher power or being” that affects one’s interaction in society. Hence, similar to the stance of Zohar and Marshall, it is not necessary to be religious in order to be spiritual but, if one is spiritual, one may experience spirituality within or outside a religious context. Similarly, Guillory (1997:21) contends that religion can comprise part of spirituality but spirituality can operate without religion. Fry (2003:706) posits that the bridge between religion and spirituality is altruistic love<sup>30</sup> and that “spirituality is necessary for religion but religion is not necessary for spirituality”. Therefore, despite the fact that spirituality and religion are dissimilar, they are also compatible and “may or may not coexist” (Garcia-Zamor 2003:358). This study acknowledges an interrelationship between spirituality and religion (Wolf, 2004:23; Guillory, 1997:21).

The Dalai Lama draws a distinction between spirituality and religion in stating that religion is concerned with a faith that accepts a form of heaven or nirvana and involves religious teachings, dogmas and ritual prayer (Fry, 2003:705). Spirituality, on the other hand, is concerned with the qualities of the human spirit, such as love, compassion, patience, tolerance, forgiveness, a sense of responsibility and a sense of harmony, all of which promote happiness in individuals (Fry, 2003:705). In this regard, religion may be perceived as

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<sup>30</sup> Fry (2003: 712) defines altruistic love as “a sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for both self and others”.

comprising institutionalised faith while spirituality is closely associated with the living out of positive values.

#### **2.3.4 Distinction between Religious Leadership and Spiritual Leadership**

Even though religious leadership does not emerge out of leadership theories that operate within the spiritual paradigm, it is still necessary to distinguish between spiritual leadership and religious leadership. Unlike religious leadership, spiritual leadership is not a position but rather a role that a leader performs. Spiritual leadership is a way of life that focuses on a state of being as opposed to doing (Fry and Kriger, 2009:1669) while religious leadership focuses on a state of doing as a religious leader. This can be construed as being a member of a particular profession.

A religious leader belongs to a particular religion and is required to lead followers according to the doctrines and practices of that faith. Spiritual leadership, on the other hand, is not necessarily associated with any particular religion and it is a leadership that focuses on living out the four themes of spirituality, namely: interconnectedness; principles; authenticity; and purpose. However, it is important to note that a religious leader may also be a spiritual leader although a spiritual leader does not have to be a religious leader.

### **2.4 REVIEW OF LEADERSHIP THEORIES**

Not only is there general confusion between spirituality and religion but also between spiritual leadership and other types of leadership. Moreover, with the emergence of several leadership theories operating within a spiritual paradigm, it is unclear how these theories may be distinguished from each other and why spiritual leadership is preferred to these other types of leadership in addressing contemporary organisational challenges in the South Africa public service. This

subsection briefly compares general leadership definitions with the definition of spiritual leadership. Key classical leadership theories that have been developed since the twentieth century are examined. Thereafter, leadership theories that have emerged specifically within the spiritual paradigm and, in particular, spiritual leadership theory are discussed.

### **2.4.1 Comparison between Classical and Spiritual Leadership**

The construct of leadership has been examined extensively, resulting in countless definitions and theories. Kanji and Moura (2000:701 cited in Smit and Carstens, 2003:46) claim that there are “almost as many different definitions of leadership as there are researchers who have attempted to define the concept”. Thus, there are numerous definitions of leadership with no general consensus among the leadership theorists on these definitions.

However, a common theme that emerges from the various definitions of leadership is a leader’s ability to influence others (Smit and Carstens, 2003:46). This is evident in the definitions of several theorists, including Maxell (2001:2), who defines leadership as influence. Adair refers to leadership as the ability to inspire others (Kennedy, 2007:3) – an aspect of influence. Another aspect of influence pertains to the successful management of change. Kotter defines leadership as the ability to cope with and produce change (Kennedy, 2007:166; Robbins et al., 2009:290). These definitions tend to embrace an external emphasis on influence because it would appear that the focus is on leaders improving performance, efficiencies and productivity in organisations.

When comparing the above definitions with spiritual leadership, it is evident that spiritual leadership also involves influence. However, the focus of spiritual leadership is not on changing others but on changing oneself first in order to be able to create influence. This influence specifically involves the application of spiritual intelligence and the principles of spirituality.

## 2.4.2 Overview of Classical Leadership Theories

Horner (1997) presents a comprehensive review of leadership theories by categorising the theories according to trends. The first trend concerns the traits of great leaders where it was believed that these leaders were born with these attributes (Horner, 1997:270). The main trait leadership theorists were Bingham in 1927, Barnard in 1929 and, more recently, Kilbourne and Locke in 1991 (Horner, 1997:270). However, although extensive research has been conducted to determine the exact traits of a leader, it has not been possible to establish a composite set of common traits. The central criticism of this leadership trend is that it overlooked the contribution of situational and environmental influences to effective leadership (Horner, 1997:270). Furthermore, this trend was criticised because some leaders were highly successful despite not possessing some of the specified, desired traits (Bolden, Gosling, Marturano and Dennison, 2003:7). Trait leadership has, therefore, been proven to be limited because research has confirmed that leadership is not necessarily inborn, as it may be learned (Horner, 1997:271).

The second trend examined those behaviours of leaders that contributed to enhancing organisational effectiveness (Horner, 1997:270). In view of the fact that traits were difficult to measure, the behaviourist school of thought focused on human relationships and their outputs and performance (Bolden et al., 2003:7). Among the most renowned leadership behaviourist theorists are Blake and Mouton who developed the Managerial or Leadership model that categorised leaders according to their tendency to be either task or people orientated (Horner, 1997:271). Blake and Mouton conceived that a high degree of concern for people and a high degree of concern for production may be considered to be the most effective type of leadership behaviour (Bolden et al., 2003:8). However, one of the limitations of the behaviourist school of leadership is that research has revealed that there is not one single style that is suitable for leaders in all situations (Bolden et al., 2003:8).

The contingency or situational theory represents the third trend in leadership theories in explaining leadership effectiveness (Horner, 1997:271). This theory posits that there should be a good fit between the leader's behaviour and the conditions of a situation if a leader is to be successful (Fry, 2003:696). Thus, according to contingency theory, a leader's traits and behaviours, as well as the situation, all contribute to a leader's success instead of attributing a leader's success to one variable only (Horner, 1997:271). Contingency theory therefore departs from and is an extension of the trait and behaviour leadership theories in that it recognises the complex relationship between the leader and the situation (Horner, 1997:272).

One of the more familiar theories in this category of leadership is possibly Fiedler's Contingency Model in terms of which the leader's task or relations orientation should be contingent on the situation (Bolden et al., 2003:8). The Hersey-Blanchard Model of Leadership adopts a situational perspective of leadership (Bolden et al., 2003:9). This theory focuses on the extent of direction (task behaviour) and socio-emotional support (relationship behaviour), which a leader should provide in a situation in relation to the level of maturity (willingness and ability to direct own behaviour) of the followers. Tannenbaum and Schmidt developed a Leadership Continuum Model which suggested that leadership behaviour operates on a continuum and, the less autocratic a leader, the greater the follower participation and involvement in decision making (Bolden et al., 2003:10). Adair's Action-Centred Leadership Model has been extensively applied in organisations. According to this theory, the leader should effectively manage a task, support individuals performing the task and foster effective team work to a degree which is contingent on the situation (Bolden et al., 2003:11). House developed yet another contingency theory which is referred to as the path-goal theory. In terms of this theory leaders can help followers to develop behaviours that will assist them to achieve their goals (Horner, 1997:271). The criticism of this school of thought lies in the fact that the leader usually takes on the role of a



'frontal figure' or hero who 'leads' the followers (Bolden et al., 2003:12), while leadership that leads from behind or within is also required.

A fourth trend of leadership theories focuses on organisational culture (Horner, 1997:272). The 1980s marked an era in which there was a shift away from traditional, bureaucratically controlled organisations (such as standardisation and centralisation) to organisations which emphasised cooperation, fairness and social equality (Fry, 2003:697). Leaders following this trend were strategic leaders who focused on being able to adapt to both the external and the internal environment and who promoted vision, learning, entrepreneurship, initiative and creativity (Fry, 2003:697). Schein and Greiner (in Cummings and Worley, 2009:174) developed a model on power and showed how power affected change in organisations. On the other hand, Senge promoted the notion of learning organisations and advocated that leaders should perform the roles of designers, stewards and teachers (Covey, 2004:358). Wheatley adopted a holistic approach to leadership that promoted a synergistic relationship between individuals, organisations and the environment (Covey, 2004:358). According to this trend, which focused on organisational culture, leaders had to be able to adapt to and successfully manage an organisation's culture. Research concluded that leaders are required to operate within the culture of the organisation concerned if they are to be successful (Horner, 1997:273).

A plethora of leadership theorists follow the fifth trend that focuses on leadership and motivation (Horner, 1997:272). Although traditionally recognised as motivational theories, these theories are relevant for leaders in that they focus on improving performance by motivating followers. Herzberg's hygiene factors explained those elements that contribute to employee satisfaction with employee dissatisfaction constituting one of the more infamous motivational theories (Horner, 1997:272). Maslow is another influential motivational theorist. His hierarchy of needs theory posited that basic needs, such as physiological and safety needs, have to be fulfilled prior to more advanced needs, such as



belongingness, esteem and self-actualisation, being satisfied (Horner, 1997:272). In view of the fact that Maslow's theory was criticised for being too hierarchical in nature, theorists such as Alderfer built on Maslow's theory, but proposed a more interactively dynamic theory in terms of which people are motivated by belongingness, esteem and self-actualisation. Fry (2003:701) argues that charismatic leadership falls into the category of motivational theories in that these charismatic leaders are trying to influence others. Charismatic leadership concerns a follower's unquestioning trust and acceptance of the leader's ideology and commands (Fry, 2003:701).

Horner (1997:274) maintains that the sixth trend in leadership theories may be categorised as 'recent leadership theories'. According to Horner (1997:274), leadership theories that have emerged since the 1980s fall into this trend. Bass's transactional leadership theory assumes that there is a transactional relationship between the leader and follower in terms of which the leader rewards the follower for loyalty (Bolden et al., 2003:6). Transactional leadership emphasises control through rule acquiescence (Fry, 2003:701). In opposition to transformational leadership, Burns developed the transformational leadership theory in terms of which selfless leaders address the needs of their followers and inspire them to develop into leaders, attain growth and development, and work for the best interests of the group (Fry, 2003:702).

Although the classical leadership theories are disparate, the various leadership trends all reflect the fact that the theories evolved from one another, with the emergence of a new trend appearing to address the deficits of a previous trend. However, it would appear that what is common in these trends is the desire for the leader to influence others, based on the leader's vision. The criticism that can be voiced here is that the motivations of the leader are not necessarily specified and they may be driven by expedient motivations. For example, charismatic leadership may be effective in influencing others but the charismatic leader may be motivated by selfish values. The classical leadership theories belonging to the

behaviourist, contingency, organisational culture, motivation and transactional trends are designed specifically for organisations and are aimed at improving the performance of individuals and organisations. However, whilst these leadership theories may have been effective in the 20th century, they are unable to respond adequately to the 21st century challenges of globalisation, ecological concerns, triple bottom line targets, and the desire for meaning and purpose.

### **2.4.3 Leadership Theories within a Spiritual Paradigm**

One criticism of the classical theories of leadership is the fact that they fail to recognise the relevance of meaning in terms of which a leader is able to inspire others to act beyond being motivated by self-interest (Robbins et al., 2009:322). Leadership theories operating in a spiritual paradigm, including servant, transformational, authentic and ethical leadership, have developed in response to the inability of classical leadership theories to create meaning in others. In addition, spiritual leadership theory has grown out of, is an extension of, and, in some instances, overlaps leadership theories operating in a spiritual paradigm (Fry and Whittington, 2005a:9; Korac-Kakabadse et al., 2002:169). These leadership theories have several similarities, including value-centredness, self-awareness, transparency, personal development, taking responsibility, proactiveness and service to others (Fry and Whittington, 2005a:14; Zohar and Marshall, 2004; Wolf, 2004; Korac-Kakabadse et al., 2002:169).

#### **Servant leadership**

Servant leadership, as proposed by Robert Greenleaf, may be described in terms of a leader who is a 'servant-first' rather than a 'leader-first' (Fry, Matherly, Whittington and Winston, 2007:6). Servant leaders generally possess the following characteristics, namely: the ability to listen; empathy; healing; awareness; persuasion; conceptualisation; foresight; stewardship; intuition; proponents of personal change; commitment to the growth of others and

community building (Covey, 2004:358; Korac-Kakabadse et al., 2002:269). Servant leaders also value the serving of a higher purpose (Bolden et al., 2003:12). The convergence between spiritual leadership and servant leadership resides in the fact that both are characterised by a virtuous approach that seeks to establish positive values such as “love, hope, faith, holism, integrity, meaning, purpose and interconnectedness in the workplace” (Crossman, 2010:603).

Although servant leaders emphasise the development and well-being of the employee, the endeavour to meet the needs of the employees may not always be beneficial to the organisation (Fry et al., 2007:6). Fry et al. (2007:7) criticise servant leadership for seeking to promote “the well-being of the follower/employee, even at the expense of the organization” with the attainment of organisational goals as a secondary outcome. Whilst it is important to meet the needs of employees, if this is at the expense of the organisation; it will eventually impact negatively on the organisation’s overall sustainability and ultimately on the welfare of the employees (Sendjaya et al., 2008:403).

A central characteristic of servant leaders is their placing the interests of followers before their own self-interest as leaders (Kuzmenko, 2004:1). However, this in itself has been a reason for criticism. In fact, Fry et al. (2007:13) criticise servant leadership for “congruence deficiency” because the values of the leader, follower and organisation are not necessarily aligned. Spiritual leadership, on the other hand, attempts to create explicit vision and value congruence across the individual, team and organisational levels in order to enhance organisational commitment and productivity (Fry et al., 2007:4). For example, a spiritual leader will embrace and apply positive values (such as respect, trust, altruistic and love) and foster the inculcation of these values in both the team and the organisation in order to promote organisational performance.

Fry et al. (2007:13) argue that spiritual leadership may overcome the conceptual limitations of servant leadership in that they assist followers to develop a

transcendent vision in terms of which the leader and followers share a spiritual need for calling and membership. This not only ensures that the needs of the followers are beneficial to the organisation but it also contributes to the fostering of high levels of organisational commitment and productivity.

## **Transformational leadership**

Bass made a distinction between authentic (ethical) transformational leaders and pseudo (unethical) transformational leaders on the grounds that transformational leaders may operate either ethically or unethically (in Kalshoven et al., 2011:52). These two types of transformational leadership are the same except for their motives or intentions as a leader. Authentic transformational leaders focus on assisting followers/employees to live their meaning and higher purpose and they operate from an ethical base which increases their commitment to work, releases their potential, increases confidence, encourages behavioural change and promotes higher levels of personal achievement (Bolden et al., 2003:15).

The value of transformational leadership is that it may transform the values, beliefs and needs of followers in such a way as to produce desired outcomes in both individuals and the organisation (Kuepers, 2011:27). The process of transformation starts with the leaders and results in a transformational influence on others (Chakraborty and Chakraborty, 2004:197). Transformational leadership overlaps spiritual leadership as both types of leadership attempt to address higher order needs and inspire followers to increase their levels of motivation and morality in order to exceed performance expectations (Crossman, 2010:601).

In spite of extensive empirical and meta-analytical research, transformational leadership has come under considerable criticism (Kuepers, 2011:27). Fry and Whittington (2005a:13) argue that transformational leadership is “a deficit model of authentic leadership because it fails to explicitly identify and address the motives of the leaders”. Despite the fact that subsequent research on

transformational leaders has tried to clarify the notion of the power motive, Fry and Whittington (2005a:21) posit that the motive behind a transformational leader wanting to lead has not been sufficiently addressed because transformational leaders may be motivated by either altruistic or egoistic values. Kalshoven et al. (2011:52) purport that, not only is it difficult to distinguish between the two types of transformational leadership, but that egoism or personalised motives may not be the only reasons why leaders operate unethically. According to Price (2000:182), leaders may behave unethically because they feel that their positions of power and authority exempt them from being accountable to a requirement that everyone else should be accountable to. These leaders often believe that the rules and behaviour that apply to everyone else do not apply to them. This, in turn, results in an ethical failure because “the leaders pay no heed to the fact that their behaviour is well within the scope of a requirement that applies to the rest of us” (Price, 2000:183).

In addition, transformational leaders do not focus adequately on ensuring that there is value congruence at the organisational, group and individual level (Fry and Whittington, 2005a). Spiritual leaders, on the other hand, operate from an explicit motive that is based on altruistic love and spiritual values (Fry and Kriger, 2009:1682). A desired outcome of the spiritual leadership theory is the encouragement of followers to develop, refine and practise their own spiritual leadership that cultivates value congruence in their social interactions with stakeholders and which will, ultimately, result in spiritual and ethical well-being (Fry and Whittington, 2005b:190).

### **Authentic leadership**

In view of the fact that Luther and Avolio’s original definition of authentic leadership, suggested in 2003, has been criticised for not including the notion of inherent ethical responsibilities, it has been redefined by Walumbwa et al. (2008:94) as follows:

A pattern of leader behavior that draws upon and promotes both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development.

Authentic leaders are ethical, transparent and future-orientated leaders who prioritise the development of others (Fry and Whittington, 2005b:185). Avolio, Gardner, Walumbwa and May argue that the factor which differentiates authentic leadership from other leadership theories “is that it is at the very core of what constitutes profoundly positive leadership in whatever form it exists” (Klenke, 2007:72). Authentic leaders focus on the character of a leader as the driver behind positive interrelationships with followers. These leaders are guided by attributes and values such as hope, optimism, resilience, openness, a desire to do the right thing, and integrity (Campbell, 2007:140; Brown and Treviño, 2006:599; Walumbwa et al., 2008:91). Authentic leadership focuses on transparency, positivity and high ethical standards (Klenke, 2007:72), and the internal values of authentic leaders are consistent with their attitudes and behaviour (Fry and Whittington, 2005b:186).

Although this leadership theory has obvious appeal as it possesses many merits, Fry and Whittington (2005a:10) posit that there is a fundamental flaw in the foundation of authentic leadership. In essence, authentic leadership requires congruency between a person’s espoused values and his/her enacted values. In other words, a leader’s behaviour should be consistent with his/her expressed values (Fry and Whittington, 2005a:10). This resonates with the root construct of authenticity which involves being true to oneself (Klenke, 2007:71). However, the problem with this conceptualisation is that the values of the leader may be based on negative as opposed to positive values. Fry and Whittington (2005a:10) propose that despots such as Hitler, Stalin, Sadaam Hussein and Osama Bin Laden may be regarded as 'authentic' because they acted in a manner that was consistent with their espoused values.

Although Fry and Whittington (2005a:189) claim that authentic leadership is a necessary component of spiritual leadership, there are several differences between spiritual leadership and authentic leadership. Firstly, unlike spiritual leadership, authentic leadership has not reached consensus on the universal values<sup>31</sup> that are premised on the positive, virtuous and spiritual values such as humility and altruistic love (Fry, 2003:708; 2005b:60). This, in turn, implies that authentic leaders operate from “a set of internal values that are consistent with an external standard of right and wrong” (Fry and Whittington, 2005a:21). However, if the external standard of right and wrong is not clearly premised on a set of positive and virtuous principles then there is no requirement that an authentic leader should operate with virtuous intent. Authentic leaders purport to operate from deep personal values and convictions in order to gain the respect and credibility of their followers (Walumbwa et al., 2008:96). However, the core problem is that an authentic leader’s moral values as regards resolving complex ethical issues (Brown and Trevino, 2006:599) may not be rooted in an explicit set of universally accepted, altruistic principles (Fry and Whittington, 2005b:186). Walumba et al. (2008:96) clearly establish that a critical aspect of authentic leadership is that it is based on an internalised moral perspective, but there is no explanation for the basis on which these values are founded.

Secondly, contrary to spiritual leadership, authentic leadership does not ensure that there is congruence and consistency in values, behaviours and attitudes at an individual, group and organisational level (Fry and Whittington, 2005a:10). Authentic leadership is similar to spiritual leadership because it attempts to establish value congruence between the leader and the follower with the followers attempting to model the authentic leaders (Walumbwa et al., 2008:96). However, not enough attention has been paid to ensuring that there is congruence and consistency in values and behaviour at an organisational level (Walumbwa et al., 2008:119).

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<sup>31</sup> The emerging empirical evidence for universal spiritual values is discussed in the subsection on spiritual leadership in this chapter.



Finally, Fry and Whittington (2005b:189) propose that ethical well-being and authentic leadership are necessary, but not sufficient, conditions for spiritual well-being. In addition to ethical well-being, spiritual well-being requires the “transcendence of self as one pursues a vision/purpose/mission in service to key stakeholders that satisfies one’s need for spiritual survival” (Fry and Whittington, 2005b:189). A core component of authentic leadership is the self-awareness that encourages one to examine oneself on a deeper level and to examine the perceptions, behaviours and ways in which one creates meaning (Walumbwa et al., 2008:103). However, transcendence not only involves self-awareness, with the person concerned being aware of her/his calling, but also requires the person to strive for a higher purpose and for values that produce deep meaning.

It is evident from the comparison between spiritual leadership and the emerging leadership theories located in the spiritual paradigm, that there are certain overlapping areas between these emerging theories and spiritual leadership. Servant leadership, transformational leadership, authentic leadership and spiritual leadership all have similarities, such as concern for others, integrity and role modelling (Brown and Treviño, 2006:598). However, spiritual leadership is an extension of these leadership theories in that it builds on the positive aspects and addresses the conceptual deficiencies of these theories. It does this by anchoring the values of a spiritual leader in a set of universally accepted principles and by ensuring that there is value congruence between the personal, team and organisational levels (Fry and Whittington, 2005b:96). In addition, spiritual leadership remains conceptually distinct from other leadership theories because the attainment of ethical and spiritual well-being is based on a causal model comprising intrinsic motivation, vision, hope/faith and altruistic love and that promotes calling and improves organisational performance (Brown and Treviño, 2006:598; Fry, 2005:66).



## **Ethical leadership**

Ethical leadership was conceptualised and defined by Brown, Treviño and Harrison (2005) as “the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision making” (cited in Mayer, Priesemuth, Brown and Kuenzi, 2009:1). Brown (2007:151) argues that ethical leaders are more effective leaders because trust and integrity are rewarded in the marketplace. On the other hand, leaders who operate unethically generally fail to build sustainable and successful careers in the long term. Similarly to spiritual leaders, ethical leaders are motivated by altruism. Ethical leaders emphasise integrity and they demonstrate a deep concern and care for others (Brown and Treviño, 2006:600).

Although ethical leadership is appropriate for addressing ethical issues in an organisation, ethical leadership lacks the rigorous conceptual construction required to comprehensively address other leadership and organisational challenges (such as loss of meaning and purpose in the workplace). On the other hand, spiritual leadership is a more comprehensive leadership theory, as it exerts a positive ethical influence on organisations and society (Reave, 2005:670). This helps to address organisational challenges such as a lack of performance and low levels of motivation. Brown and Treviño (2006:600) maintain that the spiritual leadership construct contains content that is unrelated to ethical leadership, including being visionary, being motivated by either a Higher Being or by humanity and regarding leadership work as a calling. The decision to become an ethical leader may, but does not necessarily, depend on being influenced by some of these spiritual motives (Brown and Treviño, 2006:600). On the other hand, ethical leadership possesses a more ‘transactional’ characteristic as it “explicitly focuses attention on ethical standards through communication and accountability processes” (Brown and Treviño, 2006:600).

Another conceptual flaw in the case of ethical leadership resides in its definition. Ethical leadership is based on conduct that is normatively defined but the expected values or behaviour are not specifically mentioned. A normative approach to leadership is concerned with the way in which individuals 'ought' to behave (Brown, 2007:141). Although Brown attempts to explain that ethical behaviour is characterised by honesty, trustworthiness and fairness (Brown, 2007:141), this explanation is not self-evident in the conceptual definition of ethical leadership. The problem with benchmarking ethical behaviour against normative values that have not been explicitly clarified, is that society may not base acceptable behaviour on either positive or virtuous values. Price (2000:180) argues that leaders are subject to ethical failures because they hold mistaken beliefs about moral content and their beliefs about what is "morally permissible, good or right" may be incorrect. Prime examples of this would be the institutionalisation of apartheid in South Africa, the treatment of Jews and marginalised groups under Nazi German rule and the widespread practice of slavery. In addition, Fry and Whittington (2005a:21) argue that a conceptual flaw of authentic leadership is that it is not clearly evident that leaders must act from "a set of normative values and attitudes that are anchored in a set of universally accepted principles". This criticism is also directly applicable to the construct of ethical leadership: because a set of normative values and behaviour is not explicitly stated, it is uncertain whether these values and behaviour are based on universally accepted principles that are grounded in altruistic love.

In the main, ethical leadership predominantly focuses narrowly on ethical behaviour and does not explicitly base the leader's values on a set of universal values that have been explicitly expressed. Therefore, it would appear that spiritual leadership is more appropriate for addressing ethical and organisational problems in the public service. Spiritual leaders play a critical role in creating an ethical public service as they establish and live by their espoused virtuous values, and ask others to apply the same standard (Klenke, 2003:58). If values are applied without a spiritual basis, this may be regarded as a mere exercise of

obligation. In addition, in wanting to operate ethically, spiritual leaders have no expedient intentions because they strive to be driven by pure motives (Fry and Whittington, 2005b:193). Thus, because a spiritual leader applies values authentically, these values will have a penetrating impact on an organisation and contribute to employees meeting higher level needs, guide decision-making processes and result in more ethical decisions being made (Ferguson and Milliman, 2008:451). Moreover, spiritual leadership assists people to ensure that morality, as an internal supposition, is externally expressed in work and social relationships with the result that moral standards and attitudes of service-orientation in organisations are fostered (Fairholm, 2003:4). Moreover, spiritual leadership does not focus narrowly on addressing ethical concerns in an organisation, but is able to respond to broader organisational challenges and to improve performance in the workplace (Ferguson and Milliman, 2008:454).

## **Spiritual leadership**

It is argued in this study that the new type of leadership required for South African public service organisations is spiritual leadership because spiritual leaders would be able to contribute to addressing the organisational ailments caused by an economic and moral crisis in society. Although the topic of spiritual leadership has already been introduced, this subsection discusses the notion of a spiritual leader in greater depth and compares spiritual leadership with other emerging leadership theories within a spiritual paradigm. To a large extent spiritual leadership addresses the deficits of the leadership theories that fall within the spiritual paradigm (Fry, 2005b).

At present, Fry is the only theorist who has developed and validated a theory on spiritual leadership (Fry and Cohen, 2009:269). Spiritual leadership is defined as comprising “the values, attitudes and behaviours that are necessary to intrinsically motivate one’s self and others so they have a sense of spiritual survival/well-being through calling and membership” (Fry and Matherly, 2006:4).

Covey's (2004:358) definition of spiritual leadership refers to transforming people at a core level as opposed to changing behaviour on a superficial level because spiritual leadership "involves influencing people's souls rather than controlling action". However, unlike Fry's definition, Covey's focus is on influencing others rather than on self-transcendence as a means to influence others. Covey (2004:358) develops the notion of spiritual leadership further by contending that spiritual leaders should be connected to others and also concerned about the person as a whole through the application of spiritual care. The notions of wholeness and interconnectedness are a distinguishing factor between spiritual leadership theory and the classical leadership theories that fall into the trait, behaviourist and contingency schools of thought. Servant leadership is the only leadership theory in the spiritual paradigm that shares the notion of interconnectedness with spiritual leadership.

Spiritual leadership involves self-mastery and self-awareness of strengths, weaknesses, goals, meanings and purpose (Smith, 2005b). Thus, spiritual leaders approach change from the inside out (Cashman, 1998; Fry and Whittington, 2005b). Smith (2005a:6) describes spiritual leaders as leaders who are "directed towards their true north, live authentically and [are] in line with direction-giving values". This quote provides a comprehensive explanation of spiritual leadership, as it captures the distinguishing factor of spiritual leaders as that of achieving self-transcendence by being directed by a higher purpose and positive values.

It would appear that the definitions of spiritual leadership reflect the following common characteristics that are aligned to the principles of spirituality:

- Spiritual leaders are committed to self-transcendence and approach change from the inside out.
- Spiritual leaders believe, possess and apply a set of core positive principles and values that are based on spirituality and altruistic love.

- Spiritual leaders have and are directed by a higher purpose.
- Spiritual leaders are intrinsically motivated as opposed to being extrinsically motivated.
- Spiritual leaders understand the way in which they form part of and are interconnected with a greater whole.
- Spiritual leaders use spiritual intelligence as their source of guidance, but they also develop and apply emotional, physical and intellectual intelligences.

For the purposes of this study the following definition of spiritual leadership will apply: *Spiritual leadership involves the application of spiritual intelligence, emotional intelligence, mental intelligence and physical intelligence so that one's higher purpose and core positive value system promote intrinsic motivation, self-transcendence, change from the inside out and an understanding of one's interconnectedness with others and the Universe.*

According to Fry and Kriger (2009:1682), the purpose of spiritual leadership is to create vision and value congruence across the individual, team and organisational levels; to develop spiritual well-being through calling and membership among leaders and members; and to foster higher levels of employee well-being, corporate social responsibility and organisational performance. Realising these objectives involves creating a transcendent vision of service in terms of which all stakeholders experience a sense of calling and purpose, which results in their wanting to make a positive difference in society. In addition, an organisational culture that is based on spiritual values and which promotes a sense of genuine care and appreciation between leaders and followers should be created. This synergistic alignment between the individual, team and organisational levels distinguishes spiritual leadership from servant leadership in that servant leadership focuses on serving the needs of the employees, albeit possibly at the expense of the leader and/or organisation.

The definition of spiritual leadership used in this thesis emphasises the notions of intrinsic motivation based on spiritual values. Values are important drivers for spiritual leaders because they influence the leaders' perceptions and the way in which they interact with others, in addition to guiding their behaviour and choices (Fry, 2005b:54). Spiritual leaders do not require external factors to motivate them as they are *self*-motivated. Furthermore, their motivation to serve others is based on altruistic motives and values. Spiritual leadership promotes ethical well-being as a result of living one's values, attitudes and behaviours both in an authentic way and from the inside out. This creates a principled-centre that is congruent with the universal values inherent in the spiritual leadership theory (Fry and Cohen, 2009:270).

The literature on leadership values reflects varied preferences for certain values on the part the respective theorists. However, theorists have not reached any consensus on the values which should be prioritised in a leader. Accordingly, this section will, through a process of comparative analysis, devise a list of values that a spiritual leader should possess. The list of core positive values was drawn up by selecting the values unique to spiritual leadership and those values that overlap spiritual and classical leadership.

Spiritual leadership operates in the field of positive psychology, which is founded on the principle that love has the ability to overcome negativity and destructive values such as anger, jealousy and fear (Fry, Hannah, Noel and Walumbwa, 2011:4). Spiritual leaders operate ethically by basing their behaviour on virtuous values that promote selfless service to others (Fairholm, 1996:13). A central aim of spiritual leaders is to live according to altruistic or positive values so that these values may be shared by group members and become part of an organisation (Fry et al., 2011:4). These core values also enable spiritual leaders to broker ethical conundrums when these values have been violated (Kidder, 2006:86). Fairholm (2003:4) contends that, in addition to establishing moral standards, spiritual leaders also focus on inspiring others to live up to these standards

through vision and genuine concern, encouraging learning and growth and focusing on individuals so that their potential is awakened. Hence, unlike ethical leadership, it is evident that spiritual leaders are not confined to matters related solely to ethics.

The emerging theoretical and empirical consensus on the positive spiritual values that spiritual leaders should possess includes the following:

- Altruistic love (Fry et al., 2011; Covey, 2004; Cashman, 1998; Zohar and Marshall, 2004; Fairholm, 1996);
- Integrity (Fry et al., 2011; Covey, 2004; Zohar and Marshall, 2004; Cashman, 1998; Fairholm, 1996; Reaves, 2005);
- Ethics (Fry et al., 2011; Wolf, 2004);
- Honesty (Fry et al., 2011; Covey, 2004; Parameshwar, 2005; Fairholm, 1996; Reaves, 2005);
- Humility (Fry et al., 2011; Covey, 2004; Zohar and Marshall, 2004; Parameshwar, 2005; Klenke, 2005; Reaves, 2005);
- Respect for others (Fry et al., 2011; Covey, 2004; Fairholm, 1996; Reaves, 2005);
- Fair treatment (Fairholm, 1996; Reaves, 2005);
- Caring, concern and compassion (Fry et al., 2011; Cashman, 1998; Zohar and Marshall, 2004; Fairholm, 1996; Parameshwar, 2005; Reaves, 2005);
- Listening responsively (Covey, 2004; Cashman, 1998; Reaves, 2005);
- Recognising or appreciating the contributions of others (Cashman, 1998; Reaves, 2005);
- Reflective practice (Cashman, 1998; Fairholm, 2003; Reaves, 2005);
- Gratitude (Fry, 2003; Ealy, 2002; Parameshwar, 2005);
- Forgiveness (Fry, 2003; Karakas, 2008; Parameshwar, 2005);
- Trust (Covey, 2004; Cashman, 1998; Karakas, 2008; Parameshwar, 2005; Klenke, 2005);
- Courage (Covey, 2004; Cashman, 1998; Ngunjiri, 2010; Wheatley, 2002);



- Empathy (Covey, 2004; Fry, 2003);
- Diversity (Zohar and Marshall, 2004; Wolf, 2004);
- Ubuntu (Ngunjiri, 2010);
- Hope (Fry et al., 2011; Ngunjiri, 2010; Duggleby, Cooper and Penz, 2009);
- Service (Parameshwar, 2005; Fairholm, 1996); and
- Peace (Fry 2005b; Parameshwar, 2005).

In view of the fact that spiritual leadership also embodies the values found in classical leaders, the composite list of values for a spiritual leader should also include certain values present in classical leaders. However, most classical leadership theories focus more on the traits, characteristics, styles and attributes of leaders than on specific values that a leader should possess. Discourse around leadership values surfaces primarily in theories that fall into the spiritual leadership paradigm, such as transformational leadership, authentic leadership, servant leadership, ethical leadership and values-based leadership. This would suggest that the role of values occupies a vitally important position within a spiritual paradigm.



Studies have isolated key values that are generally essential in effective leadership. Of significance is a survey conducted by Covey (2004:148) involving over 54 000 people, where the list of the most essential qualities of an effective leader includes, in order of importance: integrity; communicator; people focused; visionary; caring; decision maker; dedicated; role model; motivator; expert; and courageous. Another extensive research study, which was conducted by Posner and Kouzes (1997), involving thousands of cases and surveys over a twelve-year period, found that there is a consistent pattern of leadership practices and constituent fundamental expectations. Their list of leadership traits includes the following: honesty; competency; forward-looking; inspiring; intelligent; fair-minded; broad-minded; courageous; straightforward and imaginative.



Many of these traits may also be construed as values, for example: honesty; forward-looking (visionary); inspiring; fairness; broad-mindedness; courage; straightforwardness and imagination (creativity). In addition, in a study that involved over 200 chief executive officers and 1 150 of their staff members, the following core values that contribute to business excellence were identified: mutual respect; trustworthiness; tolerance; curiosity (creativity, imagination); and courage (Edgeman, 1998:191). It is evident from the research that there is no conclusive list of values that a classical leader would be required to possess. However, courage and being inspirational were the two values that were common in these studies while integrity/honesty, visionary and creativity appeared in only two of the studies.

In addition to the values of spiritual leadership that resonate with several of the classical leadership values, there is an alignment between the values of a spiritual leader and the underlying values of the Constitution of South Africa. These underlying values of the Constitution include ethics, caring/concern for others and service. Chapter 10 of the Constitution of South Africa (1996:1331(17)) outlines a set of values<sup>32</sup> and principles<sup>33</sup> that should apply to all spheres of government, organs of state and public enterprise. South African public service organisations should, thus, be characterised as service institutions which are guided by these Constitutional values. Researchers claim that operating in a service institution that is values-based, as opposed to a traditional organisation that is command and control driven, results in employees making better decisions and experiencing greater job satisfaction (Ferguson and Milliman, 2008:440).

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<sup>32</sup> The core values include ethics, accountability and transparency.

<sup>33</sup> The principles involve the efficient, economic and effective use of resources; development-orientated public administration; fair, equitable and impartial service delivery; address the needs of people and participation in policymaking; cultivation of human resource management and career development; and a broadly representative public administration that is fair and objective.

For the purposes of this study, it was deemed necessary to assign core positive values to spiritual leadership. A criticism of spiritual leadership theorists is that there is no rationale for the reasons and processes involved in selecting their respective values and principles. Thus, a more methodical process of identifying spiritual values should be applied, involving reviewing various values that have been attributed to both spiritual leaders and classical leaders and then compiling a composite list of values for a spiritual leader. However, unique values to be assigned to spiritual leaders should also be selected because these distinguish spiritual leadership from other leadership theories, including those theories that reside in the spiritual leadership paradigm. The spiritual values referred to in this study were selected because research has linked them to a measure of leadership success.

**Table 2.1** presents the core values for spiritual leadership in the horizontal column and the core values of classical leadership in the vertical column. An 'x' is reflected in the box where the values intersect.

**TABLE 2.1: COMPARATIVE ANALYSIS OF SPIRITUAL AND CLASSICAL LEADERSHIP VALUES**

		Values of spiritual leadership																										
		Altruistic love	Integrity	Ethics	Honesty, conscience	Humility	Trust	Caring/concern/kindness	Compassion	Listening	Appreciating others	Reflective practice	Forgiveness/acceptance	Empathy	Gratitude	Respect	Diversity	Ubuntu	Hope	Service	Courage	Peace	Excellence	Happiness	Vision	Discipline	Passion	Positive use of adversity
Values of classical leadership	Respect															X												
	Trustworthiness						X																					
	Tolerance																											
	Courage																				X							
	Honesty				X																							
	Forward-looking/visionary																									X		
	Inspiring/motivating																											
	Fairness																											
	Broad-mindedness																											
	Straightforwardness																											
	Imaginative/curiosity																											
	Integrity		X																									
	Caring							X																				
	Dedication																											

The comparative analysis of the core spiritual leadership and classical leadership values reveals that integrity, honesty, trust, caring/concern, respect, courage and vision are common to both types of leadership. Some of the values are extremely similar and are interconnected, for example, tolerance and patience; inspiring/motivating and passion; and broadmindedness and diversity. Many of the core values for classical leaders tend to foster positive, interactive relationships with others (respect, trust, broadmindedness, tolerance, fairness, and straightforwardness). On the other hand, the core values of a spiritual leader tend to stress internal moral transformation and service to others. For example, the values of a spiritual leader, such as the positive use of adversity, reflective practice, discipline, humility and gratitude all relate to the personal transformative experience of a spiritual leader. On the other hand, values such as integrity, caring, compassion, appreciating others, service and courage tend to be service-orientated in nature. This analysis ties in with the results of a study conducted by Huang and Shih (2011:33), who found that the values of a spiritual leader were more pro-social and concerned with morality as opposed to the control group's values which focused more on material and practical values.

The values of the classical leader tend to emphasise the mental dimensions rather than the spiritual dimension. For example, the values of forward-looking and visionary, tolerance, courage, fairness, broadmindedness, straightforwardness, imagination/curiosity and dedication tend to rely on mental capacities. This is in contrast to the classical leader's values of honesty and integrity which tend to fall into the spiritual dimension. By contrast, respect, trustworthiness, inspiring, motivating and caring tend to fall into the emotional dimension.

On the other hand, most of the values proposed for a spiritual leader tend to rely on spiritual capacities, for example altruistic love, integrity, ethics, honesty/conscience, forgiveness/acceptance, gratitude, service, peace, and the positive use of adversity. However, it would appear that spiritual leaders also rely

on values that fall into the emotional dimension, such as trust, ubuntu, caring/concern, compassion, empathy, appreciating others, listening responsively, respect, diversity, happiness and passion. Spiritual leaders tend to place less emphasis on values that fall into both the mental dimension (reflective practice, hope and visionary) and the physical dimension (patience, discipline and courage).

Based on the above analysis, the core values for spiritual leadership were selected on the basis of the common values of spiritual and classical leaders, such as trust, integrity, caring and concern, and respect. Values that are typical of spiritual leadership were also selected, including altruistic love, forgiveness/acceptance, gratitude/positive use of adversity, and reflective practice. Values of a similar nature were then clustered together in order to reduce the number of values in the composite list. For example, ubuntu (Ngunjiri, 2011:255), which is a value present in both African and western conceptualisations of spiritual leadership,<sup>34</sup> embraces core spiritual leadership values such as compassion, respect, dignity, empathy and humility with the intention of strengthening a community (Mangaliso, 2001:26; Poovan, Du Toit and Engelbrecht, 2006:17).

This study therefore identifies eight core positive values for spiritual leadership. These include altruistic love/caring and concern, integrity/honesty/courage, ubuntu (compassion, empathy, humility, respect and dignity), service, trust, forgiveness/acceptance, gratitude/positive use of adversity, and reflective practice. The proposed ISL model will be based on these values.

It is inevitable, however, that spiritual leaders will manifest negative values. For example, a leader's success can result in him/her operating in accordance with

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<sup>34</sup> In addition to ubuntu, Ngunjiri also found that other values, such as beneficence, courage and hope ubuntu, are also present in both African and western conceptualisations of spiritual leadership (Ngunjiri, 2011:755).

the values of pride and arrogance, instead of happiness, service and humility (Winston and Patterson, 2006:27). Hence, negative values may result in destructive behaviour. Lennick and Kiel (2005:68) refer to this as a moral virus, which negatively affects one's moral compass. Chopra (2003:190) argues that the nature of the universe accepts the coexistence of opposite values. For example, one would be unable to show courage without having the ability to be a coward. Spiritually enlightened individuals acknowledge and embrace the paradoxical coexistence of their light and dark sides (Chopra, 2003:190). When they discern negative values or behaviour in others, instead of judging them, these individuals self-reflect in order to determine how they are projecting and reflecting those negative values in their own lives (Chopra, 2003:191). One aspect of changing from the inside out requires spiritual leaders to accept instead of rejecting their dark sides (Cooper, 2004:20) and to reflect on the influence that negative values could have on them as a leader, on others and on the organisation. Then they need to consider ways in which to replace these negative values with positive ones.

Spiritual leadership is similar to other leadership theories in that it uses classical models and techniques both to resolve problems and to make decisions. The difference, however, is that a spiritual leader's motives and interactions with people and society are based on positive values (Wolf, 2004). Fairholm (1996:12) argues that spiritual leadership rejects models of leadership that focus on values of self-interest because the essence of spiritual leadership is the promotion of transcendent values. Charismatic and toxic leadership are examples of leadership models where leaders are driven by power and they reflect destructive, autocratic behaviour (Robbins et al., 2009:292). Leadership motivated by self-interest tends to occur when leaders are ruled by appetite (wealth, power, greed) as opposed to reason (Ihuah, 2010:22).

A crucial distinguishing factor between a classical leader and a spiritual leader is the way in which they approach change. Spiritual leaders approach change from

the inside out as opposed to classical leaders who approach change from the outside in (Fry and Cohen, 2009:270). Fry (2005b:61) contends that living from the inside out requires a congruence between one's positive core values, attitudes and behaviour. However, a person operating using an outside-in approach tends to blame or feel victimised rather than taking responsibility and changing him/herself first (Covey, 2004; Cashman, 1998).

## **2.5 SUMMARY**

This chapter reviewed theoretical perspectives related to spiritual leadership by examining the role played by personal intelligences in the case of the spiritual leader. The chapter also discussed the distinction and intricate interrelationships between religion, spiritual intelligence and spirituality. Thereafter, classical leadership theories falling into the traditional paradigm (trait, behaviourist, contingency, organisational culture, motivational and transactional leadership trends) were examined. Although these classical leadership theories were able to address 20th century problems, it was concluded that many of these theories are inadequate in responding to the 21st century problems related to meaning and purpose, triple-bottom line and ecological and globalisation challenges.

Leadership theories in the spiritual paradigm (servant leadership, transformational leadership, authentic leadership and ethical leadership) were evaluated and compared with spiritual leadership theory. It was argued that spiritual leadership is a comprehensive leadership theory and is an extension of, and addresses the conceptual deficiencies of, key leadership theories operating in the spiritual paradigm. This is as a result of the fact that the values of spiritual leaders are anchored in positive values that ensure value congruence between the personal, team and organisational levels (Fry and Whittington, 2005b:96).

A comparative analysis of core spiritual and classical leadership values revealed that integrity, honesty, trust, caring/concern, respect, courage and vision are present in both types of leadership. These values will form the basis for developing the ISL model which will be discussed in a subsequent chapter.

The following chapter seeks to examine workplace spirituality and spiritual leadership from both an African and an organisational perspective.



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## **3 SPIRITUAL LEADERSHIP: A SOUTH AFRICAN PERSPECTIVE**

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### **3.1 INTRODUCTION**

If spiritual leadership is to be accepted in the South African public service, it is essential that spiritual leadership, as a construct, be relevant in a South African context. South Africa is struggling to arrest unethical conduct and poor service delivery. Thus, spiritual leadership should demonstrate that it is able to address the critical organisational challenges crippling the public service, including corruption, lack of motivation and underperformance. There is a logical inference that ethical leadership is more suitable to address ethical matters than other leadership theories<sup>35</sup> because ethical leadership is concerned exclusively with ethics and also emphasises moral management (Brown and Treviño, 2006:598). Although ethical leadership is a subset of spiritual leadership, ethical leadership is not the same as spiritual leadership. As argued in the previous chapter, spiritual leadership is able to address the conceptual flaws of ethical leadership, in addition to fostering ethical behaviour.

The role of spiritual leadership in addressing organisational challenges to improve organisational performance, specifically within a South African context, has not been sufficiently investigated. Emerging research has revealed the way in which spirituality in the workplace may enhance organisational performance, increase profitability and improve commitment in organisations (Krishnakumar and Neck, 2002:161; Rego and Pina e Cunha, 2008:57; Benefiel, 2007:949). These studies on workplace spirituality have contributed to organisations being more amenable to adopting spiritual leadership in order to overcome organisational challenges.

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<sup>35</sup> Such as servant leadership, transformational leadership, authentic leadership and spiritual leadership



This chapter conceptualises the notion of spiritual leadership from an African perspective. Ethical challenges affecting leaders in the South African public service are then examined. This chapter then explores the relevance of spiritual leadership and workplace spirituality to organisational performance. Finally, the key issues covered in the chapter are summarised.

### **3.2 SPIRITUAL LEADERSHIP FROM AN AFRICAN PERSPECTIVE**

The successful adoption of spiritual leadership and, in particular, a spiritual leadership model depends significantly on the extent to which the model would be appropriate to and relevant for South African leaders and employees in public service organisations. Although most of the literature on spiritual leadership theories has been predominantly conceptualised within a Western paradigm (Fry, 2008:708), spiritual leadership literature from an Eastern perspective has recently emerged (Parameshwar, 2005; Korac-Kakabadse et al., 2002:166; Lynton and Thøgersen, 2009:115). However, there remains a dearth of literature focusing on spiritual leadership from an African perspective (Ngunjiri, 2010:759). It is therefore critical to realise that the notion of spiritual leadership is also appropriate and relevant in an African context and in the South African public service in particular.

Ngunjiri (2010:755) compared empirical notions of spiritual leadership from an African perspective with western conceptualisations of spiritual leadership. Her research revealed that the attributes of a spiritual leader from an African perspective are comparable with Western conceptualisations of spiritual leadership. Accordingly, four major themes of beneficence, courage, hope/forbearance and ubuntu emerged from her research as constructs describing spiritual leaders from an African perspective (Ngunjiri, 2010:760). The notion of beneficence is comparable to Fry's notion of altruistic love. Similarly, the notion of hope, which leads to forbearance and courage, is a core value in

the Western conceptualisations of spiritual leadership (Ngunjiri, 2010:762; Crossman, 2010:601; Fry and Kriger, 2009:1681).

Ngunjiri (2010:763) asserts that the notion of ubuntu is unique to an African context. Ubuntu, which is central to Afrocentric management, means “I am because we are” (Swanepoel, Erasmus, and Schenk, 2009:360). Ubuntu is an epistemology of African humanism that explains leadership style and management practices that emphasise collectivism as opposed to individualism and competitiveness (Swanepoel et al., 2009:360). Ubuntu is based on the values of “solidarity, mutuality, generosity and commitment to the community wellbeing” which focus specifically on strengthening a collective identity and not solely an individual identity (Ngunjiri, 2010:764).

Mbigi argues that the following four principles of ubuntu should be incorporated into organisations (in Robbins et al., 2009:101). The first principle is morality because it contributes to an organisation realising its highest potential. The second principle is interdependence because it reveals the way in which individuals, groups and organisations are interconnected. The third principle is the human spirit as it entitles people to unconditional respect and dignity when they create and receive wealth. The final principle is totality as it recognises the need to appreciate every contribution made by members of an organisation.

Although the notion of ubuntu is unique to an African context, its meaning and essence is encapsulated in and resonates with the way in which spiritual leadership has been conceptualised from a Western perspective. Ubuntu emphasises the importance of a community and this contrasts with the Western world’s emphasis on individualism. However, the Western conceptualisation of spiritual leadership does consider the significance of community and recognises that an individual is intricately interconnected with a community. Fairholm (1996:12) posits that spirituality establishes an intangible relationship beyond the self by integrating both the personal and the group. This non-individualist view is reiterated in Fry’s conceptualisation of spiritual leadership when he asserts that

“leaders and followers have a sense of membership, feel understood and appreciated, and have genuine care, concern and appreciation for *both* themselves and others” (Fry and Kriger, 2009:1682).

The four principles of ubuntu are firmly embedded in the Western conceptualisation of spiritual leadership. Spiritual leaders who articulate core values provide moral guidance as they assist others to act in an ethical and socially responsive manner (Ferguson and Milliman, 2009:449). In addition, a central component of spiritual leadership involves promoting ethical well-being and focusing on ethical values such as integrity/honesty, justice and independence (Fry and Cohen, 2009:270; Fairholm, 1996:12), which are akin to the notion of morality. The Western conceptualisation of interconnectedness is closely related to the notion of interdependence. A principle of quantum physics states that “everything in the universe is a part of a correlated, complex whole in which each part influences and is influenced by every other part” (Shelton and Darling, 2001:270). Moreover, if one part of a system is disturbed, this may have an impact on another part of the system (Wheatley, 2006:16). Thus, a spiritual leader recognises that his/her actions should be positively motivated and implemented in order to have a positive impact on others, the team, the organisation and society. In line with the ubuntu principle of ‘spirit of human’, spiritual leadership from a Western perspective emphasises the importance of valuing dignity and of respect. This, in turn, involves empowering others and recognising and valuing their contributions (Altman, 2010:36; Fairholm, 1996:12). The notion of totality is evident in a Western conceptualisation of spiritual leadership in that an organisational culture should be established that ensures that leaders and followers experience a sense of membership based on appreciation and genuine care (Fry and Kriger, 2009:1662).

Although spiritual leadership has been predominantly conceptualised from a Western perspective, it is nevertheless relevant to an African context as it resonates with the African conceptualisation of spiritual leadership, including the

notion of ubuntu. Therefore, because spiritual leadership is appropriate in an African context, it is by implication relevant to the South African context which operates in terms of both an African and a Western paradigm.

### **3.3 SPIRITUAL LEADERSHIP AND ETHICS IN THE SOUTH AFRICAN PUBLIC SERVICE**

Together with ensuring effective service delivery and stimulating growth in the economy, promoting ethical behaviour is possibly one of South Africa's most critical public sector priorities. Hilliard (2002:438) asserts that unethical behaviour is probably the biggest threat to South Africa's stability, and argues that the failure to address unethical behaviour will result in an ongoing struggle with issues related to corruption and public wrongdoing. Corruption undermines government's attempts to ensure effective service delivery, overcome inequalities and increase social mobility (National Planning Commission, 2011:26).

This subsection investigates the notions of ethics and morality, discusses leadership and ethical behaviour, examines the relevance of ethics in the public service and, finally, proposes spiritual leadership as the most suitable leadership theory for addressing the ethical quagmires in the South African public service.

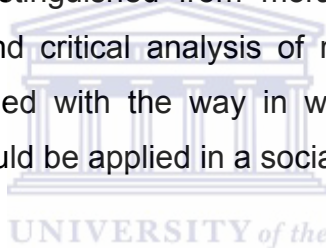
#### **3.3.1 Ethics and Morality**

The notion of ethics and related concepts should be investigated before examining the relevance of ethics in the public service. In view of the fact that ethics and morality have similar roots, the terms are often used synonymously.

The word ethics is derived from the Greek word *ethos* which means a "custom of practice" (Hilliard, 2002:446). Ethics is concerned with what ought to be done and with human conduct (Tran, 2008:159). It can be referred to as the moral principles, values and beliefs that serve as an inner guide in analysing a situation

and deciding what is 'right' or 'wrong' (Green and McCann, 2011:452). Ethical behaviour involves doing the right thing at all times, even when no one is observing one's behaviour (Morgan and Thiagarajan, 2009:482). Ethics are not fixed principles because they evolve over time (Green and McCann, 2011:453). Hilliard contends that there are global ethics that seek to address the norms and values that have universal appeal, acceptance and application (Hilliard, 2002:444).

As the notion of ethics is rooted in the notion of morality, there are similarities between these two (Hilliard, 2002:446). The word 'morality' is derived from the Latin term *mores* meaning custom, habit, and way of life (Hilliard, 2002:446). Morality generally describes what is good, right or proper. Therefore, the word morals describes good or bad and right or wrong human behaviour (ibid). However, ethics can be distinguished from morality in that it refers to "the examination, justification, and critical analysis of morality" (Hilliard, 2002:446). Therefore ethics is concerned with the way in which a moral person should behave and how morals should be applied in a social system.



### **3.3.2 Leadership and Ethical Behaviour**

Many public service leaders have failed to address the problems related to ethical behaviour adequately. In general, many of these leaders either lack the skills required to address unethical behaviour or are themselves acting unethically. Unethical behaviour can describe a broad range of behaviours such as bribery, corruption, nepotism, patronage, financial mismanagement, fraud and forgery (Hilliard, 2002:438).

#### **Unethical conduct in the public service**

South Africa and, specifically, the public service have a dismal ethical track record. Transparency International's global perception survey reflects a steady

decline in ranking of South Africa's position over the years<sup>36</sup> (Corruption Watch, 2012). A study conducted by Business Against Crime revealed that 29.6% of individuals who demanded and accepted bribes from the private sector were employed by government (Sangweni, 2008). Another study conducted by Markinor revealed that almost half of the adult population in South Africa perceive government officials to be corrupt (Marrian, 2007).

In spite of South Africa's advanced Constitution, a comprehensive legal framework and initiatives designed to combat financial crime, public servants still manage to engage in corrupt activities (De Koker 2007:38). The Director-General of the Public Services Commission informed Parliament on 7 November 2012 that approximately R1 billion of state funds had been misappropriated as a result of financial misconduct, including corruption (Davis, 2012:5). In addition, there are numerous media reports of corruption implicating public servants, from entry level to the most senior ranks. For example, the eNatis system was introduced by the Department of Transport to improve efficiency and to stem corruption in the drivers' licensing process. However, despite noble intentions and significant financial investments, public servants still managed to foil the system by innovating alternative methods in order to commit fraud (Mahlong, 2009; Govender, 2009; *Mail and Guardian*, 2008, 16 May; Du Toit, 2007). More than 21 000 public servants have committed social grant fraud<sup>37</sup> (De Koker, 2007:37). The Special Investigating Unit, tasked with uncovering organised crime, revealed that the Ministry of Public Works irregularly spent or wasted R3 billion in 2011 (*The Economist*, 2011). The head of government's corporate real-estate department of the Passenger Rail Agency was granted special leave after being

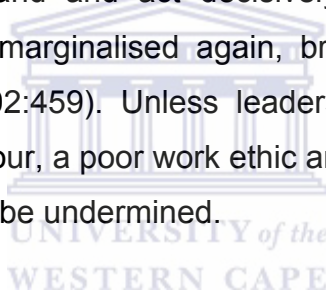
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<sup>36</sup> In 2012 South Africa was ranked 69 out of 176 countries. This represents a decline from 2011, when South Africa was ranked 64 out of 183 countries. In 2010, South Africa occupied position 54 out of 178 countries in the Transparency International Corruption Perceptions Index (CPI) that assesses perceived levels of public sector corruption (Guardian.co.uk, 2010). This is one position better than in 2009 when South Africa occupied position 55 out of 180 countries in the Transparency International Corruption Perceptions Index (Transparency International, 2009).

<sup>37</sup> 21 588 public servants who did not qualify to receive grants were discovered to have been receiving grants. 650 of these public servants have already been convicted of social grant fraud whilst approximately 14 000 of these public servants may be convicted.

investigated for “widespread corruption” (*The Economist*, 2011). The head of the police’s crime intelligence division was also suspended after being accused of misusing witness protection funds to pay for personal expenses (*The Economist*, 2011). Former Local Government Minister, Mr Sicelo Shiceka, was found guilty of committing fraud amounting to over R1 million (*The Economist*, 2011).

Even if public service leaders are not involved in corruption, its high incidence in the public service would suggest that these leaders are not doing enough to eradicate it. Corruption undermines economic growth and development in South Africa because it diverts resources away from development programmes, thereby “increasing poverty, inequality and underdevelopment” (Fraser-Moleketi, 2007:8). According to Hilliard (2002:439), there is a direct correlation between South Africa’s flailing economy<sup>38</sup> and unethical behaviour. In addition, if South Africa does not take a strong stand and act decisively on the issue of unethical behaviour, it may become marginalised again, bringing with it dire economic consequences (Hilliard, 2002:459). Unless leadership stands up and actively stamps out unethical behaviour, a poor work ethic and low morale, the creation of a developmental state could be undermined.



### **Importance of ethics in the public service**

It is essential that public ethics underpins behaviour if corruption is to be uprooted in the public sector and specifically in the public service. However, it must not be assumed that ethics is necessarily regarded as desirable and that it is conceptually understood to truly benefit all relevant stakeholders, especially in view of the fact that corruption is so pervasive in South Africa. Public ethics refers to the “collection of values and norms, of moral standards or principles, which form the foundation of integrity” (Kolthoff, Erakovich and Lasthuizen, 2010:597) and must be driven by strong leaders such as spiritual leaders. This is

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<sup>38</sup> The average annual growth rate in South Africa since 2007 has been 2.7%. At the beginning of 2012, the International Monetary Fund anticipated a GDP hike of 2.5% in South Africa, compared to 5.5% of the South Africa’s sub-Saharan counterparts (Hervieu, 2012).



because spiritual leaders not only contribute to creating an ethical culture but they also improve organisational performance (Fry, 2011; Fairholm, 1996).

Rossouw (1997:1542) offers three arguments in support of business ethics for the private sector, which are also applicable to the public sector. Firstly, organisations perform a critical public role. Ethics is essential for organisations because, when an organisation's public role mirrors strong ethical behaviour, it is beneficial to all relevant stakeholders. The tarnished reputation of a public service department, resulting from poor performance and corruption, is often attributed to the poor work ethic and lack of ethical values of the leadership and employees in that department. However, the opposite may also apply, as members of the public often believe that highly ethical departments are a direct result of ethical leadership and employees.

Secondly, ethics may contribute to improving organisational performance (Rossouw, 1997). Ethics may assist organisations to develop a work ethic that will unify employees and provide them with a sense of meaning. A strong work ethic is therefore believed to increase levels of commitment to an organisation and this, in turn, may contribute to unleashing productive potential in the workplace. Engelbrecht et al. (2005:19) assert that ethical leadership has been recognised as increasing employee commitment and job satisfaction, as well as attracting and retaining the best employees.

Finally, ethics in an organisation may contribute to overcoming any contradictions between an individual's values and the values of an organisation (Rossouw, 1997). The dichotomy between the employees' and the organisation's values often creates internal conflict which affects both morale and performance. Thus, creating synergy and alignment between the values of the employees and the values of an organisation will bolster commitment to the organisation and improve work performance.



The reasons cited above provide a compelling motivation for the implementation of a spiritual leadership model in South African public service organisations. This is so because spiritual leaders not only operate according to ethical principles but are also guided by a higher purpose that enables them to remain focused on effective service delivery. Spiritual leadership is essential in a context where poor performance and unethical practice constitute critical organisational challenges for the public service. In 2011, the Auditor General's office informed parliament that irregular expenditure<sup>39</sup> had increased from R13 billion to R21 billion between April 2010 and March 2011 in 39 national and provincial governments, and state entities (Mokone, 2011). Thus, unless key challenges related to unethical conduct are eradicated, government will continue to struggle to meet its mandate of delivering services to communities.

### **Causes of corruption**

The battle against corruption has raged since 1994, the date of South Africa's first democratic dispensation (Hilliard, 2002:437). In examining this phenomenon, De Koker (2007:38) argues that a major cause of the high level of corruption in South Africa is the lack of person-power to manage the structures responsible for enforcing laws designed to combat crime. This lack creates an environment that encourages further unethical acts because such behaviour is not being effectively prevented, monitored or penalised.

While this is a key reason, an even greater threat involves questions relating to the moral fibre of public servants and public service leaders. Haruna (2005:5), in analysing corruption in the public service in African countries, maintains that the issue is no longer questioning the extent and impact of corruption on public management, but rather asking why corruption has defied all the administrative, legislative and political measures to eradicate it. The simple response is that

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<sup>39</sup> Irregular expenditure refers to entities spending money "without adhering to the prescripts of the Public Finance Management Act, such as following tender processes in the procurement of goods and services above R500 000" (Mokone, 2011).

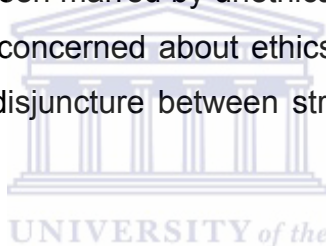
African governments have treated the symptoms rather than the root causes of corruption (Haruna, 2005:5). Because the root causes of poor ethics in African governments have not been addressed, corrupt practices and associated behaviours such as the lack of work ethic, low levels of commitment and high levels of absenteeism have continued unabated.

Ironically, although the South African government has committed itself to addressing fraud and corruption by establishing an Anti-Corruption Unit in the public service, bolstering its procurement management systems to prevent corruption and encouraging whistle-blowers (Zuma, 2011; Gordhan, 2011), these strategies generally address the symptoms and not the root causes of corrupt behaviour. Many of these interventions address corruption by either introducing new or tightening existing systems to make it more difficult to commit acts of corruption. But strategies designed to address the causes of corruption by creating an ethical society in which people, regardless of their social class, function in an ethical way because they choose to and not because they are forced to, have not been seriously considered.

In addition, many anti-corruption programmes fail because the fundamental value system of the leaders who influence behaviour is not being sufficiently challenged or transformed. Dorasamy (2010b:57) contends that senior public service leaders behave unethically because they are not held accountable for their failure to promote or personify public service values. Many public service leaders advance their own egoistical concerns such as “personal wealth, position and power” instead of integrity and the “selfless service of the public” (Dorasamy, 2010b:58). The problem with placing personal interest above public interest is that society will be forced to wage a constant battle against corruption and public wrongdoing (Hilliard, 2002:438). A key characteristic of spiritual leadership is the strong emphasis on developing values such as integrity, service and the intention to promote ethical practice on both a personal and an organisational level (Korac-Kakabadse et al., 2002:173). Unless there is a concerted effort to

transform human behaviour, corruption will remain a problem in society and particularly in the South African public service.

Fraser-Moleketi argues that the onus is on leaders with integrity to design programmes intended to create a values-based society (Fraser-Moleketi, 2007:15). This becomes problematic, however, when the leaders who are meant to set an example are themselves investigated for corruption. Mr Jackie Selebe, former National Police Commissioner and Head of Interpol, was implicated for financial fraud (*Mail and Guardian*, 2009), while his successor, General Bheki Cele,<sup>40</sup> was implicated in improper conduct and maladministration (News 24, 2011). A National Police Commissioner should not only combat crime and corruption but should act as an ideal role model for all South African citizens in this regard. It is therefore ironic that the behaviour of both these former National Police Commissioners has been marred by unethical conduct. While many public service leaders claim to be concerned about ethics, their behaviour reflects the contrary in that there is a “disjuncture between strong words and weak action” (Corruption Watch, 2012).



### **3.3.3 Spiritual Leadership and an Ethical Public Service**

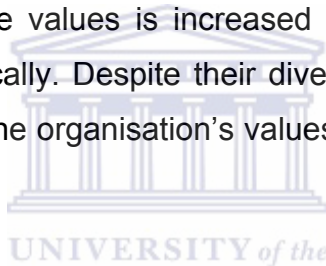
The role of the leader is imperative in addressing problems related to corruption, creating an ethical culture and instituting ethical programmes. Because ethics is a “prerequisite for efficient service delivery” it should be a major priority for public service leaders (Dorasamy, 2010a:2091). Academics and practitioners maintain that the values and behaviours of senior managers are vital in establishing an organisation’s ethical climate (Engelbrecht et al., 2005:19; Ferguson and Milliman, 2008:440). According to Engelbrecht et al. (2005:19), an ethical climate may be defined as

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<sup>40</sup> General Cele succeeded Mr Selebe as the National Police Commissioner.

the moral atmosphere of a social system characterised by shared perceptions of right and wrong, as well as assumptions about how moral concerns should be addressed. It is the way in which an organisation handles issues such as responsibility, accountability, communication, regulation, equity, trust and the welfare of constituents.

A criticism of Engelbrecht et al's (2009) definition of a moral climate is that it is difficult to realise shared perceptions of right and wrong owing to the diverse nature of the public service context. Wrong behaviour can include the "misuse of public property, bribery, nepotism, corruption, conflict of interest" (Dorasamy, 2010a:2091). However, the process of creating a shared perception is critically determined by whether or not it is possible for people from diverse backgrounds to share perceptions or not. Ferguson and Milliman (2008:444) contend that certain factors influence the favourable adoption of values. Firstly, the possibility that employees will embrace values is increased if they observe their leaders living these values authentically. Despite their diverse backgrounds, employees are more likely to embrace the organisation's values if they observe their leaders modelling such values.



Secondly, the values should be clearly articulated and communicated to employees (Ferguson and Milliman, 2008:444). These values should be communicated in ways that involve holding strategic conversations at both a strategic and an operational level (Manning, 2003:57). This would ensure that employees from diverse backgrounds share a similar understanding of the behaviour expected of them according to the organisational values. In addition, individuals tend to be more amenable to adopting organisational values when they acknowledge the alignment between their personal values and those of the organisation. Recognising such an alignment is particularly pertinent for employees from diverse backgrounds because the focus is on identifying areas of commonality.<sup>41</sup>

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<sup>41</sup> If the differences between the values of the employees and the organisation are irreconcilable, then this reflects a lack of culture fit. In this situation, the employee should consider whether to

Thirdly, alignment between the organisation's values and organisational policies increases support for such values (Ferguson and Milliman, 2008:444). Employees from diverse backgrounds will be more inclined to support the values because they will realise that the organisation is attempting to promote these values in its programmes and that the organisation is putting these values into practice authentically. However, establishing shared values in an organisation is a complex process that requires a multipronged approach, with leadership providing an authentic example and with the organisational systems and processes being aligned to these values.

In order to create an ethical climate, it is essential that the leader is of a particular moral fibre and operates as a role model by displaying ethical and moral behaviour (Sivakumar, 2009:582). It must also be borne in mind that corruption on the part of leaders tends to breed more corruption (Hilliard, 2002:448). Thus, if the culture of an organisation does not promote ethical behaviour, the organisation will be exposed to unethical practices. Aristotle argued that those in public office need to set a good example for the ordinary citizens because, if they do not, people will not only learn but copy wrong behaviour (Van der Westhuizen, 1998:18).

### **3.4 WORKPLACE SPIRITUALITY AND SPIRITUAL LEADERSHIP ON ORGANISATIONAL PERFORMANCE**

The aim of the ISL model is to improve organisational performance in the South African public service by addressing critical organisational problems. However, the study does not intend to demonstrate the extent to which the ISL model will improve organisational performance. Nevertheless, a study of the literature on the impact of both spiritual leadership and workplace spirituality on organisational performance will contribute to deepening the understanding of the value of the

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remain in the organisation or to select personal values that are more aligned to the organisation's values.

ISL model and will also guide the construction of the model. Hence, this section explores the notion of organisational performance and examines the way it is linked to workplace spirituality and spiritual leadership.

### 3.4.1 Organisational Performance

Organisational performance may be construed as leaders and members of an organisation realising the organisation's vision, mission and objectives by managing the organisational elements of strategy, structure, systems and culture effectively. Organisational performance is an indicator that measures the extent to which an organisation is achieving its objectives (Ho, 2011:117). Hence, organisational performance may be regarded as an output of the complex interrelationships between the inputs of the leaders and employees in relation to the organisation's strategy, systems, processes and values. When viewed from a spiritual leadership paradigm, organisational performance requires the alignment of the leadership, team and organisational levels to a common vision, purpose and core positive values (Fry, 2009).

Andrews and Boyne (2010:445) posit that organisational performance in the public sector and in the private sector differs because it is more complex and multidimensional in the public sector than the private sector. Determining how to measure public sector organisational performance is extremely complicated as it comprises multiple stakeholders, including politicians, officials, taxpayers, unions and non-governmental organisations. On the other hand, it is simpler to measure organisational performance in the private sector because it mainly uses financial criteria<sup>42</sup> to determine effective performance. Therefore, in order to conduct a comprehensive assessment of organisational performance in this sector, it is important to take into account the views of its key stakeholders.

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<sup>42</sup> Some private sector organisations are concerned about the triple bottom line: people, planet and profit (Fry and Slocum, 2008).

Fry and Slocum (2008:88) argue that stakeholders have the power to affect organisational performance adversely if their expectations are not met. Accordingly, organisational performance involves a complicated balancing act of meeting the desired strategic targets and managing the needs of both internal stakeholders<sup>43</sup> and external stakeholders.<sup>44</sup> In so doing, the internal stakeholders will either remain committed or become more committed and inspired and the external stakeholders will be satisfied with the service and/or products received.

### **Measuring organisational performance**

Performance management systems assist organisations to measure their performance, that is, the extent to which the organisation's strategy is converted into results (Pun and White, 2005). Traditional performance management systems tend to only use financial indicators to measure organisational performance (Fry, Matherly and Ouimet, 2005). However, the endeavour to determine an organisation's performance in an integrated manner has resulted in the emergence of performance management systems that measure financial and non-financial performance indicators, including customer satisfaction, internal measures, leadership, innovation, quality, employee commitment and growth, and environmental impact (Pun and White, 2005; Fry, Matherly and Ouimet, 2005, Fry and Slocum, 2008).

In South Africa, organisational performance in the public service focuses on improving the quantity and quality of public service delivery (Saravanja, 2010:48). Government has developed an outcomes performance management approach<sup>45</sup>

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<sup>43</sup> Internal stakeholders include managers, employees, cabinet, cabinet committees, forums, coordinating structures, politicians, etc.

<sup>44</sup> External stakeholders include customers, suppliers, other government departments, state owned enterprises, NGOs and international organisations.

<sup>45</sup> The twelve outcomes of this approach are: 1. Improved quality of basic education; 2. A long and healthy life for all South Africans; 3. All people in South Africa are and feel safe; 4. Decent employment through inclusive economic growth; 5. A skilled and capable workforce to support an inclusive growth path; 6. An efficient, competitive and responsible economic infrastructure network; 7. Vibrant, equitable and sustainable rural communities with food security for all; 9. A



to improve both service delivery and the quality of life of all South Africans (The Presidency, 2010:9). It would appear that, in general, government's outcomes approach meets three criteria proposed by Pun and White (2005:64) for evaluating a performance management system. In terms of the first criterion,<sup>46</sup> the outcomes approach adopts a participatory process involving relevant stakeholders. This is done to develop input, output, process, outcome and impact indicators which are related to quality, flexibility, time, finance, customer satisfaction and human resources. The strength of the outcomes approach is that it measures non-financial performance indicators.

Criterion two,<sup>47</sup> which pertains to performance measurement characteristics, is met in part because the outcomes approach is clearly derived from the department's strategy and has a clearly defined purpose. However, owing to the involvement of numerous delivery partners, the application of this tool may be too complex, cumbersome and time-consuming.

The outcomes approach meets the third criterion<sup>48</sup> by stipulating clear implementation, monitoring and evaluation processes. Although none of the twelve outcomes refers specifically to creating a more ethical public service and

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responsive, accountable, effective and efficient local government system; 10. Environmental assets and natural resources that are well protected and continually enhanced; 11. Create a better South Africa and contribute to a better and safer Africa and world; 12. An efficient, effective and development orientated public service and an empowered, fair and inclusive citizenship. (The Presidency, 2010:13).

<sup>46</sup> The first criterion involves dimensions of performance such as quality, flexibility, time, finance, customer satisfaction, and human resources (Pun and White, 2005:64).

<sup>47</sup> The second criterion relates to performance measurement characteristics derived from strategy, namely, clearly defined/explicit purpose; relevant and easy to maintain; simple to understand and use; provides fast, accurate feedback; links operations to strategic goals; and stimulates continuous improvement (Pun and White, 2005:64).

<sup>48</sup> The third criterion relates to specifications and requirements for performance measurement development which involve the need for an evaluation/existing performance management audit; key-user involvement; strategic objective identification; performance measurement development; periodic maintenance structure; top management support; clear and explicit objectives; and set timescales (Pun and White, 2005:64).



society, the outcomes approach is based on key pillars<sup>49</sup> which pertain to fostering ethical behaviour, including ensuring greater transparency, fighting corruption and promoting good financial management (Chabane, 2011).

### 3.4.2 Workplace Spirituality

The focus of organisational performance within a spiritual paradigm goes beyond developing a performance management system and measuring outputs and outcomes. Spiritual leaders realise that effective organisational performance depends on developing a favourable environment in the workplace so that employees are inspired and feel a sense of calling to contribute meaningfully in an organisation. Accordingly, spiritual leaders attempt to engender workplace spirituality as a means of improving organisational performance. However, before this assertion is discussed in more detail, workplace spirituality will be defined.

As with the myriad of definitions for spirituality, so are there as many definitions for workplace spirituality. The following definition of workplace spirituality, which was developed by Marques (2005:283 cited in Marques, 2006:885), has been selected for the purposes of this study:

*Spirituality in the workplace is an experience of interconnectedness and trust among those involved in a work process, engendered by individual goodwill; leading to the collective creation of a motivational organizational culture, epitomized by reciprocity and solidarity; and resulting in enhanced overall performance, which is ultimately translated in lasting organizational excellence.*

This definition of workplace spirituality connects the workplace to the four themes of spirituality, namely: interconnectedness (between all internal and external

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<sup>49</sup> Other key pillars include the recognition that municipalities differ in terms of size, capacity, revenue base and social context; and the strengthening of community participation (Chabane, 2011).

stakeholders); principles and values (based on positive and virtuous values and principles); authenticity (alignment between the principles and behaviour of an individual, team and organisation); and purpose (finding meaning and calling/membership in the work one does).

As a result of the frequent confusion between religion and spirituality, some organisations have refrained from introducing spirituality into the workplace out of fear of being accused of proselytising and imposing religion on others (Tischler et al., 2002:210). In addition, although there is a clear distinction between spirituality and religion, some individuals are still reluctant to introduce spirituality into the workplace because they are concerned about encountering possible discrimination in the same way as certain religious people experience discrimination. In a survey conducted in the United States of America, 20% of the survey population reported being victims of religious bias. For example, they had been prohibited from wearing clothes that revealed their religious identity or observing a religious holiday (Lips-Wiersma and Mills, 2002:184).

However, workplace spirituality is different to religion in that it is not based on any specific religious belief or practice, but rather on personal values and philosophies (Rego and Pina e Cunha, 2008:55). Rego and Pina e Cunha (2008:55) posit that employees wish to feel spiritually nourished in the workplace and to experience a sense of meaning and purpose. This assertion is confirmed by several studies revealing that public service employees are interested in finding a deeper sense of meaning, purpose and spirit in their work (McConkie, 2008:340). A study conducted by Pattakos involving more than 200 public servants found that a key reason for joining and remaining in the public service was because it gave them a deep sense of purpose and meaning (Neal, 2008:381). In another study conducted by Bruce, 60% of public servants felt that it was a spiritual calling to work in the public service (Ferguson and Milliman, 2008:452). In addition, an empirical study conducted by Kouzes and Posner

showed that leaders who are spiritually active are more effective than leaders who achieve better results for their organisations (Campbell, 2007:144).

Krishnakumar and Neck (2002:161) posit that “a workplace without spirituality can result in high absenteeism, high turnover rates, high stress associated with work deadlines, and depression”. This may explain why many of these problems are being encountered in the South African public service. Thus, the introduction of workplace spirituality, spearheaded by spiritual leaders, should contribute to overcoming the dire ethical and performance-related problems in the South African public service. A spiritual workplace promotes an environment that “recognizes, supports, and develops the spirit of its employers” (Badrinarayanan and Madhavaram, 2008:423). This is particularly important since the lack of accountability and the problematic political/administrative interface that affect cooperative relationships have been identified as core challenges for the South African government (National Planning Commission, 2011:23).

Although employees may have joined the South African public service because they wanted to make a difference, the problems related to poor performance and low morale may be attributed to their losing their sense of purpose and meaning over time. Workplace spirituality connects people to their values and principles so that they feel a sense of purpose and meaning at work. This connection then impacts positively on the way in which they engage with their work, colleagues and organisation, with spirituality enhancing creativity, honesty, trust and personal fulfilment and, ultimately, enhancing organisational performance (Krishnakumar and Neck, 2002:161). The creation of workplace spirituality through spiritual leadership can contribute to the following organisational benefits: increased creativity and intuition; empowerment; a concern for the environment; additional and improved leadership; a more cohesive vision and purpose; and improved team and community building (Lips-Wiersma and Mills, 2002:186).

### 3.4.3 Research on Workplace Spirituality and Organisational Performance

The increased interest in workplace spirituality and organisational performance has resulted in further research being conducted in this area. Consequently, there is growing empirical evidence demonstrating the link between workplace spirituality and organisational performance. Possibly the most significant study showing this correlation is a study conducted by Mitroff and Denton<sup>50</sup> (Rego and Pina e Cunha, 2008:57). The most noteworthy finding from this study is that organisations that regarded themselves as 'more spiritual' or had a 'greater spiritual orientation' were perceived as being significantly more profitable than those that were 'less spiritual' (Benefiel, 2007:949). Other key findings from the study showed the following (Rego and Pina e Cunha, 2008:57):

- People want to realise their full potential as human beings, either in or away from the workplace.
- People generally want to work for ethical organisations.
- People generally want to do interesting and meaningful work.
- Despite the fact that making money is important, it is not the most important goal for many people.

These findings show that organisations that encourage spirituality enable employees to bring their whole selves to work (Krishnakumar and Neck, 2002:159). When this occurs, people feel a greater sense of commitment, personal fulfilment and satisfaction in their work. This enhances personal performance and ultimately organisational performance.

According to Benefiel (2007:949), Mitroff and Denton's contribution is valuable because it provided the first extensive spiritual audit for business organisations. This could be used as a conceptual framework and a best practice model for

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<sup>50</sup> The study culminated in the publication of a book entitled *A spiritual audit of corporate America*.

future studies. Other research conducted in the last decade has also shown a link between organisational performance and workplace spirituality. Research by Collins and Porras revealed that organisations that focus on their core values and founding vision significantly outperform organisations that focus on the bottom line only (Neal and Biberman, 2004:8). A case study of South West Airlines (Milliman, Ferguson, Tricket and Condemi, 1999:222) revealed that workplace spirituality resulting from the identification and implementation of core values increased organisational performance and led to high employee and customer satisfaction.

Allen and Meyer developed a model of organisational commitment that explains the three types of commitment that employees tend to display, namely: affective, normative and continuance commitment (Rego and Pina e Cunha, 2008:59). Affective commitment is developed by establishing emotional bonds with the organisation. Employees may develop commitment to an organisation when they feel valued by, for example, experiencing trust, respect and support in their social interactions. Normative commitment refers to the commitment displayed when employees support the norms of the organisation and receive benefits for being loyal. They then tend to reciprocate by remaining committed to the organisation. On the other hand, continuance commitment happens when employees are committed because they fear that they may lose an investment or they have no other alternative but to remain with the organisation. Empirical evidence shows that the higher the spirituality at work, the higher the affective and normative commitment, and the lower the continuance commitment (Rego and Pina e Cunha, 2008:60). When people are recognised at work, they tend to experience less stress and burnout. Instead they feel more fulfilled and tend to be more productive. Rego and Chuna (2008:61) contend that when there is alignment between the individual's values and the organisation's values they are more committed and feel that their work has spiritual significance because they are contributing towards a higher purpose. However Rego and Chuna (2008:61)

maintain that the opposite occurs when there is a misalignment between organisational and individual values:

People experience negative emotions, lack of connection, disparity and alienation from their work environment, further contributing to higher absenteeism, turnover, negligent behaviour and lower affect and normative commitment.

Garcia-Zamor (2003:362) contends that there is mounting empirical research that workplace spirituality establishes a new organisational culture that promotes more satisfied and better performing employees. Research has revealed that workplace spirituality not only produces positive personal outcomes, such as increased personal health and mental well-being, but also increased levels of employee commitment and productivity as well as reduced absenteeism and staff turnover (Fry and Slocum, 2008:89). The Harvard Business School conducted a study into ten organisations drawn from 207 leading organisations over an eleven-year period. The study found a high correlation between the strength of an organisation's culture and its profitability (Garcia-Zamor, 2003:361), with some of the organisations that promoted workplace spirituality outperforming non-workplace spiritual organisations by 400 to 500% in net earnings, return on investment and shareholder value. A study conducted by Lee, Chen, Wang and Dadura (2010:113) concluded that spiritual management not only increases turnover, but also enhances organisational performance. Further, these researchers argue that if employees' spiritual side is disregarded it increases the risk of losing star employees. It also creates an immoral atmosphere in the workplace.

Although most of the research on workplace spirituality has been conducted in the private sector, research is emerging from public service organisations (McConkie, 2008:340). The first key area of such research relates to the positive effects of workplace spirituality on public sector organisations. The second key area concerns public sector employees recognising the connection between workplace and spirituality.

An interpretative study involving rural public health nurses showed that “spirituality fostered their own hope, and that hope was a very important part of their practice” (Duggleby et al., 2009:2377). Because these rural public health nurses felt hopeful, they considered themselves to be more empowered and were more confident about realising their goals. Interestingly, research on workplace spirituality in the public sector has generally shown that it contributes to affirming a higher purpose, emphasises a sense of calling and/or increases levels of physical and spiritual well-being. The study conducted by Pattakos involving more than 200 public servants revealed that many of them saw themselves as spiritual and that “their primary desire was to make a difference” (Neal, 2008:381). Pattakos (2004:112) concludes that searching for meaning in the public service is a journey. Accordingly, if governments wish to manage the public service effectively, they must do so in a manner that responds to the employees’ need for meaning and calling in the work they do.

There is a gap in the research on workplace spirituality. A key weakness is that the bulk of the research has focused on private sector organisations, particularly in developed countries. Further research should investigate the impact of workplace spirituality on organisations operating in a more diverse context. This would include the public and development sectors, and continents other than North America.

Important foundational research has been conducted to determine the effect of workplace spirituality on organisational performance. Nevertheless, more extensive research is required to show a positive correlation between spirituality and organisational performance (Benefiel, 2007:948). Another limitation of the existing research on workplace spirituality and organisational performance, especially in the private sector, is the parochial approach of determining the impact of workplace spirituality on financial performance. Although this focus is important in convincing people of the benefits of workplace spirituality, the issue of financial performance is just one aspect of a bigger picture. As Robbins (2003,



cited in Benefiel, 2007:953) states “to think that profit is the purpose of the firm is like thinking that the purpose of life is breathing. Profit is not purpose but constraint, a necessity for survival from which the deeper meanings can flow”.

This study addresses the gap in research into workplace spirituality. In so doing, an ISL model will be developed that is relevant in an African and South African context, as well as to the public service. This study will not, however, determine the impact of the ISL model on organisational performance, as the model first has to be constructed and then its relevance to the South African public service determined.

#### **3.4.4 Spiritual Leadership and Organisational Performance**

There are extensive linkages between leadership and workplace spirituality. Moreover research has shown that spiritual leadership and workplace spirituality are strongly connected because they yield similar outcomes of calling (meaning) and membership (community) (Pawar, 2008:760). If spiritual leadership is to gain credibility in the academic and mainstream domains, it has to be proven to produce tangible and measurable differences in organisations. Thus, measuring a spiritual leader’s impact on organisational performance would be an important way to convince even the most ardent sceptic of the value of this emerging leadership theory.

Both spiritual leadership and workplace spirituality have been linked to the outcomes of calling and membership. Although Louis Fry and his colleagues have probably conducted the majority of research in the area of spiritual leadership and organisational performance, they still contend that “workplace spirituality and spiritual leadership research is in the initial concept/elaboration stage of development” (Fry and Matherly, 2007:6).



Fry's spiritual leadership theory has been tested and validated in more than 100 public sector organisations, including secondary schools, a university, military units, police department and city governments, as well as in private sector organisations (Fry, 2009:80; Fry and Slocum, 2008:91). An exploratory study on spiritual leadership and organisational performance with the purpose of assessing the impact of spiritual leaders as the drivers of organisational commitment, productivity and performance revealed that a leader's emphasis on spiritual needs in the workplace results in positive individual and organisational outcomes (Fry and Matherly, 2006). This exploratory study, together with a longitudinal study conducted on army units, a field experiment on a sample of elementary schools and a baseline study on a city government, found high reliability and validity for both the spiritual leadership theory measures and the causal model of spiritual leadership (Fry and Matherly, 2006; Fry, Nisiewicz, Vitucci and Cedillo, 2007).

These studies revealed a significant increase in organisational commitment and, thereby, organisational productivity (Fry and Malone, 2003). They also found that spiritual leadership theory should be considered as a new paradigm for leadership theory, research and practice (Fry et al., 2005; Fry et al., 2007; Fry and Cohen, 2009).

### **3.5 SUMMARY**

This chapter examined the relevance of spiritual leadership in both an African and a South African context, as well as the importance of spiritual leadership in addressing ethical challenges in the South African public service. The relationship between workplace spirituality and spiritual leadership was examined in order to deepen the understanding of the relevance of spiritual leadership and spirituality for organisations. The insights garnered may contribute to the construction of the ISL model. A review of the research conducted on spiritual leadership revealed that the limited number of studies on spiritual leadership

have been conducted mainly in a Western context. This exposes a gap in the literature relating to the development of a spiritual leadership model that would be relevant to the South African public service.



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## **4 ANALYSIS OF SPIRITUAL LEADERSHIP MODELS**

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### **4.1 INTRODUCTION**

A flaw in some of the leadership theories is that they are too philosophical in nature, making practical application difficult. In addition, these leadership theories have been designed on the basis of anecdotal evidence and have been criticised for the fact that they have not been validated by documented empirical research (Russell and Stone, 2002:145). Because spiritual leadership is an emerging leadership theory and is seeking to gain greater credibility, it is essential that it be subjected to rigorous empirical research. There is sufficient literature on spiritual leadership in order to be able to isolate consistent principles and characteristics and subsequently develop a spiritual leadership model that can be practically applied. A model of spiritual leadership that is appropriate for the South African public service should be developed that establishes a foundation for practical application and further research.

The purpose of this chapter is to conduct a comparative analysis of the spiritual leadership models. Accordingly, the chapter covers the following key areas. Firstly, it provides an overview of the spiritual leadership models used in the development of the ISL model. Secondly, the five criteria used to analyse the spiritual leadership models are discussed. Finally, the theories are analysed using these criteria. The analysis will be used to develop an ISL model that is relevant for the challenges facing the South African public service.

### **4.2 OVERVIEW OF SPIRITUAL LEADERSHIP MODELS**

Before the spiritual leadership models are analysed, an overview of the models is provided so that their distinct theoretical constructs become evident. The following spiritual leadership models are discussed in this section: Zohar and Marshall's 12 Transformative Principles of SQ Model, Kevin Cashman's

Leadership from Inside-Out Model, Covey's Whole Person Model, Fairholm's Spiritual Leadership Model, The Memorial Hermann's Spiritual Leadership Model, Ferguson and Millimans' Spiritual Leadership Framework for Effective Organisational Transformation, Fry's Spiritual Leadership Model, Benefiel's Spiritual Leadership Model for Organisational Transformation and Parameshwar's Spiritual Leadership Model on Ego-Transcendence.

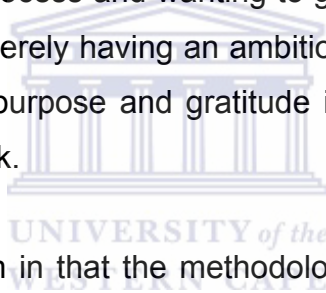
#### **4.2.1 Zohar and Marshall's 12 Transformative Principles of SQ**

Zohar and Marshall's model of spiritual leadership is premised on internalising and applying the 12 Transformative Principles of SQ. The purpose of the model is to create spiritual capital in organisations by assisting individuals to move from lower-level motivations to higher-level motivations by applying the 12 Transformative Principles of SQ (Zohar and Marshall, 2004). The 12 principles of transformation for both individuals and organisations have the power to dissolve old thinking patterns and to bring about new ones by creating a deep awareness through self-reflection and a recontextualisation of one's experiences (Zohar and Marshall, 2004:75).



The 12 Transformative Principles of SQ are as follows (Zohar and Marshall, 2004:79-106): Principle 1: *Self-awareness* refers to knowing what one believes in, valuing what motivates one deeply and being aware of one's deepest life purpose. Principle 2: *Spontaneity* refers to living in and being responsive to the moment so that individuals are more spontaneous and capable of confronting fear. Principle 3: *Having vision and being value-led* refers to acting from and living life according to principles and deep beliefs. Principle 4: *Holism* refers to a sense of system or connectivity that involves the ability to recognise larger patterns, relationships and connection where one feels a strong sense of belonging. Principle 5: *Compassion* refers to feeling deep empathy, involving the ability to feel what others are feeling. Principle 6: *Celebration of diversity* refers to valuing other people and unfamiliar situations as a result of their differences,

rather than despite these differences. Principle 7: *Field independence* refers to being able to stand up to a crowd and maintain one's own convictions. Principle 8: *Tendency to ask fundamental 'why' questions* refers to the need to understand things and to get to the root causes of a situation instead of passively accepting the situation. Principle 9: *Ability to reframe* refers to standing back from the problem or situation and looking for the bigger picture and the wider context. Principle 10: *Positive use of adversity* refers to the ability to own and learn from mistakes and perceive problems as opportunities. It also refers to resilience. Principle 11: *Humility* refers to having a sense of one's true place in the world. This forms the basis for self-assessment. Humility enables people to move beyond their egos and sense of self-importance to opening themselves to learning from others and from experiences. Principle 12: *Sense of vocation* refers to being 'called' to serve something greater than oneself, showing gratitude to those who assisted in this process and wanting to give something back. A sense of vocation is deeper than merely having an ambition or goal as it involves being driven by a deep sense of purpose and gratitude in terms of which the person wants to give something back.



However, there is a problem in that the methodological approach to the way in which to develop the 12 Transformative Principles of SQ and the indicators of shift in order to create a culture that fosters SQ is not sufficiently explained. Zohar and Marshall clearly define and describe the behaviours associated with the respective principles, but the model falls short of explaining, in sufficient depth, how to develop these principles and indicators. Thus, while Zohar and Marshall have made an important theoretical contribution in their development of a spiritual leadership model, the model lacks sufficient practical applicability in the organisational context. The development of tools and processes to ensure the sustainable application of their model would have enhanced its value and increased its acceptance in mainstream organisations.

Zohar and Marshall's equivalent of a spiritual leader is referred to as a knight. This knight considers leadership as a vocation and operates from higher values (Zohar and Marshall, 2004:141). Although Zohar and Marshall refer to the knight as a servant leader, the focus of the knight's principles and attributes is predominantly in the realm of spirituality rather than service. The characteristic of higher service is also a quality of spiritual leadership (Fairholm, 2003:4). Service in spiritual leadership is demonstrated by the notion of calling, with leaders making a difference through service (Fry et al., 2011:5; Markow and Klenke, 2005:5). Zohar and Marshall placed greater emphasis on spirituality than on service by ranking enlightenment (+8) as the highest form of motivation, above service (+6).<sup>51</sup>

In addition, the fact that the realisation of the 12 principles of transformation is a reflection of the leader's level of spiritual intelligence further confirms Zohar and Marshall's notion that the knight is more orientated to increasing the levels of spiritual well-being than serving others. Accordingly, Zohar and Marshall's notion of knight leans more heavily towards the conceptualisation of spiritual leadership than servant leadership. This is because it encompasses the spiritual principles and processes of spiritual leadership as embodied in the 12 Transformative Principles of SQ.

It may be that Zohar and Marshall did not refer to their notion of knights as spiritual leaders because the spiritual leadership construct was still in its theoretical infancy. The emerging construct of spiritual leadership theory was published for empirical validation by Fry only in 2003, which was when the notion of spiritual intelligence was being researched extensively by Zohar and Marshall. At that time, spiritual leadership theory had not gained sufficient recognition, which is probably why Zohar and Marshall likened their conceptualised notion of a knight to a servant leader, because servant leadership was the most validated

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<sup>51</sup> Ian Marshall, a medical psychiatrist and psychotherapist, published his Scale of Motivations in 1997, based on more than 40 years of clinical observation (Zohar and Marshall, 2004: 38, 157).

leadership theory at the time that incorporated the notion of spirituality and spiritual principles.

Zohar and Marshall (2004:110) contend that people are driven by motives or unconscious states of energy. The development and application of the 12 transformative SQ processes may contribute to the individual shifting his/her level of motivation from a lower to a higher motive. Nevertheless, a profound behavioural shift in an individual is more successful with the assistance of another (spiritual leader) and/or openness to change (Zohar and Marshall, 2004:122). However, Zohar and Marshall have not sufficiently explained the way in which to shift a person from a low motivation to a higher motivation successfully. They do recognise that resistance to change may prevent a shift from occurring. One should therefore surrender to, instead of control, the process of change (Zohar and Marshall, 2004:122). This process of overcoming the obstacles that prevent change is critical to the development of a spiritual leader. If the mechanism that prevents a leader from attaining a higher level of growth is not clearly determined then it would be difficult to determine how effective the leadership model would be, as it would not adequately accommodate the process of personal development.

Zohar and Marshall (2004:126) posit that sustainable organisational transformation requires identifying and changing the underlying motives of individuals. This is because motives drive behaviour; if one changes the motive then one changes the behaviour. This, in turn, changes the organisational culture. However, an overriding weakness of Zohar and Marshall's spiritual leadership model is that their approach to transforming organisations is solely through transforming the culture of the organisation. Whilst a point of entry to transform an organisation through its organisational culture is necessary, it is not sufficient to address the organisational problems that are caused by a misalignment in the organisation's strategy, systems, structure and culture. For example, if all the indicators of behaviour change focus on fostering a higher SQ

culture in the organisation, but the organisational structure is hierarchical, making it difficult to communicate swiftly, then no matter how much feedback is provided or how much trust exists, the structural hierarchy would impede an effective communication flow in the organisation. There is an implicit assumption that, if indicators of shift exist, for example a high level of trust, communication, flexibility and empowerment, then the organisational strategy, structure and systems would automatically be aligned with the new organisational culture. However, Zohar and Marshall's model of spiritual leadership should not make assumptions but rather explicitly reflect the spiritual leader's role in relation to all the organisational elements and not merely the cultural element.

#### **4.2.2 Kevin Cashman's Leadership from the Inside Out**

Kevin Cashman developed seven pathways to develop leadership from the inside out. Cashman (1998:21) criticises most definitions of leadership for perceiving leadership in terms of external motivation, such as vision, judgment and charisma, instead of perceiving leadership as an internal source or the essence of an individual. The intrinsic intentions that guide the external motivations are not sufficiently interrogated by classical leaders, with many of them neglecting first to identify their true purpose as regards influencing the development of their vision. Thus, Cashman (1998:20) defines leadership as "authentic self-expression that creates value."

The purpose of Cashman's Model of Leadership from the Inside Out is to "unfold and to express our purposeful inner life to make a more positive impact on the world around us" (Cashman, 1998:20). Although Cashman does not refer to his model as a spiritual leadership model, the core tenets reflect the characteristics of spiritual leadership, namely: leadership from the inside out; being directed by a higher purpose and core positive values; being authentic; understanding our interconnectedness; being proactive and taking responsibility. Fry based his



model of spiritual leadership on Cashman's principle of leadership from the inside out (Fry and Whittington, 2005b:189).

Cashman's (1998) Model of Leadership from the Inside Out is depicted below in **Figure 4.1**.

**FIGURE 4.1: CASHMAN'S MODEL OF LEADERSHIP FROM THE INSIDE OUT**



Cashman developed the following seven pathways to assist leaders to change from the inside out. *Pathway One: Personal Mastery* requires one to break free of self-limiting patterns by transforming shadow beliefs<sup>52</sup> into conscious beliefs<sup>53</sup> (Cashman, 1998:38). Expressing oneself authentically involves operating from one's *character* (essence of who one is) as opposed to one's *persona* (mask or external personality designed to cope with life circumstances) (Cashman, 1998:42). *Pathway Two: Purpose Mastery* involves following one's true purpose.

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<sup>52</sup> Shadow beliefs is a term coined by the psychologist Jung and refers to beliefs which are manifestations of hidden, unexplored or unresolved psychological dynamics that one is not ready to confront (Cashman, 1998:37).

<sup>53</sup> A conscious belief is a belief where there is open awareness about its existence.

Cashman (1998:64) contends that the difference between purpose and meaning is that purpose focuses on the *how* and meaning on the *why*. Thus, purpose refers to how people express themselves in order to add value. *Pathway Three: Change Mastery* involves releasing old patterns and adopting a fresh approach to thinking or operating (Cashman, 1998:87). The change process should be aligned to one's purpose and values. *Pathway Four: Interpersonal Mastery* involves leading through synergy as this mastery requires the dynamic interaction between persona power and synergy power to create value (Cashman, 1998:107). Cashman (1998:110) contends that several organisations adopt a mechanistic approach, whereby results are valued more than the synergy of individuals. The mechanistic approach tends to devalue people. This does not advance the organisation's goals because individuals in this instance do not know how to contribute meaningfully to an organisation.

In contrast, organisations that operate from an organic, inside-out approach tend to nurture individuals who, in return, contribute meaningfully to the organisation. *Pathway Five: Being Mastery* means leading through being by connecting with one's innermost character in order to make meaningful, dynamic contributions (Cashman, 1998:131). Cashman (1998:146) argues that leading through being creates positive organisational results because an inner calm enables the leader to be more lucidly responsive to rapid changes and dynamics. *Pathway Six: Balance Mastery* involves leading by centring one's life so as to build resilience in order to enhance effectiveness and fulfilment (Cashman, 1998:153). Balance Mastery requires that one connects to one's inner core so that one is able to deal with external dynamics. *Pathway Seven: Action Mastery* involves *taking* action that is connected to purpose and which creates value (Cashman, 1998:180).

A weakness of the model is that it contains no explicit discussion, nor is there any depiction of the way in which the model relates to organisations. The model focuses predominantly on the internal transformation of a leader. However, if the model is intended to improve the performance of leaders in organisations then

the relationship between the leader and the organisation should be more explicitly reviewed.

The strength of Cashman's Leadership from the Inside Out Model is that it focuses on creating sustainable and fundamental change in a leader by following a systematic process. In addition, the Leadership from the Inside Out Model is set out practically and thus it is clear how to implement the seven pathways. The model also contains reflective exercises that promote deeper self-awareness and the internalisation of learning. Cashman (1998:27) criticised training programmes that propose quick fixes. He argues that although these programmes may achieve quick results, if the underlying chronic problems are not addressed, it will result in greater problems in the long term. This model, similarly to other spiritual leadership models, requires the leader to possess a certain level of maturity, wisdom and discipline in order to embark on a journey of deep, internal transformation.

A unique aspect of this model is its emphasis on *being*. Being is pure consciousness based on a concept of non-dual oneness (Cashman, 1998:136; Fry and Kriger, 2009:1683). Most of the other emerging leadership theories within the spiritual paradigm focus on *having* (i.e. possessing the right skills, competencies, resources and behaviours for the task at hand) and *doing* (i.e. behaving or expressing activities that are appropriate to the situation) (Fry and Kriger, 2009:1687).

#### **4.2.3 Stephen Covey's Whole Person Leadership Model**

The purpose of Covey's Whole Person Leadership Model is to enable people to break old habits by addressing the root causes of problems and growing from the inside out so that they find their voice and assist their team and their organisation to find their voices. Covey's Whole Person Leadership Model is based on three

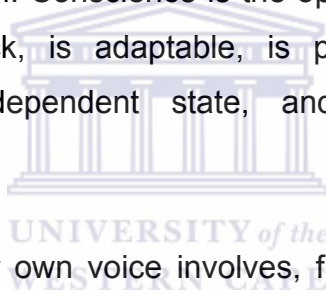
hardwired birthrights<sup>54</sup> (Covey, 2004:40). Firstly, everyone has the freedom and the power to choose. When individuals take responsibility, instead of blaming, they move from being a victim to being response-able and accountable. Secondly, people are all governed by principles or natural laws which are universal, timeless and self-evident. These principles direct individuals to their true north and assist them to develop moral authority (Covey, 2004:46). Thirdly, individuals comprise four intelligences (Covey, 2004:50-53): mental (IQ – the ability to analyse, reason, think abstractly, visualise and comprehend); physical (PQ – the body’s ability to be in balance and function optimally); emotional (EQ – the ability to know oneself, be self-aware, possess social sensitivity, be empathetic and communicate effectively); and spiritual (SQ – the central intelligence and source of guidance for the other intelligences as it enables us to develop moral authority by following our higher purpose and be connected with the infinite).

However, a shortcoming of this model is Covey’s assumption about the hardwired birthrights of individuals. These hardwired birthrights are not always applicable to all people as claimed. With regard to rational intelligence or IQ, not all individuals are able to think rationally, for example the mentally challenged and very young children. The same applies to EQ where people diagnosed with, for example Asperger Syndrome, experience severe and sustained impairments in their social interactions (Montgomery, 2007:102). However, exceptions to possessing these birthrights should be understood within the context of all things being equal. Furthermore, unless a person is born with certain biological defects or has suffered gross personal injury that affected the functioning of any of his/her personal intelligences, then all people possess these birthrights.

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<sup>54</sup> Covey (2004:40) refers to hardwired birthrights as one’s “talents, capacities, privileges, intelligences, opportunities – that would remain largely unopened except through our own decision and effort”.

Covey (2004) maintains that becoming a whole person requires two core processes, namely, finding your own voice and inspiring others to do the same. According to Covey, finding your own voice (Covey, 2004:65–66) involves the following four processes. Firstly, developing a vision (mental) that involves being able to visualise a future state. Vision is created twice, first in the mind and then in reality. The most important vision involves developing a sense of purpose and meaning. Secondly, being disciplined (physical) by possessing the relentless commitment and sacrifice required to achieve the vision. Thirdly, being passionate by possessing the fire, drive, strength of conviction and desire to sustain the discipline necessary to achieve the vision. Passion requires courage. If people's passion intersects with their job they become self-inspired. Finally, using conscience by being guided by an internal moral sense of right and wrong, and being driven toward the meaning that serves as a guiding force in terms of vision, discipline and passion. Conscience is the opposite of ego, as conscience empowers, values feedback, is adaptable, is peaceful, shifts us from an independent to an interdependent state, and transforms passion into compassion.



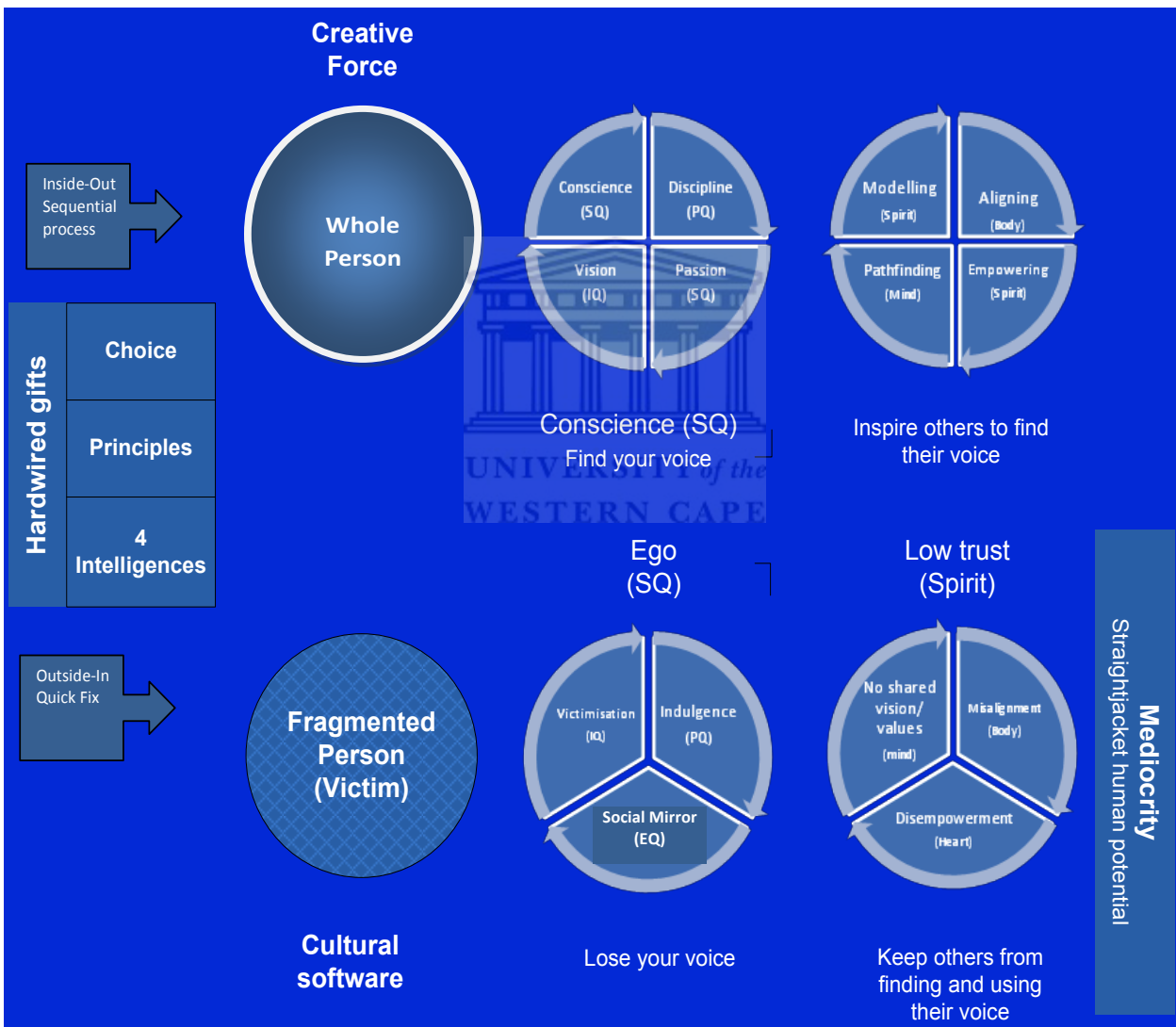
Inspiring others to find their own voice involves, firstly, developing the type of leadership that is able to identify and address key chronic organisational problems, such as low trust, lack of sharing of vision/values and disempowerment. Secondly, leaders are required to model good moral behaviour, assist employees to determine and follow their vision, core values and organisational strategy, align organisational systems, structures and processes to the organisational core values and vision, and empower others to be more inspired and productive in their work.

A criticism of Covey's Whole Person Leadership Model is the insufficient attention it accords to the monitoring and evaluation process. There is no explicit process that requires the constant reflection and monitoring of its application. The value of building this process into the model would be that it would compel

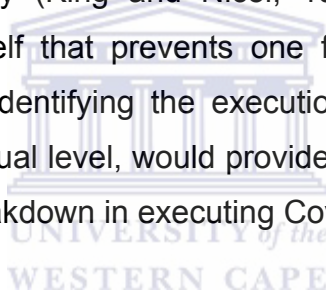
individuals to internalise it as a way of life, instead of applying it half-heartedly and abandoning the process during times of difficulty. In order for the 8<sup>th</sup> Habit to become habitual, a reflective process should have been integrated into Covey's model, possibly relating to the discipline aspect involved in finding one's voice.

Stephen Covey's (2004:270) Whole Person Leadership Model is depicted in **Figure 4.2.**

**FIGURE 4.2: COVEY'S WHOLE PERSON LEADERSHIP MODEL**



However, a positive aspect of Covey's Whole Person Leadership Model is that it covers six execution gaps that create a breakdown in execution (Covey, 2004:275). A key criticism of this is that he focuses on execution gaps at an organisational level as opposed to including execution gaps at an individual level. This is ironic because his model is premised on changing from the inside out. Changing from the inside out implies that some of the reasons why a person would not execute certain of the principles of his model may be internal. Covey does not adequately address this possibility as he assumes that, by operating within a proactive paradigm, one would resolve any internal dissonance. However, this is the shortfall in his model. Not all people automatically operate within a proactive paradigm and knowing the relevance of being in this paradigm does not necessarily preclude one from operating within it. Often what holds a person back from positive change is what Carl Jung terms a shadow belief – the dark side of the personality (King and Nicol, 1999:237) or an unhelpful or negative belief about oneself that prevents one from acquiring useful beliefs (Kehoe, 2011). Therefore, identifying the execution gaps at an organisational and, especially, at an individual level, would provide comprehensive reasons and solutions to address the breakdown in executing Covey's model.



#### **4.2.4 Fairholm's Spiritual Leadership Model**

As one of the pioneers of spiritual leadership (Dent et al., 2005:628), Fairholm (1996:13) developed a spiritual leadership model aimed at developing leaders who were ethical, selfless and motivated to serve the community. According to Fairholm (1998:191), spiritual leadership emerged at the end of the twentieth century when people were beginning to lose their spiritual and moral anchors as a result of downsizing, globalisation and an overemphasis on profit and productivity. Spiritual leadership offers an alternative to the structured approach of classical leadership in that the spiritual leader focuses on operating from his/her inner spiritual core or true self (Fairholm, 1998:191).



Fairholm (1998:187) contends that one's perception of the environment and virtual reality<sup>55</sup> determines one's outlook on leadership. Accordingly, he developed five virtual leadership environments that are ranked on a continuum and which include leadership as management, leadership as excellent management, values leadership, trust leadership and spiritual leadership (Fairholm, 1998:189). Spiritual leadership is deemed to be the most comprehensive and transcendent leadership environment (Fairholm, 2003:4). A leader should, as a personal process, progress through each of the five virtual leadership environments in order to attain a comprehensive understanding of leadership (Fairholm, 1998:187). Fairholm regards the shift from one leadership environment to another as a natural progression. However, the process of shifting to the next leadership environment remains vague and issues regarding either skipping to or regressing from various leadership environments have not been entertained.

Fairholm's (1996:13) Spiritual Leadership Model comprises three components, namely: moral leadership, stewardship and community. Moral leadership involves building shared values, vision setting, sharing meaning, enabling, influence and power, intuition and risk-taking (Fairholm, 1996:13), while stewardship involves sharing power equally by encouraging ownership. This results in creating harmony and good will, operating in unison, taking responsibility and ensuring accountability and equality (Fairholm, 1996:14). On the other hand, community refers to a cooperative learning environment in which spiritual leaders create a united community with members who share a common vision (Fairholm, 1996:15). A criticism of Fairholm's model is that the processes involved in developing moral leadership, stewardship and community are not detailed, thereby rendering the model methodologically problematic.

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<sup>55</sup> A virtual reality is similar to a paradigm that influences one's outlook of the world (Fairholm, 1998:188).



Fairholm's Spiritual Leadership Model outlines the way in which spiritual leadership can be applied in the workplace (Fairholm, 1996:13). A strength of Fairholm's model is that it strives to inspire people by using an intrinsic-based approach as opposed to an extrinsic exchange approach (Fairholm, 1996:13). The intrinsic-based approach has been proven to address key organisational problems such as poor performance and a lack of commitment (Fry and Slocum: 2008:93).

Fairholm's Spiritual Leadership Model has been applauded for adopting an integrated and comprehensive approach to examining the relationship between individuals, the task and organisations, as well as meeting the criteria contained in Dubin's Model of Theory Building (Dent et al., 2005:647). However, whilst the theoretical constructs have been empirically confirmed, this model lacks confirmatory analyses in that its impact on organisations has not been sufficiently tested.

#### **4.2.5 The Memorial Hermann's Spiritual Leadership Model**

The Memorial Hermann Healthcare System in Houston developed a spiritual leadership model designed for practical application (Wolf, 2004:23) and with sufficient evidence that it is able to improve organisational performance. The purpose of the model is to develop spiritual leaders who are ethical and values based, who possess relationship skills and promote the balance between work and self in a context of unethical business practices (Wolf, 2004:23).

This Spiritual Leadership Model is premised on three core principles. Firstly, the Spiritual Leadership Model is based on values such as ethics, quality, diversity and spirituality, all of which enhance the leader's ability to lead (Wolf, 2004:23). The organisational systems, for example human resource recruitment and selection processes, have to be adapted to accommodate the incorporation of these values. The empirical testing of this model showed that organisational

performance increased when leaders were aligned to these values. Secondly, this model provides employees with an opportunity to explore and express their spirituality (Wolf, 2004:24). The paid leave granted to employees to engage in spiritual practices with the intention of replenishing employees increased the level of inspiration in the workplace, deepened commitment and values and helped individuals to understand themselves better. The third spiritual leadership principle involves planning for and encouraging community involvement (Wolf, 2004:24). In terms of this principle employees are encouraged to participate in and contribute financially to charitable causes.

The strength of the model rests in its simplicity and in the interactive dynamic between the spiritual leader, organisation and community, while the major weakness resides in the focus on values. This step has been described as the core of the Spiritual Leadership Model. However, if values are central to this model (Wolf, 2004:23), then a clear set of positive values that is universally acceptable should have been established. It is commendable that the Hermann Memorial Healthcare System uses the Hartman Value Profile to detect gaps between the values of the organisation and the values of employees (Wolf, 2004:23) as the Hartman Value Profile strikes a balance between spiritual, emotional, physical and mental values. However, a fourth principle should be added to the model, stipulating the role of the organisation in developing spiritual leadership. This would ensure that the spiritual principles are aligned to and deliberately promoted in the organisational strategy, systems, structure and culture.

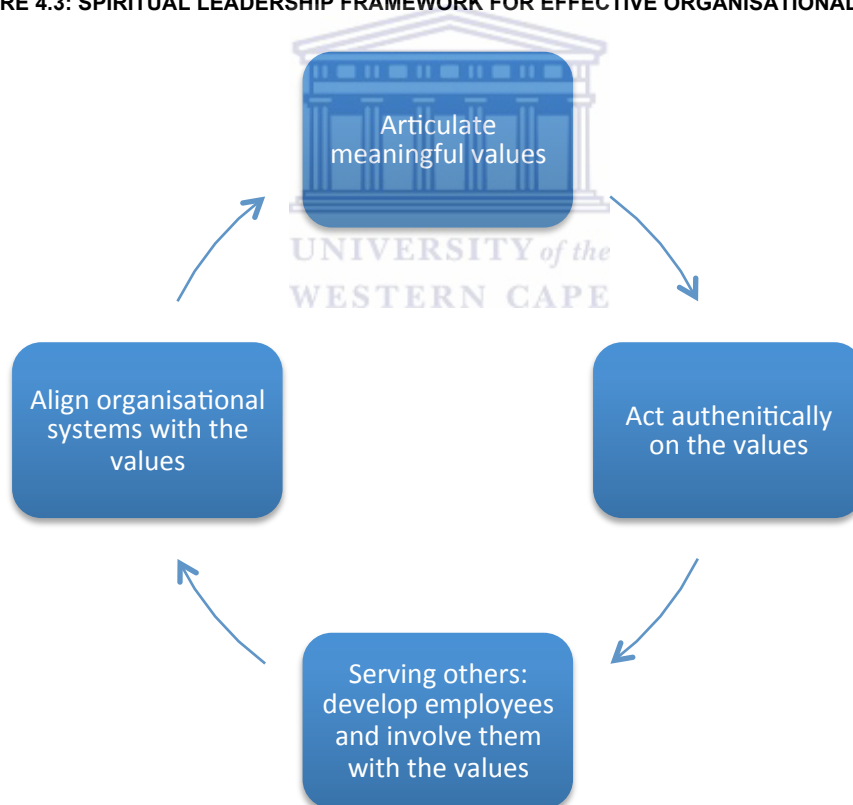
#### **4.2.6 Ferguson and Milliman's Spiritual Leadership Framework for Effective Organisational Values**

Ferguson and Milliman (2008) created a Spiritual Leadership Framework for Core Organisational Values. The purpose of this model is to develop spiritual leaders who are guided by core organisational values in making decisions, as

well as to motivate and inspire employees to support a cause that is aligned to the organisation's purpose and to provide moral guidance when confronted with ethical dilemmas (Ferguson and Milliman, 2008:442). Ferguson and Milliman's (2008:446) spiritual leadership model places greater emphasis on authenticity, service to others and alignment between personal and core organisational values. Core organisational values are either informal or formal values that constitute the essence of the organisation's culture and reflect the philosophical priorities and purpose of the organisation that inform both behaviour and decision making (Ferguson and Milliman, 2008:440).

Ferguson and Milliman's (2008:446) Spiritual Leadership Framework for Effective Organisational Values is depicted in **Figure 4.3**.

**FIGURE 4.3: SPIRITUAL LEADERSHIP FRAMEWORK FOR EFFECTIVE ORGANISATIONAL VALUES**



Ferguson and Milliman (2008:446) contend that spiritual leaders should create the framework for effective organisational values. This is encapsulated in four

processes. The first process in this framework involves the spiritual leader assisting employees to articulate meaningful values that will help them to create meaning in their lives and become better people (Ferguson and Milliman, 2008:443). The second process in the framework entails the spiritual leader operating authentically by aligning his/her actions, thoughts and values. This will contribute to engendering commitment among employees. The third process in the framework involves the spiritual leader serving others by encouraging employee involvement and development. A critical mind-set shift is required in this process as it is essential that spiritual leaders care about and serve people instead of wanting to control them. A key aspect of this process is spiritual leaders developing employees in such a way that would improve competence and independent thinking. The fourth process in the spiritual leadership framework entails its implementation by aligning organisational systems with core organisational values. In other words, spiritual leaders are required to align the organisational policies in such a way that all organisational systems are aligned to the organisational values.

A merit of Ferguson and Milliman's (2008:451) model is that it emphasises the importance of internalising the core values as opposed to using the values as a managerial technique. Another strength is that the model encourages the alignment of the organisational systems with organisational and employee values (Ferguson and Milliman, 2008:451). However, a weakness of the model is the fact that the interrelationship between the framework for effective organisational values created by the spiritual leader and the impact of the core organisational values is not adequately expressed. The dynamic overlap of these processes should be conveyed instead of treating them as discrete processes.

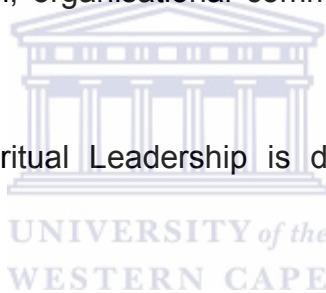
#### **4.2.7 Fry's Spiritual Leadership Model**

Louis Fry's Spiritual Leadership Theory has evolved since 2003 and has been tested in more than 100 private, public and development sector organisations

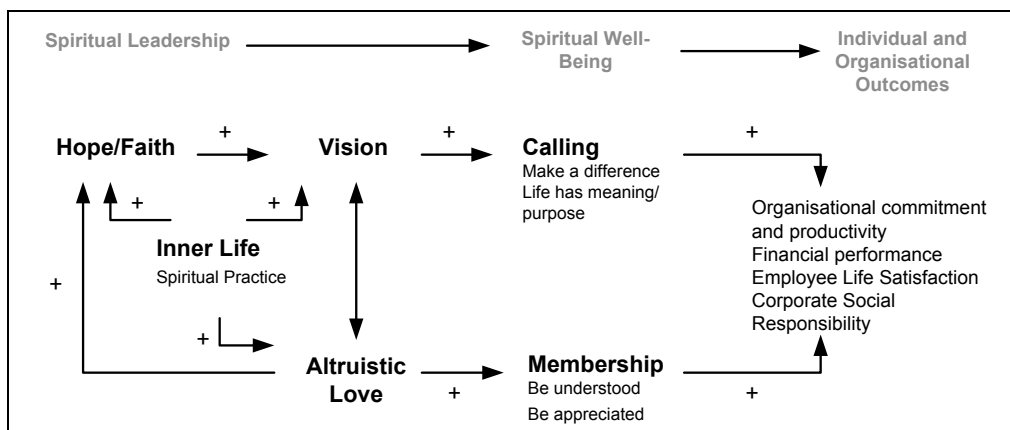
(Fry and Slocum, 2008:91). The purpose of the model is to create vision and value congruence across individual, team and organisational levels; to enhance spiritual well-being through calling and membership of leaders and employees; and to foster higher levels of employee well-being, corporate social responsibility, and organisational performance (Fry, 2009:80).

Fry's Causal Model of Spiritual Leadership may be used as a tool for inner development, self-discovery and understanding, and reaching one's potential. In addition, it can assist in creating a deeper understanding of one's place in the world in order to contribute to developing solutions to address the global problems and extraordinary complexities that societies are facing, including corruption and poor performance (Fry, 2009:82). This validated Causal Model of Spiritual Leadership has proven that spiritual leadership has a positive influence on employee life satisfaction, organisational commitment and productivity (Fry, 2009:269).

Fry's Causal Model of Spiritual Leadership is depicted in **Figure 4.4** (Fry, 2009:270).



**FIGURE 4.4: CAUSAL MODEL OF SPIRITUAL LEADERSHIP**



A problem with Fry's conceptualisation of the development of spiritual wellness is the fact that the spiritual leadership model focuses on the spiritual dimension

only. In his spiritual leadership model, Fry does not refer to, incorporate or focus on developing other dimensions, such as the physical, mental or emotional components. While Fry (2009:81) does refer to constructs related to EQ, such as psychological well-being and self acceptance, he refrains from including the construct of emotional intelligence itself because of the absence of sufficient research to establish a conceptual distinction between spiritual leadership theory variables and other leadership theories (Fry and Malone, 2003:19). Although the focus of a spiritual leadership model should be on developing the spiritual dimension, the model should also recognise the existence of other dimensions in order to develop a more integrated and holistic leader. Acknowledging the role and significance of other dimensions would not detract from a spiritual leadership model, but would rather enhance it as these dimensions already exist in leaders and require harnessing (Mramor, 2005:30; Covey, 2004:63).

In spite of Fry's definitive contribution to spiritual leadership gaining prominence as a viable leadership theory (Benefiel, 2005:726; Dent et al., 2005:647; Ngunjiri, 2010:758) and his insistence that the model is a tool for inner development (Fry, 2009), Benefiel (2005:727) argues that Fry does not adequately delineate the spiritual transformation process. This makes it difficult to understand how a leader would experience spiritual transformation. The focus on construct development may have overshadowed the practical application of the model because one of Fry's predominant foci has been to achieve academic recognition for his spiritual leadership theory. In Fry's defence, however, once the theoretical validation of his model has been achieved, determining ways in which it may be practically applied will automatically follow.

The method applied to implement the Spiritual Leadership Model and, specifically, the vision/stakeholder effectiveness process, is through appreciative

inquiry<sup>56</sup> (Fry et al., 2005:851). The belief in the power of affirmation falls into the affirmative inquiry ambit because visualising an intended desire increases the possibility of the desire being actualised (Fry et al., 2005:851). However, Fry's process of developing affirmations does not account for the influence of shadow or unhelpful beliefs. Cooper (2004) argues that unless the underlying belief or shadow belief that is sabotaging the new belief or affirmation is rooted out, repeating the affirmation will be unsuccessful. The same criticism may be raised in respect of the development of hope/faith and altruistic love, in terms of which Fry (2005b:71) also recommends the application of personal affirmations.

#### **4.2.8 Benefiel's Spiritual Leadership Model for Organisational Transformation**

Benefiel (2005:727) argues that both Fry and Fairholm developed a deep and nuanced theoretical foundation for leadership, but that they falter in their theoretical exposition of the 'spiritual' aspect of spiritual leadership. Fry's elucidation of the 'spiritual' aspect of spiritual leadership is located in a Christian framework, which may be criticised for lacking sufficient universal appeal, firstly, to people who do not subscribe to the Christian faith and, secondly, to those who create a clear conceptual distinction between religion and spirituality.

On the grounds of deepening the debate on the 'spiritual' aspect of spiritual leadership, Benefiel (2005:742) developed a spiritual leadership model that focuses on individual spiritual transformation. The model involves a process in terms of which an individual undergoes five stages of transformation. The first half of the journey comprises two stages (Benefiel, 2005:736); Stage I or the Awakening Stage involves feeling dissatisfaction with a life without spirituality and choosing to follow a spiritual path in order to improve the quality of life. The individual subsequently moves into Stage II or the Transition Stage, at which

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<sup>56</sup> Appreciative inquiry operates on the principle that exceptional performance may be recreated by examining and building on the positive experiences, thoughts and knowledge reflected and practised in an organisation.

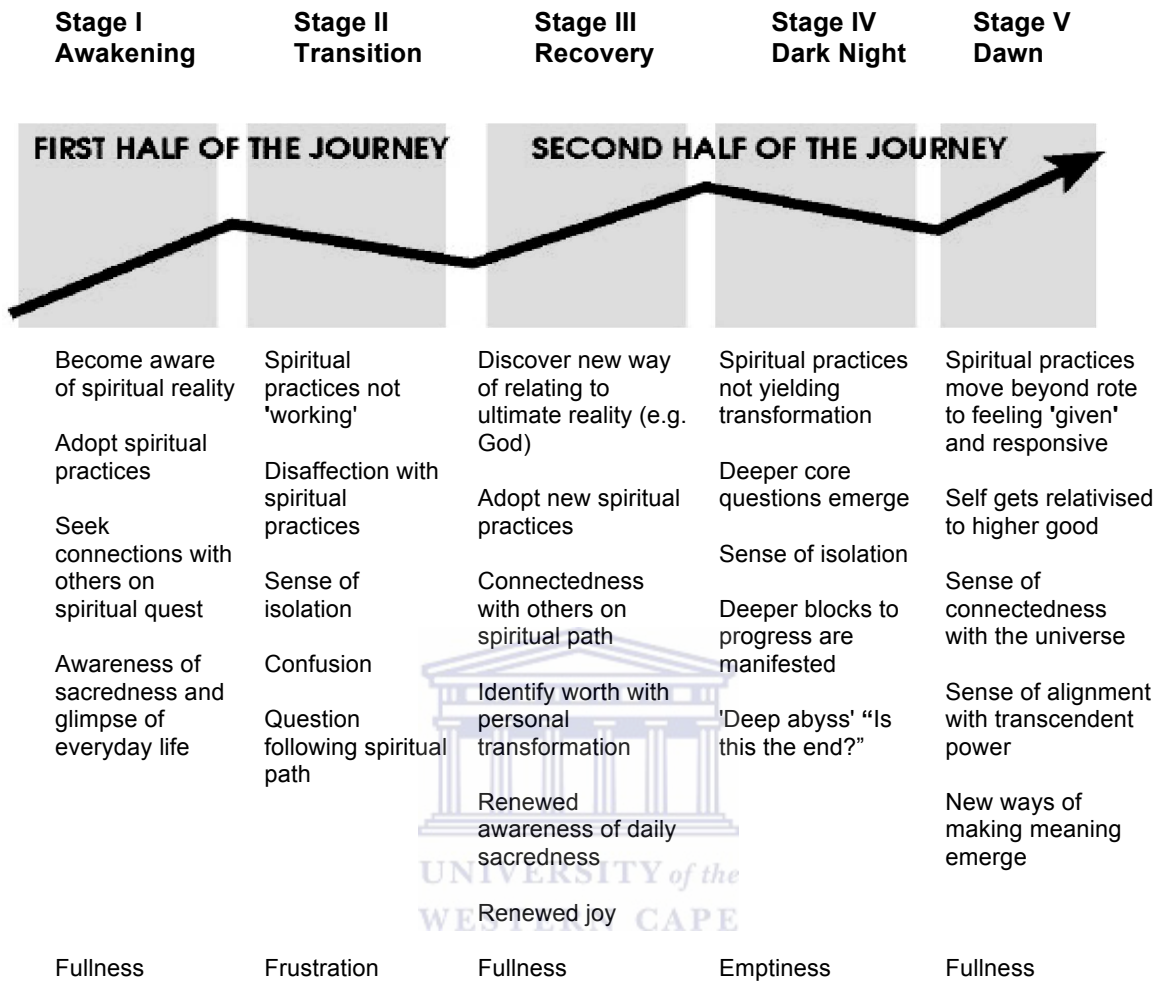
point he/she feels that the spiritual practices are no longer effective and begins to question the spiritual path and experiences frustration. The second half of the journey entails Stages III to V. When the individual shifts into Stage III or the Recovery State, he/she discovers a deeper dimension of spirituality and realises that spirituality involves personal transformation as opposed to meeting material or ego-driven desires. However, Stage IV or the Dark Night Stage occurs when the spiritual practices no longer yield the same level of fulfilment as during the previous stage and the individual again experiences a sense of disillusionment. The final Stage V or Dawn Stage occurs when the individual shifts out of the ego and surrenders by letting go of the illusion of absolute autonomy. The merit of this model is that it can be adapted to explain organisational transformation. Another strength of the model is the fact that the stages of the model acknowledge regressive behaviour (Stages II and IV) in addition to the progressive stages and this is an authentic reflection of a spiritual journey.

Although Benefiel (2005:732) maintains that spiritual transformation may be described in non-theistic language, she (2005:734) developed this model within a theistic perspective by referring extensively to God and by recommending prayer as the central example used to explain spiritual practices. A belief in God and prayer falls within a theistic perspective and this does not necessarily hold widespread appeal for people who may not belong to any particular religious persuasion. This is especially true in the case of South African public servants who come from diverse backgrounds and who may perceive spiritual practices such as prayer as a form of proselytising. Without a direct explanation of a non-theistic perspective of the spiritual leadership model, the model is potentially alienating to those who are not religious, for example individuals who are atheists but who subscribe to the principles of spirituality.

Refer to **Table 4.1** on the following page for the Individual Spiritual Transformation Model (Benefiel, 2005:733).



TABLE 4.1: INDIVIDUAL SPIRITUAL TRANSFORMATION MODEL



Benefiel has not adequately explained how the shift from one phase to the next occurs and whether a person may regress, remain in or skip a phase. To a large extent, the merit of the model resides in the experience of Stage V or the Dawn Stage. However, without a clear understanding of the process required to progress from one stage to the next there is no guarantee that leaders will reach the final stage.

Although one strength of the model lies in the reflection of spiritual transformation as a dynamic process, the up and down trends are depicted as a unidirectional, linear process, as opposed to an iterative process that allows for new and deep

learning to occur. Moreover, Benefiel does not adequately examine the process of remaining in the Dawn Stage in relation to the possibility of regressing to a previous stage or experiencing deeper levels of connectedness with the universe as one surrenders more deeply.

#### **4.2.9 Parameshwar's Spiritual Leadership Model on Ego-Transcendence**

Sangeeta Parameshwar (2005:691) developed a spiritual leadership model that helps leaders to manage unexpected situations successfully, using ego-transcendence. The model is based on Louis Fry's spiritual leadership theory and emerged after Parameshwar had conducted a phenomenological study that investigated significant life events in the lives of renowned leaders (Klenke, 2007:86). Parameshwar's study revealed how operating in accordance with spiritual principles contributes to the process of ego-transcendence that enables leaders to transform challenges into opportunities.

According to Parameshwar (2005:696–706), spiritual leaders reflect eight ego-transcendental processes. The principle of self-transcendence, which is a characteristic of spiritual leadership, is a core component of Parameshwar's spiritual leadership model. The first ego-transcendental process pertains to demonstrating perspective agility and implies recognising other people's plight and showing compassion. The second ego-transcendental process involves uncovering thick nexuses among institutional structures and this entails recognising discrimination resulting from institutional influences. The third ego-transcendental process entails leaders accessing guidance from a higher purpose in times of crisis. The fourth process involves choosing a higher purpose over societal norms. This means making decisions and choices based on one's own higher purpose and moral principles instead of as a result of societal norms and pressures. The fifth process involves bridging challenges with a higher purpose and taking action. This process refers to the leader interpreting

challenges, using a higher purpose, and taking responsibility. The sixth process entails defusing ego-threats and deepening the commitment to a higher purpose, thus overcoming one's ego by focusing more on one's commitment to a higher purpose. The seventh process entails inspiring others through ego-transcendence. This means that the leader initiates ego-transcendental actions even if conditions are not ideal, and through this others are influenced to act in ego-transcendental ways. The eighth process refers to drawing inspiration from the ego-transcendence of others by being inspired and sustained by these ego-transcendence experiences.

The strength of Parameshwar's model is that it examines the dimension of ego-transcendence comprehensively by linking it to the principles of spirituality. However, although Parameshwar alludes to the organisational benefits of the model, it has not been tested in an organisational context.

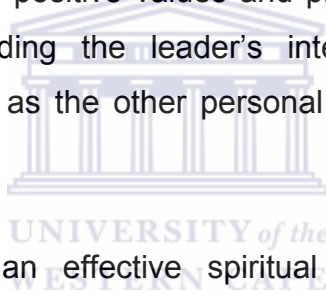
### **4.3 CRITERIA TO ANALYSE SPIRITUAL LEADERSHIP MODELS**



Leadership theories are generally open to criticism if they tend to be either too theoretical or too esoteric. However, a theory of spiritual leadership conceptualised as a model of spiritual leadership may contribute to overcoming these criticisms, as well as ensuring that the theory may be applied more easily. The ISL model has been developed on the basis of a selection of the most appropriate principles and characteristics of the various spiritual leadership models. However, it was deemed necessary to establish certain criteria first, in order to isolate best practice elements from the array of spiritual leadership models available. This section will discuss the five criteria that will be applied in critically reviewing the spiritual leadership models.

According to Green and McCann (2011), benchmarking leadership is extremely difficult because the only means of realising the required objectives is through

the actions of the leader. These authors maintain that benchmarking leadership involves determining the traits, behaviours and actions that make a leader successful. In an attempt to identify distinct attributes that distinguish servant leadership from any other leadership theory, Russell and Stone (2002:146) clustered common leadership attributes into broad categories in order to compile a list of comprehensive functional attributes. This process may be applied to identifying the attributes, behaviours and actions typical of the spiritual leadership models. However, these attributes, behaviours and actions could belong to any leadership model and should, thus, be based on the characteristics of spiritual leadership. Hence, the first criterion pertains to the spiritual leadership model and the way in which the model reflects the key characteristics of spiritual leadership as aligned to the principles of spirituality. These characteristics include commitment to self-transcendence, transforming from the inside out, authenticity, operating from a set of core positive values and principles, being directed by a higher purpose, understanding the leader's interconnectedness and using spiritual intelligence as well as the other personal intelligences as a source of guidance.



The second criterion for an effective spiritual leadership model involves determining the relevance of the model to the South African public service. It is therefore essential that the spiritual leadership model is sufficiently versatile so that it may be adapted to different contexts and, specifically, to the South African public service.

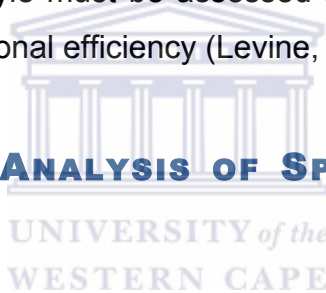
The third criterion pertains to the spiritual leadership model making a positive, tangible difference to organisational performance in cases where it is possible to measure the bottom line benefits. This criterion will be used to conduct a critical comparison of the spiritual leadership models in order to determine the extent to which they are able to assist the South African public service in meeting its departmental targets, and systemically addressing issues related to corruption, unethical behaviour and poor performance. Hayward (2011:31) posits that the

effective evaluation of leadership programmes depends on clearly defined evaluation criteria being established up front. The same principle should be applied when evaluating models, since a model should also possess clearly established, bottom line benefits that can be measured.

The fourth criterion refers to the purpose of the model as it relates to the development of spiritual leaders in terms of their ability to improve organisational performance. This criterion is important because it ensures that only models that fulfil this purpose are selected to assist in the development of an ISL model that can improve organisational performance in the South African public service.

The fifth criterion pertains to leadership style. The leadership style of the spiritual leadership models should resonate with the principles of spiritual leadership. Consequently, leadership style must be assessed because it informs behaviour and contributes to organisational efficiency (Levine, 2000).

#### **4.4 COMPARATIVE ANALYSIS OF SPIRITUAL LEADERSHIP MODELS**



This section compares the spiritual leadership models to the criteria discussed above. The comparative analysis focuses on areas of the models that are common and also those that are different. The comparative analysis also highlights overall areas of uniqueness and deficiency.

##### **4.4.1 Criterion One**

The spiritual leadership models are evaluated in terms of the first criterion. This pertains to the spiritual leadership model reflecting the key characteristics of spiritual leadership.

## **Being directed by a higher purpose**

All the spiritual leadership models, with the exception of the Memorial Hermann's Spiritual Leadership Model, refer to the spiritual leadership principle of realising a higher purpose as a core component of the model. However, Fairholm, Ferguson and Milliman, as well as Covey, refer to the notion of developing vision instead of attaining a higher purpose. Although there is a conceptual difference between vision and purpose, Covey (2004) and Ferguson and Milliman (2008) maintain that vision contributes to bringing meaning and purpose.

The models of Zohar and Marshall (2004), Cashman (1998), Fry (2005b), Parameshwar (2005) and Benefiel (2005) all perceive higher purpose as guiding behaviour and assisting leaders to transcend their egos. Accordingly, higher purpose is closely related to service (Zohar and Marshall, 2004; Fry, 2005b).

## **Operating from a set of core positive values and principles**

Most of the spiritual leadership models are premised on a set of core values or principles which are described as universal (Zohar and Marshall, 2004:87); moral and ethical (Wolf, 2004:23); and good and true (Benefiel, 2005:741). This, in turn, alludes to the values of spiritual leadership as being virtuous and positive in nature. Cashman's Leadership from the Inside Out is the only model that does not fully address this spiritual leadership characteristic of operating from core positive values. In addition, although Cashman (1998:98) posits that Change Mastery involves the alignment of one's purpose and values, he does not specify that a leader's values should be based on positive or virtuous values.

It would appear that the most significant weakness among all the models is that there is marginal consensus on the values that a spiritual leader should possess. However, after further analysis, a common trend does emerge, and, apart from Parameshwar's Spiritual Leadership Model on Ego-transcendence, the other

models all reflect the common values of either integrity or ethics. Although Benefiel's (2005:741) Spiritual Leadership Model for Organisational Transformation does not specify explicit values, the ethical theme of values is still reflected in this model as it does state that the values should be ethically based. Thus, the moral and ethical nature of the values forms a golden thread throughout these models. It can therefore be surmised that these spiritual leadership models are founded on values that are both virtuous and positively based.

Values constitute a significant factor in the spiritual leadership models in spite of their emphasising different values. In all the models, positive values assist leaders to make more informed decisions and also guide their behaviour and thoughts. In the models of Fry, Benefiel, Fergusson and Milliman, and Covey, the alignment between individual and organisational values is emphasised as being one of the central elements of an effective leader. Covey (2004) also argues that principles serve as a moral compass in influencing good, moral behaviour.

Most of these spiritual leadership models could be criticised from a post-structuralism point of view, as they fail to interrogate the grounds on which the moral standards are established. There also appears to be insufficient empirical research verifying the validity of values in general. These models need to show that these values are explicitly based on universally accepted values, as Fry's Spiritual Leadership Model is the only model that indicates values that are universally based and which have been validated (Fry, 2005b:65).

### **Commitment to self-transcendence**

Three of the spiritual leadership models only refer directly to the notion of self-transcendence, with these models linking the notion of service to the conceptualisation of self-transcendence. Fry (2009:80) contends that a spiritual leader is required to create a transcendent vision of service for others in terms of

which one experiences a sense of calling that gives life both purpose and meaning, and makes a difference in life. Benefiel (2005:733) maintains that overcoming one's ego through internal transformation contributes to self-transcendence which, in turn, helps the leader to feel concern about the plight of others. Parameshwar's (2005) spiritual leadership model is based on examining the eight ego-transcendental processes which are involved in becoming a spiritual leader.

The other six spiritual leadership models refer to self-transcendence only implicitly. Cashman (1998), Fairholm (2003) and Fergusson and Milliman (2008) suggest that higher purpose and core positive values all contribute to transcending one's ego. On the other hand, Covey (2004) refers implicitly to self-transcendence by positing that the process of finding one's voice and inspiring others to find their voice assists individuals to shift from being fragmented to becoming a whole person. The spirit of self-transcendence surfaces in the Memorial Hermann Spiritual Leadership Model in terms of which spiritual leaders are required to plan for and encourage community involvement. This process requires spiritual leaders to move from operating from self-interest to being concerned about and of service to others who are less fortunate.

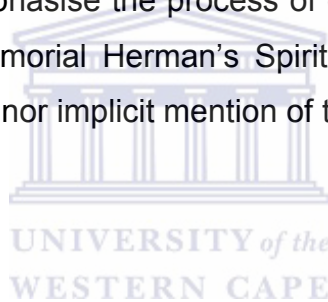
### **Transforming from the inside out**

The spiritual leadership principle of changing from the inside out is explicitly stated in the spiritual leadership models of Cashman, Covey and Fry. Cashman and Covey perceive a close correlation between changing from the inside out and taking responsibility. The core theme of Cashman's (1998) model is changing from the inside out with particular emphasis on taking responsibility instead of blaming. Changing from the inside out in Covey's Whole Person Model assumes that the leader operates from a proactive, rather than a reactive paradigm and that he/she seeks to take responsibility for problems first instead of blaming others (Covey, 2004:152). Fry (2008:134) likens changing from the



inside out to authenticity by contending that ethical well-being is attained by living one's values, attitudes and behaviour authentically and from the inside out.

The other spiritual leadership models refer only implicitly to changing from the inside out, by focusing on transforming an individual first before transforming an organisation. Zohar and Marshall (2004) adopt the approach that internal transformation occurs through the 12 Transformative Principles of SQ, while for Fairholm (2003) internal transformation occurs by operating from the inner core. Ferguson and Milliman (2008) focus on internal transformation taking place by the individual acting authentically on values first before serving others and aligning these values to an organisation. Benefiel (2005:739), on the other hand, refers to a process of deepening transformation which results in enhanced organisational performance. All seven of Parameshwar's (2005) ego-transcendent processes emphasise the process of changing from the inside out. On the other hand, the Memorial Herman's Spiritual Leadership Model (Wolf, 2004) makes neither explicit nor implicit mention of transformation from the inside out.



### **Being authentic**

The spiritual leadership models of Ferguson and Milliman, Benefiel, and Cashman are the only models that refer directly to authenticity. The first two models link authenticity to values with Benefiel (2005:731) contending that authenticity involves a continuous commitment to positive values such as honesty, good will and openness. Ferguson and Milliman (2008:444) argue that values programmes in organisations fail because the values promoted lack authenticity. On the other hand, Cashman's Leadership from the Inside Out model (1998:42) conceptualises authenticity as operating from one's character as opposed to operating from persona as is proposed in the pathways on personal mastery and action mastery.

The other spiritual leadership models do not refer explicitly to the notion of authenticity, but allude to it by indicating that the behaviour and values of a spiritual leader should be aligned (Zohar and Marshall, 2004; Covey, 2005; Parameshwar, 2005). Fry (2005b:66), Fairholm (1996:13) and Wolf (2004:24) all go further by stating that there should be alignment between the values and behaviours of the spiritual leaders, the employees and the organisation. The notion of authenticity is closely related to values and principles in that it is expected that the leader's attitudes and behaviour should mirror the espoused values.

### **Understanding the interconnectedness of leaders**

The nine spiritual leadership models all advocate the perspective of interconnectedness as referring to connectedness between the leaders, employees, organisation and community (Fry and Slocum, 2008; Covey, 2004; Cashman, 1998; Fairholm, 1996; Wolf, 2004; Ferguson and Milliman, 2008; Parameshwar, 2005). In terms of these models, the shared vision, higher purpose and values are the factors that connect the various levels. Only Benefiel's (2005:733) model views interconnectedness from the perspective of being connected to the universe. Nevertheless, Benefiel's (2005:733) model is firmly entrenched in organisations and emphasises connectedness with others who are on a spiritual path. Interconnectedness is also evident in Zohar and Marshall's (2004) fourth principle of holism in that this principle recognises that all components of life are part of one whole.

### **Using spiritual intelligence and the other personal intelligences as a source of guidance**

One would assume that, because these models are spiritual leadership models, the development and application of spiritual intelligence would be a central component. However, only Covey's (2004) Whole Person Model and Zohar and Marshall's (2004) Transformative Principles Model focus directly on the

development of spiritual intelligence. Most of the other models (Fry, Fairholm, Benefiel, Parameshwar and Cashman) do not refer directly to spiritual intelligence, although Zohar and Marshall (2004) refer to the principles of SQ, such as living a higher purpose; Fairholm (1996:14) refers to intuition; and Cashman (1998:146) refers to connecting with one's innermost character.

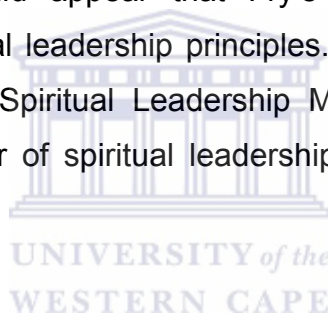
Emotional intelligence is reflected in the values referred to in some of the spiritual leadership models. For example, Zohar and Marshall (2004) refer to compassion and diversity, which are qualities of emotional intelligence, while Cashman (1998) refers to a dedicated interpersonal pathway that focuses on establishing empowering relationships. Fairholm (1996) incorporates emotional intelligence in his model by defining the nature of relationships as empowering as opposed to manipulating. Covey's (2004) model devotes an entire dimension to developing emotional intelligence and in particular passion. However, the other models do not refer even indirectly to the notion of emotional intelligence. Fry (2003) deliberately refrained from using the construct of emotional intelligence because there is insufficient research to establish the distinction between emotional intelligence, spiritual leadership theory variables and other leadership theories. Although the spiritual leadership models of Benefiel, Parameshwar, the Memorial Hermann, and Fergusson and Milliman do not refer to the notion of emotional intelligence, they do make mention of the necessity of the spiritual leader having the ability to interact and relate with others.

The significance of both mental intelligence and physical intelligence is minimal in the spiritual leadership models, with only Covey's (2004) model giving prominence to the four personal intelligences. Zohar and Marshall's (2004) model does focus on developing mental intelligence through the ability to ask why and to reframe issues. However, it would appear that the inclusion of all four of the intelligences promotes the development of a more holistic leader, as each dimension facilitates the fostering of different, but necessary, inputs and outputs. For example, Covey (2004) maintains that SQ promotes a conscience with

leaders being able to make decisions based on a moral compass. Emotional intelligence is also reflected in passion, in terms of which relationships and performance are based on the parties being inspired and enthused. Physical intelligence is based on discipline that promotes not giving up during times of difficulty, while mental intelligence relies on the vision that is the source of both purpose and transformative change. According to Covey (2004), these four intelligences all support each other and contribute to developing a whole and integrated person.

### **Synthesis of criterion one**

The comparative analysis above revealed that none of the spiritual leadership models comprehensively reflects all the spiritual leadership attributes or principles, although it would appear that Fry's Spiritual Leadership Model includes most of the spiritual leadership principles. On the other hand, it would seem that Parameshwar's Spiritual Leadership Model of Ego-Transcendence addresses the least number of spiritual leadership principles compared to the other models.



#### **4.4.2 Criterion Two**

Criterion two refers to the relevance and adaptability of the Spiritual Leadership Model for the South African public service. The spiritual leadership models of Zohar and Marshall, Cashman and Benefiel have been tested in the private sector. Accordingly, these models fulfil criterion two only partially, because they have not been tested in the public sector, although it may be possible to adapt them to suit the South African public service context.

The other models all fulfil criterion two as they have all been tested in the public sector, although within an American context, except for Parameshwar's spiritual leadership model. Thus, these models could be adapted for the South African public service. Fairholm's spiritual leadership model was tested mainly in three

local jurisdictions in metropolitan Washington DC (Fairholm, 2003:4), while the Memorial Hermann spiritual leadership model has been implemented in a not-for-profit healthcare system with almost 20 000 employees operating in more than 11 hospitals and 75 health centres in America (Memorial Hermann, n.d.). This spiritual leadership model has contributed to positive outcomes over several years (Wolf, 2004:23). Ferguson and Milliman's (2008:452) spiritual leadership framework is intended for both private and public sector organisations. They maintain that this model can be successfully implemented in public sector organisations because, based on their findings, which have been confirmed by studies conducted by Pattakos (2004) and Bruce (2000), it would appear that public sector employees are more open to a value-based approach and consider spirituality to be a critical component of their work. Fry's spiritual leadership model has been tested and validated in more than 100 public and private sector organisations in the United States of America (Fry and Slocum, 2008:91).

Parameshwar's Spiritual Leadership Model of Ego-transcendence is the only model that has been tested in a non-western context. However, Parameshwar (2005:715) argues that spiritual leadership models should appeal to global organisations and that they should incorporate "non-western examples of ingenious leadership". Parameshwar (2005:692) studied leaders from African, South American, Asian and Eastern European countries, as well as from American and European countries. Some of the leaders selected were political activists (Paulo Freire, Mahatma Gandhi, Kwame Nkrumah and Aung San Suu Kyi) and there is therefore little doubt that they influenced the political systems in their countries. This, in turn, has ramifications for the public sector, such as fighting racial discrimination and encouraging democracy (Parameshwar, 2005:693). Thus, in spite of not fulfilling criterion one, Parameshwar's spiritual leadership model does meet criterion two, in that the processes of spiritual leadership cited in the model are based on non-western examples and could be adapted for the South African public service.

Covey's Whole Person Model is a product of extensive research and application and has been designed in such a way that it can be practically applied in development, public and private sector organisations (Covey, 2004:326). However, although Covey's model has been based on extensive action research, historical analysis and literature review, the model has not been subjected to double-blind, empirical research (Covey, 2004:326). Nevertheless, the merit of Covey's model is that it may be easily and practically implemented. The activities and the tools indicated in the model have been tested and refined in several organisations. As a result of the process of action research, Covey understands, anticipates and addresses many of the potential problems that leaders may encounter when implementing his model. This implies that the Whole Person Model is both user-friendly and insightful as it assists leaders in preventing and overcoming personal and organisational obstacles.

Of all the spiritual leadership models evaluated, only Covey's Whole Person Model has been delivered as a training programme in South Africa. Dr Stephen Covey<sup>57</sup> has come out to South Africa several times, most recently in 2008, to explain his Whole Person Leadership Model (FranklinCovey, 2008). Despite this, there is currently no knowledge of any documented, empirical evidence of Covey's model being relevant for the South African public service although it is possible to surmise from the institute's local presence, that the model has been implemented in and adapted for a South Africa context. Thus, Covey's Whole Person Leadership Model meets the second criterion of being both relevant and applicable to the South African public service.

### **Synthesis of criterion two**

The spiritual leadership models of Fry and Ferguson and Milliman, which have been tested in both the public and the private sectors, demonstrate the way in

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<sup>57</sup> The FranklinCovey Institute for Southern Africa is based in 17 African countries and assists leaders from public and private sectors to achieve their leadership potential.

which the spiritual leadership model may be successfully applied in both sectors. It can, therefore, be inferred that the other models tested in the private sector (Zohar and Marshall, Cashman and Benefiel), non-profit sector (the Herman Memorial model) and a non-western context (Parameshwar's model) may be adapted to the public service. Covey's model is the only spiritual leadership model that has been tested in South Africa and, thus, meets the criterion in that it is both relevant and applicable to the South African context.

#### **4.4.3 Criterion Three**

Criterion three involves improving organisational performance and possessing measurable bottom line benefits. Parameshwar's model does not demonstrate how it would make a tangible difference to organisational performance nor does it reflect how the baseline benefits would be measurable. As a phenomenological study, Parameshwar's (2005:690) contribution to developing the theory of spiritual leadership was to tighten the constructs of both spiritual leadership and the ego-transcendental processes. However, Parameshwar's study does not establish either correlational or causal links with organisational performance, although the spiritual leadership model does have managerial implications.

The rest of the spiritual leadership models all posit that their particular model develops spiritual leaders who can contribute to improving organisational performance. Fergusson and Milliman, Zohar and Marshall, Cashman and Fairholm all claim that their models are able to make a tangible difference to organisations, but base these claims on anecdotal or other empirical studies as opposed to substantiating their claims with their own empirical evidence. Benefiel adopts a phenomenological approach, demonstrating the way in which the implementation of organisational values by spiritual leaders can improve organisational performance. On the other hand, Fry (2005b) has produced the most empirical evidence on the impact of spiritual leadership on organisational performance.



The impact that the spiritual leadership models have on organisations extends beyond mere financial bottom line indicators and only some of the spiritual leadership models have developed baseline indicators that can be used to measure organisational performance. These indicators range from the vague to the specific.

Zohar and Marshall (2004:154) posit that the 12 Transformative Principles of SQ will change the culture of an organisation and this will result in an improvement in organisational performance. The traditional bottom line factors of profit and revenue can be extended to include other bottom line factors, such as people (customer satisfaction, employee loyalty and tenure, employee health) and the planet (effect on the environment and on the third world) (Zohar and Marshall, 2004:154). Cashman's Leadership from Inside Out Model, which was researched and tested from a business perspective (Cashman, 1998:205) on more than 50 senior executives (Cashman, 1998:153), provides anecdotal evidence only that the internal transformation of leaders impacts positively on the financial and non-financial bottom-line indicators of employee commitment and performance.

Ferguson and Milliman (2008:451) provide non-financial bottom line indicators by stipulating that their research demonstrates that core organisational values assist employees by helping them to meet their higher level needs and purpose. These core organisational values can also serve as a guide in making informed decisions. However, it would appear that their research is based on a review of the research which has been conducted on the respective issues as opposed to their own study. Fairholm provides non-financial baseline indicators with which to measure bottom line benefits, including building shared values, vision setting, empowering influence and power, intuition, risk-taking, service, and the transformation of the self, others and organisations (Fairholm, 1996:14). However, these baseline benefits are expressed in a vague, unmeasurable format. Covey contends that his Whole Person Leadership Model is capable of engendering sustainable, superior organisational performance. Moreover, he



specifies the measurable baseline indicators of modelling, pathfinding, aligning and empowering for measuring impact (Covey, 2004:272). Covey (2004:280) also developed the four disciplines of execution to integrate personal greatness, leadership greatness and organisational greatness. These four disciplines, namely: identifying issues that are 'wildly important'; creating a compelling scorecard; translating lofty goals into specific actions; and continuously holding each other accountable, all incorporate measurable baseline indicators (Covey, 2004:280).

The Memorial Hermann's spiritual leadership model has the effect of increasing people's level of inspiration, thus resulting in tangible improvements in financial profitability, patient satisfaction scores, employee evaluations and employee recruitment and retention (Wolf, 2004:26). These baseline benefits are all measurable as they are monitored in the surveys pertaining to this model.

Fry's model provides the most extensive empirical evidence to validate his spiritual leadership model, thus improving organisational performance and, specifically, enhancing commitment and productivity, financial performance, employee life satisfaction and corporate social responsibility (Fry, 2009:270). In addition, these bottom line benefits are not only measurable, but they extend beyond traditional financial bottom line benefits to include people and the planet, also known as the triple bottom line (Fry and Slocum, 2008).

Benefiel (2005:737) provides evidence that her spiritual leadership model improves organisational performance and, specifically, increases productivity and profit. However, it would appear that this evidence is based on one case study carried out using Reel Precision Manufacturing. The non-financial bottom line benefits of the model, such as "organisation gets revitalized to a higher purpose, practices redefined in a large context, sense of alignment with the transcendent and new ways of making meaning" (Benefiel, 2005:736) may serve as measurable bottom line indicators.

## **Synthesis of criterion three**

The models of Parameshwar and Fairholm are the two models that meet criterion three only partially. However, Parameshwar's model was not designed to improve organisational performance while, Fairholm's model provides vague bottom line indicators. However, all the other models meet criterion three by demonstrating how they improve organisational performance and by providing measurable financial and non-financial bottom line indicators.

### **4.4.4 Themes Emerging from the Spiritual Leadership Models**

The following issues emerged from the analysis of the spiritual leadership models.

#### **Leadership style**

The leadership style cited in all nine spiritual leadership models focused on leadership from the inside out. The emphasis was not on changing others, but on first changing the leader who would transform others through a process of modelling ideal behaviour and attitudes. The leader's behaviour and attitudes would inspire the followers to emulate his/her behaviour and this would have a positive impact on both teams and the organisation (Cashman, 1998 and Covey, 2004).

A spiritual leader's leadership style is underpinned by the core values that drive him/her, including service, empowerment and humility. Fairholm (1996) and Fergusson and Milliman (2008) maintain that spiritual leaders should be characterised by service to others and the empowerment (stewardship) or development of others. Other values that underpin leading in a service-orientated and empowering manner include humility (Benefiel, 2005); altruism (Fry, 2005b); and finding win-win solutions (Covey, 2004).

## **The process of developing spiritual leadership**

Each of the models cited a unique process for developing spiritual leaders. In all the spiritual leadership models (apart from Parameshwar's (2005) Spiritual Leadership Model of Self-transcendence), the process of transformation starts with the leader and then focuses on transforming the organisation. For example, in Fry's (2005b) model the focus on others revolved around experiencing a sense of calling and an organisational culture based on altruistic love. Benefiel's (2005) model cites five stages in individual and organisational transformation. In Covey's (2004) model, the focus on others involves inspiring others to find their voice, while Zohar and Marshall (2004) explore the issue of interrelationships through the principle of celebrating diversity and Cashman (1998) through the process of interpersonal mastery. However, common to all these models as a key process, is the creation and pursuit of a vision or higher purpose and modelling behaviour that is premised on the principles/values of the spiritual leadership models.

The Memorial Hermann's Spiritual Leadership Model (Wolf, 2004) starts the process of transformation from the perspective of the individual, but elaborates on the processes required of the spiritual leader in the organisation concerned. It is significant that the spiritual leader should allow employees the time required to develop their spirituality and also encourage them to participate in community projects. Accordingly, serving others shifts the focus from the self to finding purpose in one's work and this ultimately results in enhanced organisational performance (Wolf, 2004). Fergusson and Milliman's (2008) process of developing spiritual leadership follows a similar process of internal transformation followed by organisational transformation. However, their unique contribution is their contention that the spiritual leadership framework should also involve the alignment of organisational systems with the core organisational values. This step emphasises the importance of the spiritual leader not only as regards transforming him/herself and the employees, but also the organisation as a whole in relation to the organisational systems.

## 4.5 SUMMARY

This chapter commenced by providing an overview of the spiritual leadership models. The criteria involved in the critical analysis of these models were then discussed. This was followed by a comparative evaluation of the models in order to extrapolate areas of commonality and uniqueness that could be applied in the development of a spiritual leadership model relevant to the South African public service.

It was found that there were several areas of commonality in the nine models, especially with regard to leadership attributes, leadership style and the process of developing spiritual leadership. All the models recognised the importance of values and overlapped marginally with regard to the values a spiritual leader should espouse. However, although all the models have been tested and published, only Fry's model has been empirically validated and published in academic journals. In addition, only the models of Fry, the Memorial Hermann, Fergusson and Milliman, and Covey have been tested in the public sector, although this was limited mainly to organisations located in the northern hemisphere. Covey's model is the only model that has been tested in the South African context. It is therefore imperative to determine the extent to which the Integrated Spiritual Leadership model is relevant for the South African public service.

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## **5 INTEGRATED SPIRITUAL LEADERSHIP MODEL**

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### **5.1 INTRODUCTION**

The aim of the Integrated Spiritual Leadership (ISL) model is to provide a framework and a practical guide to assist leaders to become spiritual leaders in the South African public service and to address organisational problems. The ISL model is significant because it reflects the expected inputs, processes, outputs and outcomes of spiritual leadership. The development of this ISL model incorporates the unique features of the nine spiritual leadership models and the traditional theories that were evaluated in the previous chapter.

This chapter reviews the components of the ISL model to ensure that it can be adapted to specific public service peculiarities and working conditions as well as the needs of the leaders, public servants and departments. The ISL model could then be used as the foundation or framework for developing a spiritual leadership training or mentoring programme.

This chapter examines both the purpose and the development of the ISL model. The chapter then explains the components of the ISL model and discusses behavioural indicators as well as the operationalisation of the indicators. The chapter finally reviews the way in which the ISL model was used to gather data from the respondents.

### **5.2 PURPOSE OF THE INTEGRATED SPIRITUAL LEADERSHIP MODEL**

The ISL model is driven by two core purposes. The first key purpose of the model is to promote the internal transformation of a leader. This is achieved by establishing the higher purpose and core positive value system that guides leaders' behaviour and enables them to make decisions. The application of the

four personal intelligences (IQ, PQ, EQ and SQ) ensures that the leader will approach self-transcendence and change from the inside out in a holistic and integrated manner.

### **5.3 DEVELOPMENT OF THE INTEGRATED SPIRITUAL LEADERSHIP MODEL**

The ISL model may be regarded as an eclectic model in that it draws upon and integrates the critical features of the nine spiritual leadership models that were reviewed in Chapter Four. The ISL model adapted and incorporated the common attributes and unique features that emerged from the evaluation of these models.

The following key aspects were selected from the various models and used in the development of the ISL model. The attributes selected from Fry's model included vision, altruistic love, calling, membership and the individual and organisational outcomes of increased organisational commitment, namely, productivity and employee satisfaction. These factors contributed to the development of critical components of the ISL model related to higher purpose, core positive values, and individual and organisational outcomes. Thus, Fry's most significant contribution to the ISL model is the emphasis on the necessity for positive based values.

Covey's (2004) approach to perceiving leaders from a holistic perspective by acknowledging that individuals comprise spiritual, emotional, intellectual and physical dimensions, forms one of the four critical attributes of the ISL model. In addition, Covey's emphasis on transformation from the inside out and operating according to principles also influenced the development of core components of the ISL model.

Zohar and Marshall's Transformative Principles of SQ with specific reference to vision and values, compassion, diversity, positive use of adversity, humility and sense of vocation influenced the development of the constructs related to higher

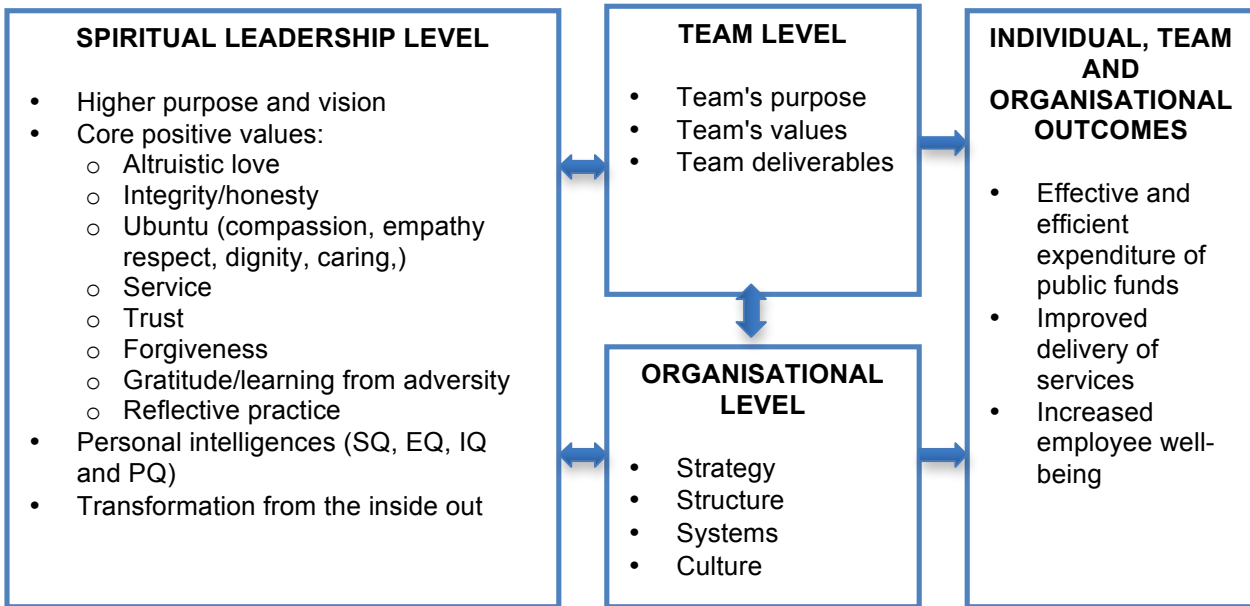
purpose and core positive values in the ISL model. The approach to transforming from the inside out through personal, purpose and interpersonal mastery, based on Cashman's model, constitutes a core attribute of the ISL model. The importance of organisational values, as advocated in Fergusson and Milliman's model, contributed to the ISL model in terms of the emphasis on the alignment between core positive values and organisational values, as well as the importance of non-financial, bottom-line indicators. Benefiel's model emphasises the role that core positive values play in organisational performance and contributed to the individual and organisational outcomes as encapsulated in the ISL model.

The spiritual leadership models developed by Fairholm, the Memorial Hermann and Parameshwar were not used extensively in the development of the ISL model because the way in which they met three of the criteria was deemed unsatisfactory as compared to the other models. However, relevant aspects of these models were selected to assist in the construction of attributes for the ISL model. For example, Fairholm's focus on the vision and values of a spiritual leader in relation to stewardship and the community influenced the situating of the spiritual leader in the context of both a team and an organisation in the ISL model. Values and service to the community were selected as relevant features from the Memorial Hermann's model and assisted in the conceptualisation of core positive values in the ISL model. Parameshwar's focus on self-transcendence was used to augment the ISL model in relation to the process of transformation from the inside out.

## **5.4 EXPLANATION OF THE INTEGRATED SPIRITUAL LEADERSHIP MODEL**

This section explains the components of the ISL model and their interrelationship. A diagrammatic representation of the ISL model is depicted in **Figure 5.1**.

FIGURE 5.1: INTEGRATED SPIRITUAL LEADERSHIP MODEL



**Figure 5.1** comprises the three core levels, namely: spiritual leadership; the team; and the organisation.

The spiritual leadership level comprises four key attributes. The first attribute involves being guided by a higher purpose and vision, while the second attribute entails living according to core positive values with specific focus on altruistic love, integrity/honesty, ubuntu (compassion, empathy, dignity, respect and caring), service, trust, forgiveness, gratitude/learning from adversity, and reflective practice. The third attribute recognises that individuals comprise four dimensions, namely, the spiritual, emotional, mental and physical dimensions, and that each of these dimensions should be harnessed by its respective intelligence, namely, SQ, EQ, IQ and PQ. The fourth attribute involves transforming from the inside out by changing self-limiting beliefs, being proactive and taking responsibility. The four attributes of the spiritual leadership level form a collective whole and are necessary conditions for the successful functioning of a spiritual leader.



The team level is made up of team members/employees whose performance is guided by the team's purpose and values. The spiritual leadership level influences performance at a team level, while the team level, in turn, may influence both the behaviour of the spiritual leader and performance at an organisational level.

The organisational level is made up of the organisational elements of strategy, structure, systems and culture. These organisational elements are based on McKinsey's 7-S framework that depicts seven key interrelated organisational elements: strategy, structure, staff, systems, skills, style and shared values (Have, Have, Steven and Van der Elst, 2003:138). These elements are categorised as hard elements (strategy, structure and systems) and soft elements (shared values, style, staff and skills) (Have et al., 2003:138). This study will refer to the collection of soft elements as organisational culture.

Have et al. (2003:138–139) describe the seven elements as follows. Organisational strategy refers to the process of achieving the organisation's targets and objectives, while organisational structure refers to the way in which the department is organised and coordinated, including the allocation of roles and responsibilities and the integration of tasks. Organisational systems refer to the primary and secondary processes involved in delivering in accordance with the organisational strategy, structure and culture. Examples of organisational systems include human resource systems, finance systems, information technology systems and communication systems.

It would appear that McKinsey's soft elements are included in the organisational element of culture. Organisational culture refers "to a system of shared meaning held by members, distinguishing the organisation from other organisations" (Robbins et al., 2011:424). In view of the fact that the system of shared meaning is based on the organisation's values (Robbins et al., 2011:424), McKinsey's element of shared values falls into the category of organisational culture.

Organisational culture also contributes to the system of shared meaning as it reflects employees' core beliefs and expectations (Have et al., 2003:139). The element of style is categorised under organisational culture because it refers to the symbolic behaviour in terms of which leaders and employees interrelate (Have et al., 2003:139). The elements of staff and skills also fall into the category of organisational culture because staff members (as individuals and collectively) and their skills (ability to perform the required activities) (Have et al., 2003:139) contribute to the system of a shared meaning that is evident in people's behaviour and abilities.

These organisational elements influence each other in a dynamic manner. However, organisational strategy should determine the development and operation of the organisational structure, systems and culture, while the organisational elements are influenced by the actions of the spiritual leadership and the teams. The organisational elements may, likewise, influence the functioning of the spiritual leader and the teams.

The spiritual leadership, team and organisational levels are therefore interconnected in a dynamic and synergistic manner. Thus, the spiritual leader should influence the direction of the teams and the organisation. However, the team and the organisational levels also influence each other as well as the spiritual leadership level. The role of the spiritual leader is to ensure that the spiritual leadership, teams and organisation are aligned in terms of purpose and values.

The spiritual leader influences the team and organisation so as to achieve individual, team and organisational outcomes. These outcomes may pertain to self-transcendence; the effective and efficient expenditure of public funds; improved delivery of services; and increased employee well-being. However, these bottom line outcomes may extend beyond the financial indicators to improving the well-being of employees in public service departments. This could

result in employees experiencing a sense of belonging and finding a sense of meaning in the workplace, as well as reducing absenteeism and the amount of sick leave taken.

#### **5.4.1 Explanation of the Components of the Spiritual Leadership Model**

This section discusses the key components of the ISL model. The Spiritual Leader Level, comprising four key attributes of the ISL model, constitutes a distinct area of conceptual knowledge in the ISL model. The four key attributes of spiritual leadership are discussed in relation to the way in which they can be observed and operationalised in the workplace. The influence of the spiritual leadership, team and organisational levels can be observed by means of behaviours. The section also discusses these behavioural indicators and the way in which they can be operationalised in the workplace.

#### **5.4.2 Higher Purpose and Vision**

Higher purpose refers to the way in which one expresses oneself and adds value in relation to following one's calling in life (Cashman, 1998:64). Theorists such as Bui and Baruch (2010:210), Ferguson and Milliman (2008:442), and Bennet and Bennet (2007:151) demonstrate a close interrelationship between the distinct notions of purpose and vision. A spiritual leader's vision should be based on his/her higher purpose. Fry et al. (2011:4) posit that vision is the act of anticipating what may happen in the future and the reasons for creating that future. Vision helps to develop a clear purpose, direction and dignity (Patterson, 2003:20). The notion of making a difference is closely linked to the notions of higher purpose and vision (Fry et al., 2007:37; Bui and Baruch, 2010:210).

A leader with higher purpose and vision may be recognised as demonstrating the following behaviours: mission driven (Zohar and Marshall, 2004:89); enjoys

service to people over financial gain; overcomes and rises above difficult challenges (Parameshwar, 2005:702; Pattakos, 2004:107); makes a positive difference in people's lives (Fry et al., 2007:37); has the ability to visualise growth beyond the present constraints by focusing on a better future (Patterson, 2003:19); and helps colleagues to devise a plan collectively for the future (Fry et al., 2007:49).

This research study aims to measure the opinions of the respondents as regards higher purpose and vision by using certain indicators. Ordinal and qualitative data were solicited to gather information on the respondents' opinions and the relative positions of the attributes of a leader who operates with a higher purpose and vision.

Examples of the survey questions include the following:

- What is the primary reason for an individual joining the public service?
- To what extent is it important for a public service leader to be driven by a mission or a calling?
- To what extent is it important for a public service leader to make a difference in people's lives?
- To what extent do you agree with the statement: 'Public service leaders should help their colleagues to develop direction and a clear purpose'?
- How important is it for public service leaders to assist employees to see beyond their present constraints by focusing on a better future?
- How important is it for a public service leader to cultivate a forward-looking culture in a department?

### **5.4.3 Core Positive Values**

Values refer to a set of core beliefs that define the way in which one ought to behave in a variety of situations (Kuper, 2006:17). Values are important in the context of spiritual leadership because they assist spiritual leaders and their

followers to live their higher purpose and find meaning at work, while offering moral guidance on their behaviour (Ferguson and Milliman, 2008:443). A core positive value system refers to values that are virtuous, ethically based and spiritual in nature. This core positive value system or fundamental values as Zohar and Marshall (2004:87) call them, should be based on the values of altruistic love, which are characterised by unselfish and genuine intentions (Fry et al., 2011). Positive values assist the spiritual leader to transcend the ego and serve others (Altman, 2010). Operating from explicit core positive values separates spiritual leadership from other leadership theories, in that the motives of a spiritual leader are founded on genuine and pure intentions (Fry and Kriger, 2009).

In Chapter Two a comparative analysis was conducted to identify the following eight core values for a spiritual leader, namely: altruistic love; integrity/honesty; ubuntu (compassion/empathy, humility, respect/dignity); service; trust; forgiveness/acceptance; gratitude/positive use of adversity; and reflective practice. These values were selected on the basis that they have all been reviewed empirically and many are present in both spiritual and traditional leaders. However, certain values that are generally associated with spiritual leadership such as altruistic love, gratitude/positive use of adversity, forgiveness/acceptance and reflective practice were included to distinguish this model from other leadership models governed by values. Key behavioural indicators and examples of the questions designed to measure the indicators for each of the core positive values are discussed below.

## **Altruistic love/caring/concern**

Love may be based on either altruistic or ego driven motives (Zohar and Marshall, 2000:239; Fry et al., 2011). A spiritual leader is driven by love<sup>58</sup> that is selfless, unconditional and altruistic. Altruistic love may be defined as a “sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for both self and others” (Fry et al., 2011:4). Altruistic love increases the level of commitment, synergy, creativity and quality among individuals in organisations (Caldwell and Dixon, 2010:93), because this type of love does not control but empowers and nurtures others (Zukav, 1990:212).

A leader with altruistic love usually demonstrates the following behaviours: selflessness (Zohar and Marshall, 2000); absence of judgment (Covey, 2004:74); genuine concern and care for others (Caldwell and Dixon, 2010:92); alleviates the suffering of people (Fry et al., 2007:35); seeks the best for others by assisting them with no personal interest or hope of financial gain; and a willingness to accept personal sacrifice (Patterson, 2003:17).

The behavioural indicators were operationalised by asking the following questions:

- How important is it for public service leaders to show genuine care by taking the interests of others into account in their service to others and with no expectations of personal gain? (Caldwell and Dixon, 2010:92)
- How important is it for public service leaders to be selfless in the workplace? (Zohar and Marshall, 2000)
- How important is it for public service leaders to alleviate the suffering of others in the work that they do? (Fry et al., 2007:35)

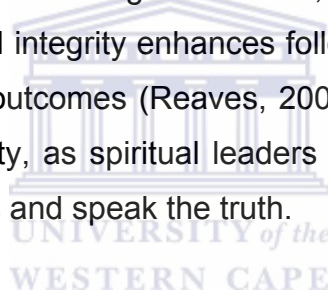
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<sup>58</sup> Altruistic love is also referred to as appreciation (Cashman, 2004:125), caring and an unconditional commitment to promoting the wellness and happiness of others (Caldwell and Dixon, 2010:91) within an organisational context.

- To what extent do public service leaders assist others without the expectation of gain? (Patterson, 2003:17)

### **Integrity/honesty/authenticity/courage**

Integrity and honesty are closely associated as they are both concerned with truth. Integrity involves behaving in a manner that is consistent with one's espoused values (Fry and Kriger, 2009:1681), with the result that there is complete congruence between one's values and behaviour (Cashman, 1998:122). Honesty, which is a component of integrity, refers to being truthful in one's behaviours and thoughts (Fry and Kriger, 2009:1681). Both integrity and honesty promote authentic behaviour (Ferguson and Milliman, 2008:454; Fry and Kriger, 2009:1681). However, integrity extends beyond merely telling the truth and involves being true to one's highest values, convictions and conscience (Covey, 2004:348). Personal integrity enhances followers' respect, trust, working relationships and business outcomes (Reaves, 2005:657, 669). Courage is also a core component of integrity, as spiritual leaders need to be brave in order to stand up for their convictions and speak the truth.



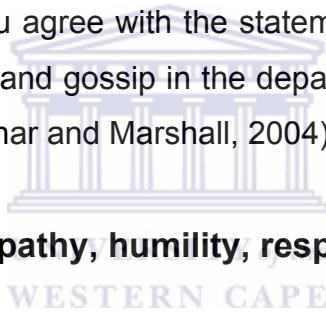
Integrity and honesty are critical in the South African public service in view of the high incidence of corruption and unethical practices. The White Paper on Transforming Public Service Delivery stipulates that openness and transparency (elements of integrity and honesty) “are hallmarks of a democratic government and are fundamental to the public service transformation process” (Department of Public Service and Administration, 1997:20).

A leader with integrity/honesty may be recognised as demonstrating the following behaviours: consistency and congruency between his/her beliefs and actions (Covey, 2004); without false pride (Fry et al., 2007:35); standing up for his/her convictions and living up to his/her conscience (Zohar and Marshall, 2004); promoting transparency in an organisation (Fry et al., 2007:35); and rising above

office politics and negative attitudes in an organisation (Zohar and Marshall, 2004).

The behavioural indicators may be operationalised by asking the following questions:

- How important is it for public service leaders to be honest and without false pride in the workplace? (Fry et al., 2007:35)
- In general, to what extent are you able to rely on public service leaders to behave ethically? (Covey, 2004)
- How important is transparency in the workplace? (Fry et al., 2007:35)
- How important is it to 'walk the walk and talk the talk'? (Fry et al., 2007:35)
- To what extent are the behaviours of public service leaders consistent with what they say and think? (Zohar and Marshall, 2004)
- To what extent do you agree with the statement: 'Spiritual leaders should support office politics and gossip in the department even if it goes against their convictions? (Zohar and Marshall, 2004)



### **Ubuntu (compassion/empathy, humility, respect/dignity)**

Ngunjiri (2011:255) argues that the value of ubuntu is present in the African and Western conceptualisations of spiritual leadership.<sup>59</sup> Ubuntu embraces core spiritual leadership values such as compassion, respect, dignity, empathy and humility with the intention of strengthening a community (Mangaliso, 2001:26; Poovan et al., 2006:17). The spirit of ubuntu is evident in the South African Bill of Rights in that the values of respect, dignity and compassion figure prominently.

A leader with ubuntu may be recognised as demonstrating the following behaviours: recognises and alleviates the suffering of others (Fry et al., 2007);

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<sup>59</sup> In addition to ubuntu, Ngunjiri also found that other values such as beneficence, courage and hope ubuntu are also present in both African and Western conceptualisations of spiritual leadership (Ngunjiri, 2011:755).



modest with regards to accomplishments; unassuming and unpretentious; able to share the success of others and recognise their contributions (Patterson, 2003:15); openness to receiving advice and criticism from others (Patterson, 2003:12; Zohar and Marshall, 2004:105); going out of his/her way to assist others (Cooper and Sawaf, 1998:337); holds other people in high regard and shows respect; appreciates diversity by valuing the values, opinions and possessions of others; admits to making mistakes (Zohar and Marshall, 2004:105); and treats others in a way in which he/she would like to be treated (Zohar and Marshall, 2004:94).

The behavioural indicators may be operationalised by asking the following questions:

- To what extent is it important for public service leaders to be concerned about and alleviate the suffering of others? (Fry et al., 2007)
- To what extent do you agree with the statement 'I am my sister/brother's keeper because my sister/brother is myself'? (Zohar and Marshall, 2004:94)
- How relevant is it for public service leaders to go out of their way to assist someone who is in trouble in the workplace? (Cooper and Sawaf, 1998:337)
- To what extent is it relevant for public service leaders to admit to making mistakes in the workplace? (Zohar and Marshall, 2004:105)
- To what extent is it relevant for public service leaders to take advice and criticism from others in the workplace? (Patterson, 2003:12)
- To what extent is it relevant for public service leaders to value another person's experiences, values, opinions and possessions in the workplace? (Zohar and Marshall, 2004:105)

## Service

A spiritual leader's sense of calling motivates him/her to serve others (Fry et al., 2011:12). Despite the fact that service is a primary element of servant leadership (Earnhardt, 2008:18), service is also relevant for spiritual leadership because it contributes to individuals finding meaning and purpose (Neal, 2008:381). Pattakos (2004:108) found that a primary reason why people joined the public service was to make a difference. Service is particularly pertinent to the public service because governments are fundamentally concerned about 'service' (Neal, 2008:377). Sendjaya et al. (2008:410) argue that service should be underpinned by ethical principles. The ethos underpinning both Chapter 10 of the Constitution of South Africa (1996) and the White Paper on Transforming Public Service Delivery (1997) is service. The aim of both these documents is to instil values and principles that will improve the way in which the public is served and, thereby, improve service delivery.

A leader who serves may be recognised as demonstrating the following behaviours: uplifts the conditions of employees in the workplace and in communities (Wolf, 2004:25); places the interests of others before his/her own interests (Patterson, 2003:25); gives generously of his/her time, belongings, care and compassion (Patterson, 2003:25); and provides support in order to assist front-line staff and clients.

The behavioural indicators may be operationalised by asking the following questions:

- To what extent is it relevant for public service leaders to contribute to uplifting the conditions of colleagues and also communities? (Wolf, 2004:25)
- To what extent do you agree with the statement: 'Public service leaders should always receive a benefit when they serve others'? (Patterson, 2003:25)

- How important is it for public service leaders to support junior colleagues in the workplace? (Patterson, 2003:25)

## **Trust**

Trust “is the confidence one party has in another party’s integrity and reliability and is an underpinning of collaboration” (Standifer, Evans and Dong, 2010:138). Trust involves selecting relationships based on the character, ability, strength and truthfulness of others (Fry and Kriger, 2009:1681).

Trust is observable in spiritual leaders who demonstrate the following behaviours: sharing information with employees (Zohar and Marshall, 2004:133); delegating responsibilities and relinquishing control (Klenke, 2005:59); honouring agreements (Klenke, 2005:59) and demonstrating reciprocal giving between leader and colleagues (Klenke, 2005:59).

In the study, trust was measured by asking the following questions:

- To what extent is it important for a public service leader to share important information with all employees? (Zohar and Marshall, 2004:133)
- To what extent is it important for a public service leader to delegate responsibility and relinquish control? (Klenke, 2005:59)
- To what extent do employees need to rely on each other in order to accomplish a task? (Klenke, 2005:59)
- To what extent is it important for a public service leader to honour agreements in the workplace? (Klenke, 2005:59)
- Rate the following reasons why a public service leader would trust an employee:
  - Competence of the individual
  - Power relationships
  - Political affiliation
  - Individual’s actions

## Forgiveness

Forgiveness involves choosing to forgive by showing acceptance and gratitude rather than being weighed down by negative thoughts/experiences such as jealousy, gossip, failed expectations, hatred and revenge (Fry and Kriger, 2009:1681). The acceptance of a higher purpose often assists spiritual leaders to transcend their egos or subjugate their needs (Reaves, 2005:666) and forgive seemingly unforgiveable wrongdoing (Parameshwar, 2005:708). Caldwell and Dixon (2010:94) maintain that forgiveness is important because it contributes to liberating both parties from toxic emotions such as anger, resentment and blame that deplete people's energy and impede performance. Forgiveness is a particularly important value for spiritual leaders in the South African public service because it would enable the spiritual leader to rise above the deep-seated scars resulting from apartheid and operate on a spiritual level by perceiving both the bigger picture and the interrelatedness of everything.

A leader who is forgiving may be recognised as demonstrating the following behaviours: letting go, moving on and not harbouring either resentment or anger (Covey, 2004:179); learning from his/her mistakes and also the mistakes of others (Caldwell and Dixon, 2010:93); and showing acceptance and gratitude rather than being filled with hatred and revenge (Fry and Kriger, 2009:1681).

Forgiveness was measured in the study by way of the following questions:

- To what extent is it important for a public service leader to let go and move on from a situation in which the leader was harmed? (Covey, 2004:179)
- To what extent is it important for public service leaders to learn from their own mistakes and also from the mistakes of others? (Caldwell and Dixon, 2010:93)
- To what extent do you agree with the statement: 'It is acceptable for public service leaders to take revenge if they have been harmed'? (Fry and Kriger, 2009:1681)

## **Gratitude/positive use of adversity**

According to Cicero (106–43 BC) “gratitude is not only the greatest of virtues, but the parent of all virtues” (Wood, Joseph and Linley, 2007:18). Parameshwar (2005:708) maintains that thankfulness or gratitude is a core universal value that is transformative because it enables spiritual leaders to transcend their egos. In the context of the South African public service gratitude is a particularly important value in view of the pervasive culture of entitlement. Wood et al. (2007:19) explain that gratitude generates a virtuous cycle of appreciation, with an upward cycle occurring when a grateful person returns a favour which, in turn, encourages the other person to return a new favour. Conversely, ungrateful people are likely to overlook support and are less likely to reciprocate if help is offered to them.

A leader who operates with gratitude may be recognised as demonstrating the following behaviours: showing appreciation of a positive outcome, even if the positive outcome is perceived as either not earned or deserved (Wood et al., 2007:19); showing mutual support and a willingness to reciprocate a kind deed (Wood et al., 2007:19); willing to learn from experiences that either support and/or challenge one (Demartini, 2008:14); and a willingness to learn from adversity (Zohar and Marshall, 2004:103).

The behavioural indicators may be operationalised by asking the following questions:

- To what extent is it important for public service leaders to show appreciation for a positive outcome, even if the positive outcome is perceived as either not earned or deserved? (Wood et al., 2007:19)
- To what extent is it important for public service leaders to learn from experiences that either support and/or challenge? (Wood et al., 2007:19)
- To what extent is it important for public service leaders to learn from adversity or negative experiences? (Zohar and Marshall, 2004:103)

## Reflective practice

Reflective practice involves spiritual practices that range from acts of kindness to introspective practices, such as connecting with a Higher Power, meditation, journaling, prayer, reading inspirational books, yoga and/or spending time in nature (Reaves, 2005:678; Fry, 2009:81). This study adopts the perspective that there is a distinction between spirituality and religion. Accordingly, spiritual leaders may perform non-religious spiritual practices that involve reflecting on one's own *and* others' actions with a view to learning from one's own and others' strengths and weaknesses. Studies show that reflective practices involving meditation improve the leader's ability to cope with stress, anxiety and burnout (Reaves, 2005:658), as well as enhancing work satisfaction, commitment and performance, and improving relationships (Reaves, 2005:679).

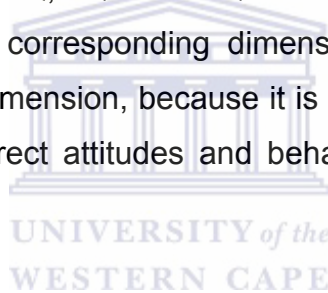
A leader who performs reflective practice may be recognised as demonstrating the following behaviours: reframing his/her experience from a wider perspective (Zohar and Marshall, 2005:100); viewing a situation honestly and not from a distorted perspective (Zohar and Marshall, 2004:100); meditating or reflecting quietly (Reaves, 2005:679); and being self-reflective and self-aware (Covey, 2004:345).

The behavioural indicators may be operationalised by asking the following questions:

- To what extent is it important for public service leaders to view experiences from a different perspective? (Zohar and Marshall, 2005:100)
- To what extent is it important for public service leaders to participate in reflective practices such as meditation, silent reflection or journaling? (Reaves, 2005:679)
- To what extent is it important for public service leaders to self-reflect and to be self-aware? (Covey, 2004:345)

#### 5.4.4 Application of Personal Intelligences

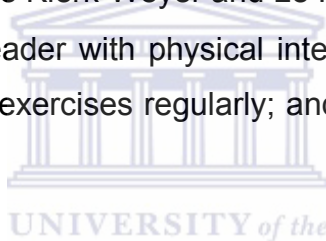
The effective functioning of a spiritual leader is not only dependent on the development and promotion of spiritual intelligence but also on the other personal intelligences, namely: emotional, mental and physical intelligences. Despite the fact that the spiritual dimension may be regarded as the core intelligence (Marques, 2006:887; Fry et al., 2011), Covey (2004) and Zohar and Marshall (2004) all acknowledge the significance of the emotional, mental and physical dimensions for effective, integrated functioning. A critical attribute of a spiritual leader is his/her ensuring that the four dimensions of an individual, that is, the spiritual, emotional, mental and physical, all function harmoniously with one another. An imbalance in one dimension could adversely affect the effective functioning of the other dimensions (Covey, 2004). The four personal intelligences, namely, SQ, EQ, IQ and PQ are all necessary to ensure the effective functioning of the corresponding dimensions. The driver of the four dimensions is the spiritual dimension, because it is this dimension that serves as a compass and helps to direct attitudes and behaviours (Zohar and Marshall, 2004).



Therefore each of the personal intelligences performs a critical, albeit a different, role in ensuring that the spiritual leader changes from the inside out in a way that inspires others and makes a positive impact on organisations. The fostering of the four intelligences among the members of the South African public service would contribute to the development of balanced leaders, inspired by a higher purpose to serve others from an integrated approach. These leaders would possess the spiritual fortitude, emotional awareness, analytical abilities and physical agility required to overcome organisational problems.

A leader who applies personal intelligences may be recognised as demonstrating the following behaviours:

- Spiritual intelligence: A leader with spiritual intelligence is driven by meaning, vision and values (De Klerk-Weyer and Le Roux, 2008:111); uses intuition (de Klerk-Weyer and le Roux, 2008:111; Kinjerski and Skrypnek, 2004:33); uses a higher purpose to overcome adversity (Zohar and Marshall, 2004); and recognises that he/she is a small, but unique, part of a greater universe (Buzan, 2001:7).
- Emotional intelligence: A leader with emotional intelligence is aware of his/her own emotions (Goleman, 1998); is aware of other people's emotions (Goleman, 1998); is able to regulate his/her own and other people's emotions (Goleman, 1998); and establishes authentic relationships (Cashman, 1998:130).
- Mental intelligence: A leader with mental intelligence manifests analytical and problem solving abilities; rational and logical thinking; strategic thinking; and meta-cognitive thinking (De Klerk-Weyer and Le Roux, 2008).
- Physical intelligence: A leader with physical intelligence eats a healthy, well-balanced diet; is healthy; exercises regularly; and achieves balance in life (de Klerk and le Roux, 2008).



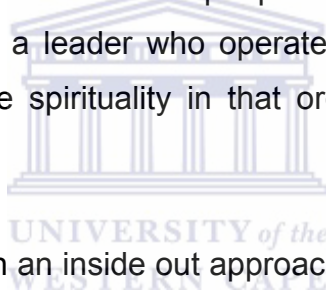
The behavioural indicators may be operationalised by asking the following questions:

- Spiritual intelligence: How important is the ability to live according to a higher purpose (calling) and core positive values and to understand the way in which one is connected to the universe?
- Emotional intelligence: How important is the ability to identify and manage one's own emotions as well as the emotions of others effectively?
- Mental intelligence: How important is the ability to analyse, evaluate and solve complex abstract problems?
- Physical intelligence: How important is the ability to live a healthy, well-balanced, physical life?



### 5.4.5 Transforming from the Inside Out

Transforming from the inside out refers to changing oneself first in order to effect change in others. Traditional leaders focus on changing the behaviours, attitudes and skills of others, with little or no emphasis on changing themselves. However, spiritual leaders believe that, in order to change others, one needs to change oneself first. Cashman (1998:22) argues that leadership from the inside out involves “awakening our inner identity, purpose and vision so that our lives thereafter are dedicated to a conscious, intentional manner of living.” An inside out approach is driven by spiritual leaders who live out their spirituality as opposed to talking or thinking about it. This in turn results in ethical well-being (Miller, 2004:20). Spirituality in the workplace is often characterised by leaders who transform from the inside out (Marques, 2006:884; Rego and Cunha, 2008:69). Even in a situation in which few people within an organisation operate from a spiritual perspective, a leader who operates from the inside out will be able to nurture and promote spirituality in that organisation (Miller and Miller, 2002:23).



Operating in accordance with an inside out approach implies that individuals take responsibility for their thoughts, actions and responses (Cashman, 1998; Fry and Whittington, 2005b: 189). Victim thinking is replaced by taking responsibility for one’s own actions and being proactive (Shapiro, 2005; Page and Hagenbach, 1999; Covey, 2004; Cashman, 1998). The inside out approach accepts that individuals assume total responsibility for their happiness, fulfilment, health, competence and life situation (Cashman, 1998:57). This happens as a result of the fact that they operate from a basis of acknowledging their freedom of choice. In addition, according to Cooper (2004:21), the “inner attracts the outer” in the sense that one’s internal and underlying values and thoughts attract lessons within the external environment. If a situation in the external world is not desirable, one should first examine inside of oneself and shift one’s values, beliefs and feelings (Cooper, 2004:21).

The inside out approach is premised on a quantum reality in terms of which everything in the universe is made up of energy and is intrinsically interconnected (Kehoe, 2011:31). Scientific advances in the area of brain plasticity in the fields of neurobiology and quantum physics have demonstrated that human beings are able to change the hardwiring of their brains (Kim, 2009:33). In other words, by changing our thoughts we are able to rewire our brains by reframing events and experiences (Kim, 2009:34; Kehoe, 2011: 12; Zohar and Marshal, 2004:80). Accordingly, positive thoughts, actions and feelings will create positive effects, whereas negative thoughts, actions and feelings will create negative effects (Emoto, 2005). Spiritual leaders operating from an inside out approach do not only accept that they have created their own reality (albeit positive or negative), but they also feel empowered to transform their reality and the realities of others.

The notion of changing from the inside out may be construed as being one dimensional. However, a dialectical process is acknowledged in that individuals can be influenced from the outside in by cultural and environmental influences. Covey (2004:41) is of the opinion that while one's genes and environment certainly exert powerful influences on individuals, these factors do not determine one's destiny. Thus, individuals are self-determining because they have the ability to choose. In addition, operating from the inside out enables one to develop trust and openness in relationships and to resolve deep-seated differences in a sustainable manner than could not be achieved from the outside in (Covey, 1994:314).

According to Zohar and Marshall (2004:69), SQ enables individuals to become complete intellectual, emotional and spiritual beings. Covey (2004:53) posits that spiritual intelligence is the central and most fundamental of all the intelligences because it operates as a source of guidance for the other intelligences. Thus, spiritual leaders are not one-dimensional leaders. They are multi-dimensional in that they do not use spiritual intelligence as their only source of guidance, but

they also develop and apply their emotional, physical and intellectual intelligences in order to improve workplace productivity (Marques, 2008:25).

In short, a leader who changes from the inside out may be recognised as demonstrating the following behaviours: showing congruency between his/her beliefs, values and behaviour; taking responsibility instead of blaming (Covey, 2004); being proactive instead of reactive (Covey, 2004); being open to change and releasing old patterns (Cashman, 1998:87); replacing self-limiting beliefs with helpful beliefs (Cashman, 1998:57); rising above the ego (Parameshwar, 2005); and learning from both positive and negative experiences.

The behavioural indicators could be operationalised by asking the following questions:

- What is your opinion of a leader who blames instead of taking responsibility? (Covey, 2004)
- What behaviour do you generally observe in the public service: blaming or taking responsibility?
- What leadership approach do you generally observe amongst leaders in the public service: a reactive approach (responding to problems) or a proactive approach (anticipating and preventing problems)? (Covey, 2004)
- To what extent are public service leaders open to changing negative behaviour? (Cashman, 1998)

## **5.5 TEAM LEVEL**

The team level depicted in **Figure 5.1** refers to an area in which spiritual leaders are able to influence employees in the workplace. One of the outcomes of spiritual leadership is that individual stakeholders and team members will be inspired, and this, in turn, will result in enhanced commitment and calling in the workplace. This will be manifested by employees feeling a greater sense of

belonging, a decrease in the absenteeism rate and an improvement in their work ethic.

This investigation intends to operationalise criteria through the following questions:

1. What would public leaders need to do to increase employee commitment in the public service?
2. What attributes should a leader possess to enhance individual and team commitment in the public service?
3. Identify a public leader in the workplace who demonstrates high performance. Rate the following reasons for the leader's high level of performance:

- The leader is driven by a higher calling.
- The leader earns a high salary.
- The leader is driven to make a difference.
- The leader is mentally intelligent.
- The leader is able to manage relationships effectively.
- The leader is healthy and lives a well-balanced life.
- The leader is competent to perform the work.

## **5.6 ORGANISATIONAL LEVEL**

The organisational level represented in **Figure 5.1** pertains to the leader's influence in the organisation both as an individual and through a team. Organisational performance refers to an organisation meeting its strategic targets and delivering services by managing the organisation's strategy, systems, structure and culture effectively. Organisational performance may be observed by an organisation meeting its targets, adhering to good corporate governance, improving service delivery, using funds in an efficient and effective way (getting more done with less), being environmentally friendly and improving the lives of its employees and communities.

In **Figure 5.1** the application of the four attributes of a spiritual leader, namely: higher purpose; core positive values; transformation from the inside out; and personal intelligences, all promote individual, team and organisational outcomes. The spiritual leader's influence on the team contributes to increasing calling and membership. The team's influence on the organisation contributes to promoting effective service delivery, the effective and efficient expenditure of funds and increasing employee satisfaction. This is because the employees feel they are making a difference to the workplace and to communities.

## **5.7 SUMMARY**

This chapter presented the ISL model that was developed based on the selection of the core aspects that emerged after a comparative analysis of nine spiritual leadership models. The purpose of the ISL model is to promote the internal transformation of the spiritual leader and to inspire others to improve organisational performance. The ISL model comprises three core levels, namely: the spiritual leadership, team and organisational levels. These levels are interconnected and should be aligned. The spiritual leadership level comprises four key attributes, namely: higher purpose and vision; core positive values; application of personal intelligences; and transformation from the inside out. The three core levels all influence individual, team and organisational outcomes by promoting the effective and efficient expenditure of public funds, improving service delivery and increasing employee well-being.

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## **6 RESEARCH METHODOLOGY**

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### **6.1 INTRODUCTION**

This chapter on the research methodology examines the qualitative, interpretive approach using both a phenomenology and survey research method that was used in this study. The scope and delineation of the study as well as the methodological assumptions are discussed. The chapter also examines the in-depth interviews and the questionnaires that were used as data-collecting methods. The sampling techniques, methods of data analysis, validity and reliability of the data, and limitations of the study are also discussed in turn. Finally, the ethical considerations that were taken into account in order to protect the rights of respondents are discussed.

#### **6.1.1 Qualitative Approach and Methods**

This study aimed to develop an ISL model that would address the organisational challenges confronting the South African public service and thereby improve organisational performance in the South African public service. The spiritual leadership models which were used to develop the ISL model were influenced by a western context. Thus, it is important to determine how relevant this ISL model is in the South African public service context.

A qualitative study was deemed relevant for this study because the study seeks to explore constructs in depth rather than covering the concepts in breadth (Leedy and Ormrod, 2010). In addition, a qualitative approach falls within the interpretive paradigm that regards meaning as both subjective and as social constructions (Saunders, Lewis and Thornhill, 2009:121). The qualitative approach adopted in this study is intended to explore the multifaceted perceptions and opinions of the respondents regarding the relevance of the ISL model to the South African public service. The respondents' perceptions about

the way in which the attributes of the ISL model are being applied in the public service (if at all) are examined. A qualitative approach also assists researchers to discover problems within the phenomenon in question (Leedy and Ormrod, 2010:137). Consequently, ways in which to overcome the obstacles that may prevent the ISL model from being successfully implemented in the South African public service are explored. Accordingly, a qualitative approach was deemed appropriate for this study because the study intends to explore the “multiple constructed realities” of the respondents (Leedy and Ormrod, 1997:109) so that new insights into the constructs and the relevance of an ISL model for the South African public service may be garnered (Leedy and Ormrod, 2010:136).

### **6.1.2 Phenomenological Research Method**

The qualitative research approach adopted in this study uses phenomenological research, as the study intends to understand the respondents' perceptions and understanding of certain phenomena (Leedy and Ormrod, 2010:141). These include the attributes of spiritual leadership as based on the ISL model. Thus, the study aims to generate meaning and attain insights (Saunders et al., 2009:597) on the relevance of the ISL model to the South African public service, the way in which the attributes of the models are/are not being implemented and ways in which to overcome obstacles hindering its successful implementation. A key component of a phenomenological study involves ascertaining the personal experiences of individuals (Leedy and Ormrod, 2010:141) by exploring in-depth perceptions of the relevance of the constructs of the ISL model to the public service. Secondly, a phenomenological study allowed the participants to share their observations on the way in which they perceived public service managers as applying/not applying the constructs of the spiritual leadership model in public service departments.

### **6.1.3 Survey Research Method**

Although the survey method may be regarded as a quantitative research approach, Saunders et al (2009:141) maintain that research methods are not mutually exclusive. A survey strategy may therefore be used as part of a phenomenological study. In this study a survey was used to ascertain the opinions and attitudes of a large group of South African public service managers regarding the relevance of the constructs of the ISL model to the South African public service. Thus, the survey method was deemed an appropriate method with which to garner the opinions of public servants in all the provinces of South Africa. In addition, the survey method enabled the ranking and rating of the respondents' perceptions of the most important spiritual leadership dimensions in the South African public service. One advantage of this research method is its ability to determine relationships between variables such as the constructs of the ISL model (Welman and Kruger, 2001:84).

### **6.1.4 Scope and Delineation of the Study**

This study is focused on the respondents' experiences and perceptions of phenomena pertaining to the spiritual leadership attributes as based on the ISL model and within the context of workplace spirituality and organisational performance. However, the study does not intend to assess whether a respondent is a spiritual leader in relation to the spiritual leadership attributes, but rather to explore the relevance of these attributes and ways in which they are experienced in the public service.

The geographic scope of the study included all the provinces in South Africa. In terms of the governmental institutional spheres, the study focused on the public service, but specifically on national and provincial government departments only



and not on the local government sphere<sup>60</sup> as a result of time and cost constraints. This study also excluded state-owned enterprises such as Eskom and Transnet. This study included departments in the public service, with officials who occupy front-line, middle management and senior management positions being selected to participate in the study. The in-depth opinions of other stakeholders, such as management employees, recipients of training, and service providers were also explored to ascertain whether they had observed spiritual leadership attributes being practised in the departments concerned.

### 6.1.5 Data Collection Methods

As a survey strategy forms part of a phenomenological study, methodological triangulation was used to collect the research data. Methodological triangulation serves to provide a “multiplicity of perspectives” on the ISL model (Cohen and Manion, 1997:241) and to confirm that the researcher has interpreted the data accurately (Saunders et al., 2009:146). Triangulation also contributes to the cross-validation of the data sources and the data collection strategies in order to determine whether the same patterns and themes emerge (McMillan and Schumacher, 1993).

The study used primary and secondary data sources to complement the research methods. The primary sources included in-depth interviews and questionnaires. These data collection tools differed because they were designed for different respondents. The survey respondents were managers from public service departments. However, the key respondents for the interviews were public service managers, managers who partook in a spiritual leadership training programme and service providers who delivered spiritual leadership or general leadership training. The in-depth interviews were used to access the rich textured

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<sup>60</sup> The South African government comprises three distinct, but independent and interrelated, spheres of government – national, provincial and local government (Constitution of SA, 1996:1267). The public service comprises the national and provincial spheres of government, but excludes the local sphere of government.

data required for a phenomenological approach, especially since some of these respondents had an understanding of spiritual leadership (Leedy and Ormrod, 2010:141). The questionnaires, which are appropriate for a survey method, were used to garner the opinions about the constructs of the ISL model. Although the data collection tools were designed differently, evaluating the relevance of the constructs of the ISL model remained a common thread throughout all the instruments. Moreover, some questions remained the same in all instruments which allowed for comparative analysis between the various categories of respondents. Hence, the data collected from the survey and interview instruments both contributed to advancing the objectives of this study.

Secondary sources, on the other hand, included newspaper articles, government policies, textbooks and journal articles. The data collection tools were developed on the basis of the constructs established in Chapter Five as pertaining to the development of the ISL model.

### **Primary data sources**



This study used the following primary data sources from which to collect data:

### **In-depth semi-structured interviews**

In-depth semi-structured interviews were selected as a data collection method because this method enables the collection of rich, deep insights that survey questionnaires are unable to solicit. These interviews were conducted with three categories of respondents, namely: public service managers; students who had attended an education programme based on spiritual leadership principles; and providers of spiritual leadership or general leadership training. The reason for interviewing these three categories of respondents was to explore multifaceted perspectives on the relevance of spiritual leadership, based on the respective contexts of the respondents. The interviews were conducted face to face if the

respondent resided in Gauteng<sup>61</sup> province, while telephonic interviews were conducted with those interviewees who resided outside Gauteng province.

The aim of the in-depth interviews conducted with the public service managers was to ascertain the organisational challenges facing these managers and their perceptions of the current leadership skills required to address the challenges. The interviews also explored the extent to which these managers perceived the constructs and features of the ISL model as relevant in assisting them to overcome organisational challenges. The respondents also provided insights on the way in which the spiritual leadership attributes may be adapted to the public service and provided examples of how they are currently being implemented in the public service. The ISL model was shown to the interviewees in order to explain the constructs to them.

The aim of interviewing students who had experienced some form of spiritual leadership training was to determine their perceptions of the relevance of spiritual leadership and the extent to which they were able to apply any of the spiritual leadership attributes they had acquired in their departments.

In-depth interviews were conducted with service providers who delivered spiritual leadership or general leadership training in South Africa with the aim of gauging how relevant they perceived spiritual leadership to be for public service managers based on their experience. In view of the fact that these interviewees were familiar with various leadership models, they were also in a position to analyse the ISL model critically and to recommend areas for improvement.

The insights and examples provided by these stakeholders were used in the development of the ISL model, rendering it more applicable to the South African public service. Please refer to **Appendix 2 – 4** for the interview schedules.

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<sup>61</sup> Gauteng province is one of the nine provinces in South Africa.

## Questionnaires

Open- and closed-ended questionnaires were administered to managers in public service departments nationally. Section 1 included personal information about the respondent in relation to his/her designation, location, tenure in the department, level of management and level of education. Section 2 comprised open-ended questions aimed at determining the key reason why the respondent had joined the public service and to identify the key leadership challenges facing managers in that setting. Section 3 comprised closed-ended questions assessing the relevance of the spiritual leadership constructs. Several types of questions were asked, including Likert-scale questions using a 1 to 7 rating scale; ranking questions; and percentage allocation questions.

The ISL model was not depicted in the survey questionnaire because it was not possible to explain the constructs to the respondents to ensure that they understood them. As a means of reducing bias, the survey focused on assessing the respondents' opinion of the behaviours corresponding to the respective constructs of the ISL model. For example, if respondents were requested to indicate the extent to which trust (a construct of the ISL model) is relevant for public service managers, it was possible that most of the respondents would indicate that trust is highly relevant because they perceive trust to be an important value. However, if they were asked to indicate the extent to which it is important to delegate work (a behaviour associated with the construct of trust), it was possible that the respondents might suggest different ratings. Hence, the survey required the respondents to assess the extent to which the behaviour associated with the ISL model construct was relevant, instead of their assessing the construct of the ISL model itself.

Refer to **Appendix 5** for the survey questionnaire.

## **Secondary data sources**

This study used newspaper articles, speeches, government policies and reports, books and journal articles as secondary data sources. Electronic searches of academic databases and the internet were conducted to identify books and scholarly journals containing relevant information on spirituality, spiritual leadership, workplace spirituality, leadership, organisational performance and ethics. Journal articles were examined for studies on spiritual leadership and ethical conduct from a global and South African public service context. Newspaper articles, government policies and government reports were reviewed on the basis of the insight they gave into leadership, ethical conduct, values and organisational performance in the South African public service. The searches for scholarly articles were conducted electronically using the Ebsco and Emerald databases. Newspaper articles, speeches, and government policies and reports were accessed using Google as the main search engine and many were located on South African government websites. The data collection process was stopped when saturation point was reached (Randolph, 2009:7).

### **6.1.6 Sampling Technique and Sample Group**

The population for the research included individuals in the South African public service. However, the target group was more focused in that it included all levels of managers from national and provincial public service departments in South Africa.

Leedy and Ormrod (2010:141) maintain that an acceptable sample size for phenomenological research is between five and 25 respondents. This study used a non-probability, purposive sampling technique to select 22 respondents for the in-depth interviews. Purposive sampling ensures that relevant information is garnered from respondents who understand the issues at hand (Leedy and Ormrod, 2010:147).

As indicated previously, three categories of respondents were purposively selected for the in-depth interviews. The first category of respondents was selected because of the respondents' understanding (as managers) of the complexities and challenges present in the public service. The eleven managers in this category were based in the following national and provincial departments: the national Department of Social Development (DSD); South African Revenue Service (SARS); Mpumalanga Department of Education (DOE); Limpopo Department of Education (DOE); North West Department of Health (DOH); and Gauteng Department of Local Government and Housing (DLGH). These departments were selected because they were perceived to represent varying levels of organisational performance. In two of the departments, the respondents in three different managerial positions were selected from the same department in order to determine the consistency of the responses.

Three student interview respondents were selected for the second category of participants. They were selected on the basis of holding a management position in the public service and were from the national Department of Environmental Affairs (DEA), the Department of Trade and Industry (dti) and the national Department of Justice (DOJ).

Eight service providers were selected for the third category of respondents. Six of these service providers were private providers offering leadership education and training. The remainder were senior managers based in one of government's leadership academies. The private service provider respondents were selected because they had delivered leadership training based on spiritual leadership principles to participants from both the public and the private sectors. The two respondents from the government's leadership academies were selected because they understood the training needs and priorities of public servants.

As regards the survey research method, Leedy and Ormrod (2010:214) suggest that a sample size of 400 is acceptable for a population size exceeding 5000.

The survey was accordingly distributed to 550 respondents. The sample group was selected using a proportional, stratified sampling technique with the population being divided into three strata representing three management levels across the various provincial and national departments. (Refer to **Table 6.1** for the respondents' demographical data.) The surveys were administered using email, the web or face to face (Johnson and Owens, 2003:132) and were distributed in Gauteng province. However, in view of cost and time constraints in relation to the respondents' geographical location, email and web-based surveys were administered in the other provinces. The participants had the option of either completing the survey via email or, if they wanted complete anonymity, they could complete the survey online.

In total 233 respondents completed the survey, thus reflecting a response rate of 42%. There is no formal policy on an acceptable response rate (Johnson and Owens, 2003:129). However, an American Association for Public Opinion Research (AAPOR) study, which investigated minimum standards for publishing in peer review journals, recommends a response rate of 60% for face-to-face surveys (Johnson and Owens, 2003:129). The acceptable response rate for email surveys accepts a lower response rate with 40% being considered average, 50% good and 60% very good (University of Texas, 2011).

Research on the response rate of email surveys reveals consistently that the population group and the level of computer literacy are some of the key issues that influence the response rate (Evans and Mathur, 2005:203). A reason for this study achieving an average response rate may be attributed to the sample group of managers who possessed adequate computer skills. In addition, the respondents were possibly more open to participating in the survey because the questionnaire did not require them to rate either themselves or their managers in relation to the constructs of the ISL model. The survey attempted to pose non-threatening questions by asking the respondents to rate the extent to which they



perceived various behaviours<sup>62</sup> as being relevant to public service managers. However, they were not asked to rate the behaviour of their managers.

Despite the fact that the survey was distributed in all provinces, it was evident from the demographics profile presented in **Table 6.1** that the majority of the respondents were from Gauteng (56%) and from national (17%) departments. A minority of the respondents who completed the surveys came from the North West province (7.3%), Limpopo (6.44%) and Mpumalanga (6.01%). A fraction of the respondents were located in the Western Cape (0.86%), Kwa-Zulu-Natal (0.86%), the Free State (0.86%) and the Eastern Cape (3%). A higher response rate was achieved in Gauteng province as a result of the fact that the surveys were administered either on a face-to-face basis or via email.

The respondents are based in the following national or provincial departments: Agriculture and Rural Development (DARD); Cooperative Governance and Traditional Affairs (COGTA); Correctional Services (DCS); Department of Public Service Administration (DPSA); Economic Development (DED), Education (DOE); Environment and Tourism (DET); Energy; Environmental Affairs (DEA); Health (DOH), Home Affairs (DHA); Labour (DOL); Local Government and Housing (DLGH); Justice and Constitutional Development (DJCD); National Prosecuting Authority (NPA); Public Administration Leadership and Management Academy (PALAMA); Public Works (DPW); Roads and Transport (DRT); Safety Security and Liaison (DSL); South African Revenue Services (SARS); Science and Technology (DST); Social Development (DSD); Department of Trade and Industry (the dti); Transport (DOT); Treasury and Water Affairs (DWA).

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<sup>62</sup> The behaviours were linked to a particular ISL model construct. For example, the behaviour of 'walking the walk and talking the talk' is linked to integrity, which is a construct of the ISL model.



TABLE 6.1: DEMOGRAPHICS PROFILE OF SURVEY SAMPLE

Demographic	n	%	Demographic	n	%
<b>Location</b>			<b>Education</b>		
1. National	39	16.74%	2. Grade 12	19	8.15%
3. Limpopo	15	6.44%	4. Diploma <sup>25</sup>	41	17.60%
5. North West	17	7.30%	6. Degree	50	21.46%
7. Gauteng	131	56.22%	8. Honours degree <sup>m/75</sup>	74	31.76%
9. Free State	2	0.86%	10. Masters degree	43	18.45%
11. Eastern Cape	7	3.00%	12. Doctorate	6	2.58%
13. Western Cape	2	0.86%	<b>Public service tenure</b>		
14. KwaZulu-Natal	2	0.86%	15. Less than 6 months	1	0.43%
16. Northern Cape	4	1.72%	17. 1–2 years	9	3.86%
18. Mpumalanga	14	6.01%	19. 3–5 years	25	10.73%
<b>Age</b>			20. 6–10 years <sup>25</sup>	54	23.18%
21. 16–25	1	0.43%	22. More than 10 years <sup>m/75</sup>	144	61.80%
23. 26–34	35	15.02%	<b>Department Tenure</b>		
24. 35–44 <sup>25/m</sup>	96	41.20%	25. Less than 6 months	4	1.72%
26. 45–55 <sup>75</sup>	76	32.62%	27. 6 months–1 year	3	1.29%
28. 56–64	25	10.73%	29. 1–2 years	20	8.58%
<b>Position</b>			30. 3–5 years <sup>25</sup>	72	30.90%
31. Senior management	51	21.89%	32. 6–10 years <sup>m</sup>	58	24.89%
33. Middle management <sup>25/m/75</sup>	139	59.66%	34. > 10 years <sup>75</sup>	76	32.62%
35. Front-line supervisory capacity	43	18.45%			

Notes: Honours in education includes an equivalent postgraduate diploma. <sup>25</sup> = 25<sup>th</sup> percentile, <sup>m</sup> = median, <sup>75</sup> = 75<sup>th</sup> percentile

The median age of the respondents was 35 to 44 years old and approximately 75% of the sample was 35 years old or older. This tied in with their management positions in that the vast majority of the respondents were in middle management (60%), with 22% in senior management positions. In general, most of the respondents at the front-line supervisory level (18.45%) were in the 26 to 34 year age category.

Approximately 75% of the sample had university degrees or better education, with an honours degree or its equivalent being the most common qualification

(32%). Eighteen percent of respondents had a master's qualification and three percent had a doctorate. This indicates that the majority of the respondents who completed the survey were university graduates. The survey did not request the respondents to specify the qualification that they possessed. It is, therefore, unclear whether they possessed the relevant specialist qualification to operate within a particular department, for example, engineering, nursing and teaching degrees, or whether they had undergone any management or leadership training suitable for their management positions.

The majority of the sample had been employed for more than a decade in the public service (62%). Thus, the respondents were, on the whole, stable in terms of organisational experience, with fewer than 15% having been in the public service for less than three years. The fact that most of the respondents had been employed in the public service for more than ten years may indicate that they had an in-depth understanding of the critical strengths and challenges in their respective public service departments.

### **6.1.7 Methods of Data Analysis**

Finding common themes in the description of the respondents' experiences is the most appropriate method for the data analysis of a phenomenology study (Leedy and Ormrod, 2010:142). These themes were organised by identifying statements that pertained to the issue in question; grouping the statements into 'meaning units'; searching for similar and divergent experiences among the respondents; and constructing an overall picture of the respondents' experience of the spiritual leadership attributes (Leedy and Ormrod, 2010:142).

The qualitative data arising from the surveys were analysed by identifying common themes. The ordinal data were then analysed by means of coding and quantifying and determining the proportions and percentages to the responses in relation to the themes. The data were analysed using a Friedman K-Way related

ANOVA (Conover, 1999; Friedman, 1937; Friedman, 1940) and regression analysis.

In view of the fact that this study is situated within an interpretive paradigm, the study acknowledges that there is no single objective and universal truth (Kvale, 1996). Accordingly, the analysis and interpretation of data attempted to capture the multiplicity of meanings embedded in the perceptions of respondents, rather than to regard them as objective facts.

### **6.1.8 Validity and Reliability**

The validity and reliability of the study was assured by adopting a multi-pronged approach.

The survey instrument was based on and adapted from existing proven instruments in an attempt to achieve construct validity (Leedy and Ormrod, 2010). The survey instrument was based on the following instruments designed by academics and practitioners in the field of spirituality and emotional intelligence:

- Fry et al. (2007) – Causal Model of Spiritual Leadership and survey questions
- Zohar and Marshall (2004) – The 12 Principles of Transformation
- Cooper and Sawaf (1998) – Emotional intelligence questionnaire
- De Klerk-Weyer and Le Roux (2008) – Personal intelligences questionnaire

In addition, a statistician assessed the survey instrument to determine the suitability and representativeness of the questions. Several questions were revised in order to improve both their face and content validity.

Methodological triangulation was employed to promote both reliability and validity (McMillan and Schumacher, 1993). The data were cross-checked using different data sets (interviews and questionnaires) and different types of respondents (public service managers, recipients of spiritual leadership training and service providers).

A pilot study was conducted to enhance the reliability and validity of the research instruments. The open- and closed-ended question survey instrument was piloted to 38 respondents, comprising 7% of the sample size. The pilot study served to uncover any ambiguous, leading and fictitious ordering questions (Mouton, 2004:103). A statistician was employed to determine the reliability and validity of the instruments. Statistical tests for reliability revealed that there was sufficient discrimination between the survey questions. The statistician reviewed the survey instrument by removing or refining certain questions so that the instrument would be more in line with the objectives of this study. For example, a question requesting the respondent's marital status was discarded. The statistician assisted in designing the online survey by, for example, introducing a sliding scale to indicate a precise percentage that reflects the respondent's opinion of the department's overall organisational performance.<sup>63</sup> When the instrument was retested on nine of the same respondents on two different occasions, the results remained consistent.

### **6.1.9 Limitations of the Study**

There are several limitations to this study that may impact on the extent to which this study may be generalised throughout the public service.

Firstly, despite the fact that it may be argued that a 42% survey response rate is generalisable, the data are not representative of all the provinces of South Africa.

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<sup>63</sup> The hardcopy survey was in turn adjusted accordingly. Refer to Question 20 in Appendix 5: Survey Questionnaire. The respondents had the option of reflecting a specific percentage such as 43%, instead of being confined to an interval scale

Although proportional sampling was used to promote representivity, there was a low response rate from the respondents based in provinces other than Gauteng. Thus, the findings are not representative of all the provinces and, therefore, it would not be possible to generalise the findings to all the provinces in South Africa. Nevertheless, the findings are pertinent to Gauteng province.

Secondly, even though the survey instruments were based on existing proven instruments and a pilot study was conducted, the data revealed that some of the respondents had not answered the survey items consistently. However, this may be attributed to these questions being either ambiguous or affected by the item order effect<sup>64</sup> (Mouton, 2004:103). However, this did affect the accuracy with which some of the survey respondents answered certain of the survey items consistently and it has a bearing on the validity of the results.

Thirdly, the survey clearly indicated that the study was being conducted on spiritual leadership. Accordingly, definitions of both spirituality and religion were provided to obviate confusion. However, it is possible that some of the respondents did not even attempt the questionnaire because they may have thought it was related to religion.

Finally, the length of the questionnaire may have prevented some of the respondents from completing it as it took some students longer than the anticipated 20 minutes to complete. This possibility may have further reduced the response rate and thus have affected the overall generalisability of the findings.

### **6.1.10 Ethical Considerations**

This study took cognisance of ethical considerations during the research process.

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<sup>64</sup> Item order effects refers to “the order or sequence of questions [that] may affect response accuracy and response rates” (Mouton, 2004:103).

Permission to participate in the study was obtained electronically or in person. In the case of the survey respondents, permission to participate in the study was sought via email or in person if the survey was administered personally. Some senior managers from both national and provincial government departments forwarded the survey questionnaire to people in their respective departments requesting them to complete the survey. The cover letter of the survey instrument requested the participation of respondents in the study. In order to help the respondents to understand the nature of the study and to decide whether or not they wanted to participate in it, the survey instrument clearly indicated the purpose of the study and the procedures involved, as well as containing the questions to be answered. The researcher's contact details and those of her supervisor were provided in the event of a respondent either wanting further information or wishing to lodge a complaint. In the case of the interview respondents, telephonic contact was made requesting permission to conduct the study. The interview schedule was then emailed to the respondents detailing the purpose of the study, procedures, and interview questions.

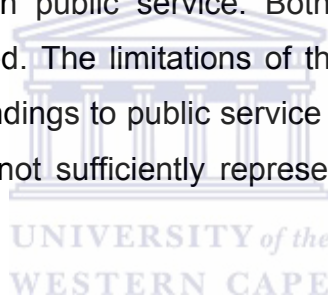
The respondents were not deceived in any way in that they were fully aware that the study involved the development and relevance of a spiritual leadership model for the public service. The respondents' right to privacy and their confidentiality were assured in the covering letter of both the survey and the interview instruments. The interview respondents were asked to give permission to have the interviews recorded. The management level and the respective department of the respondents were stated for referencing purposes. However, the respondents' designations were not divulged to prevent the responses from being linked to the respective respondent. This was deemed critical because some of the respondents held senior positions, for example, Director Deputy General, and revealing the position and department of such a respondent would have compromised their right to privacy. The service providers' organisations were not revealed because this would have made it possible to identify these respondents especially if the person came from a small organisation.

The researcher attempted to be culturally sensitive. The respondents comprised a diverse group of people in relation to race, country of origin, sex, geographical location and managerial position. Thus, the researcher endeavoured to conduct all the interviews respectfully and in a non-judgmental manner.

Finally, the completed surveys and transcripts are stored in a safe place. In the case of the online surveys, the researcher and the statistician only have access to the data which are password protected.

## **6.2 SUMMARY**

This chapter outlined the research methodology which was used in the study to determine the relevance of spiritual leadership to aid the development of an ISL model for the South African public service. Both qualitative and quantitative research methods were used. The limitations of the study established that it is possible to generalise the findings to public service departments in Gauteng only because the findings were not sufficiently representative of national and other provincial departments.



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## 7 FINDINGS ON THE CONSTRUCTS OF THE ISL MODEL

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### 7.1 INTRODUCTION

This chapter reports the survey and interview respondents' preferences relating to the constructs of the ISL model. Both the survey and the interview schedule were designed to address the research objectives, research questions and literature themes of the study. The data collection instruments examined the relevance of the constructs of the spiritual leadership model to the South African public service.

Where relevant, the opinions of the interview respondents – public service managers, students who had undergone spiritual leadership training (hereafter referred to as 'students') and service providers of classical leadership or spiritual leadership training are reflected, to provide texture and colour to the quantitative data.

### 7.2 HIGHER PURPOSE AND VISION

A key construct of the ISL model is higher purpose and vision. This subsection reflects the views of the survey and interview respondents on higher purpose and vision in an integrated manner. The relationship between higher purpose and the reasons for joining the public service is also reported.

#### 7.2.1 Importance of Higher Purpose and Vision

**Figure 7.1** reflects the survey respondents'<sup>65</sup> rating of the questions related to higher purpose and vision.

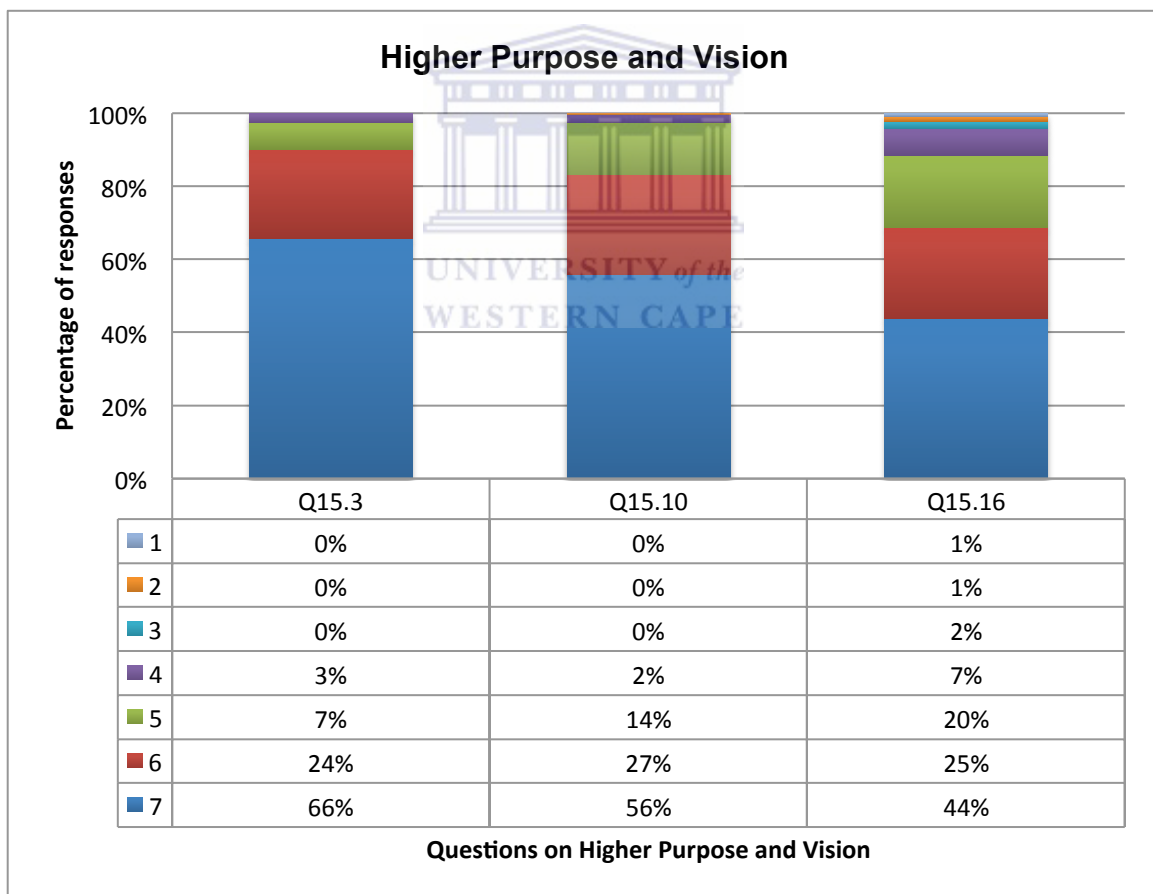
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<sup>65</sup> The perceptions of interview respondents are not often graphically represented as the focus is to report their opinions as a means of substantiating the survey findings.



There was strong agreement on higher purpose and vision among the survey respondents in response to all the questions. In particular, 66% of the survey respondents indicated that it is extremely important 'To make a difference in people's lives' (Question 15.3), whilst 24% of the survey respondents highly agreed that it is important. None of the survey respondents felt that 'To make a difference in people's lives' was unimportant, although in varying degrees. Most of the interview respondents reiterated the importance of higher purpose and described it as making a difference. This is evident in one senior public service manager's (Gauteng DLGH: 16 May 2012) comment, "I am here because I believed there was a purpose of making a difference and I believed that every little thing that you do will, indeed, make a difference".

FIGURE 7.1: SURVEY QUESTIONS ASSESSING HIGHER PURPOSE AND VISION



When asked whether it was important for a public service manager 'To assist employees to see beyond their present constraints by focusing on a better future' (Question 15.10), 56% of the survey respondents indicated that this was extremely important while 27% of the survey respondents felt that it was highly important. Similarly to the previous question, none of the survey respondents regarded providing assistance to employees to enable them to focus on a better future as unimportant.

There was a slightly more varied response when the respondents were required to indicate how important it is 'To be driven by a calling or purpose' (Question 15.16), with 44% of the survey respondents indicating that it is extremely important for a public service manager. A quarter of the survey respondents rated this item as highly important while 7% of the survey respondents remarked that it was neither important nor unimportant. In terms of all the questions that assessed higher purpose and vision, there was a handful of survey respondents only who felt that 'To be driven by a calling or purpose' was not at all important (1%), not highly important (1%) or unimportant (2%).

It appeared that a few of the interviewees understood purpose as assisting them to find meaning and direction in life. One student interviewee in a middle management position (National DEA, 18 May 2012) maintained that "higher purpose ... acts like a compass because every day you ask yourself, 'What is my purpose?' 'Why am I here?'" In addition to finding meaning, higher purpose was perceived as guiding one's behaviour and decisions. One service provider interviewee (Private provider:<sup>66</sup> 9 May 2012) reflected that higher purpose is attained by "finding your own voice and inspiring others to find their own voice". He explained that the role of leaders is to assist people to find their worth and potential, both of which are aspects of a higher purpose. Another service provider

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<sup>66</sup> None of the organisations employing the private and public sector service providers were divulged to ensure that the data could not be linked to the individual.

interviewee (Private provider, 16 May 2012) maintained that in order to uncover one's higher purpose "self-insight and self-awareness" are required.

The interview respondents also emphasised the value of aligning an individual's purpose and the organisation's purpose. A public service middle manager interviewee (SARS, 24 May 2012) stated that "If I am a high purpose driven person, I'm likely to drive a higher purpose driven organisation to make sure that everyone understands that higher purpose is critical".

### **7.2.2 Higher Purpose and Reason for Joining the Public Service**

The survey and interview respondents (public service managers and student respondents) were asked to indicate their primary reason for joining the public service. This was in order to corroborate the survey respondents' rating of higher purpose and vision.

**Figure 7.2** depicts the reasons why the survey respondents had joined the South African public service.

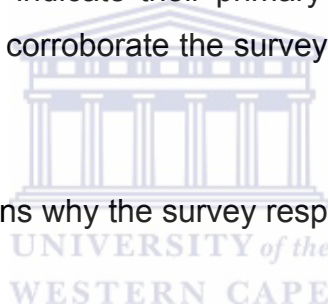
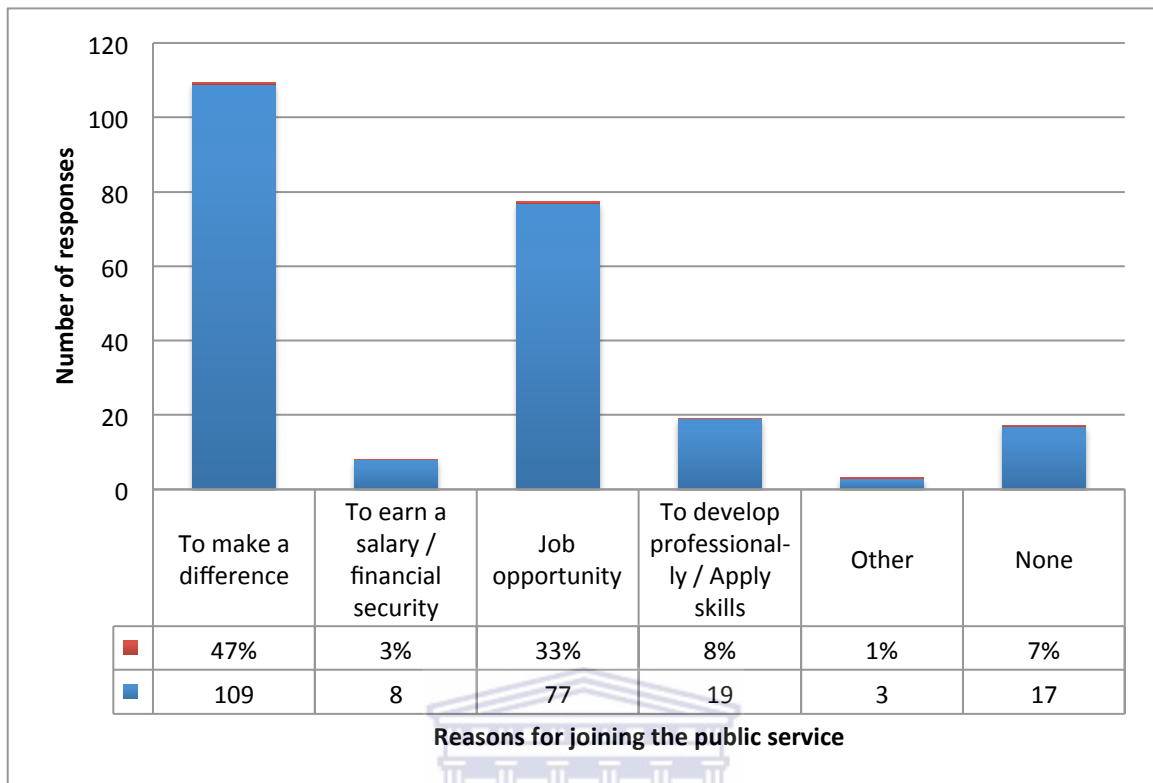


FIGURE 7.2: PRIMARY REASON FOR JOINING THE PUBLIC SERVICE



It emerged that 47% of the survey respondents had joined the public service in order to make a difference. Some of the survey respondents had been motivated to make a difference in their communities whilst others provided deeply personal, altruistic reasons for wanting to make a difference. This is evident in the response of one survey respondent<sup>67</sup> (Gauteng DOH, May 2012):

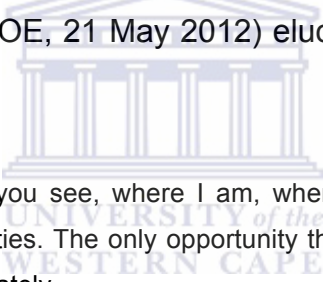
I grew up as an orphan, I started staying by myself at the age of 14 years. Now, all I wished was to work at the department ... [where] I am able to change or positively influence [the] lives of the needy.

Conversely, 27% of interview respondents had joined the public service because they had felt driven to make a difference. One senior management interviewee (National DSD, 14 May 2012) had joined the public service “to participate in the

<sup>67</sup> This person’s managerial position was not divulged because this would have made it possible to identify the respondent’s identity.

development of the people of South Africa". This interviewee had been prepared to accept a drop in salary from his previous job because being part of the "reconstruction, reorganisation and transformation of the public service after 1995" was more important than earning a higher salary.

A third of the survey respondents (33%) suggested that they had joined the public service for a job opportunity with comments ranging from government being the only place where employment was available, to wanting a secure job in order to support their families and receive a pension. One survey respondent (Middle manager, Eastern Cape DOJ, May 2012) had joined for "No special reason, that's where I got an offer", while other survey respondents indicated that they had been "desperate for employment". In contrast, a higher percentage of the interview respondents (45%) as compared to the survey respondents had joined the public service because of a job opportunity. An interview respondent (senior manager, Limpopo DOE, 21 May 2012) elucidated her motivation behind securing employment:



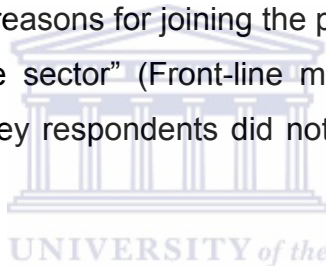
I wanted a job because, you see, where I am, where I'm located in Limpopo, there are no job opportunities. The only opportunity that you'll get here will be in the public service, except lately.

On the other hand, 8% of the survey respondents had joined the public service either to develop professionally or to apply their existing skills in order to benefit the public service. The following survey respondent's (Middle manager, NPA, May 2012) comment typically reflects the way in which the public service is perceived to contribute to an individual's growth, "The key reason was growth. The public service presented a wide range of career options that one could pursue". Other survey respondents had joined the public service to share the skills they had acquired elsewhere, as was the case with one survey respondent (Senior manager, Limpopo DSD, May 2012) who intimated:

I worked in the private sector for more than 15 years and, during this time, my engagement with different departments helped one realise the challenges the public sector is faced with as far as service delivery is concerned ... I decided to join the [public] sector hoping that I will apply my skills, knowledge and experience to address challenges in this sector.

Similarly, 27% of interview respondents had joined the public service to seek a professional challenge. Many of these respondents revealed that they desired a new challenge after working in academia and they had wanted to “gain real life examples and experience in government” (senior manager, Gauteng DLGH, 16 May 2012).

It emerged that 3% of the survey respondents had joined the public service for financial reasons in that they had wanted “to earn a living”. One percent of survey respondents provided other reasons for joining the public service such as “I didn’t have an idea of the private sector” (Front-line manager, Gauteng DSD, May 2012), while 7% of the survey respondents did not provide a reason for joining the public service.



Interestingly, eleven survey respondents (5%) and four interview respondents (36%) provided a second reason for joining the public service, with 64% of the survey respondents and 100% of the interview respondents who provided a second reason indicating that they had been motivated to make a difference in the public service. This is in contrast to 27% of the survey respondents who indicated that their second reason for joining the public service had been for a job opportunity. On the other hand, 9% of the survey participants provided their second reason for joining the public service as wanting to develop professionally.

In short, both the survey and the interview respondents regarded higher purpose as an important attribute for public service managers. There was strong agreement on the part of both sets of respondents to be driven by a calling and to make a difference in society. Unlike the interview respondents, the majority of

survey respondents claimed that they had joined the public service primarily in order to make a difference, while the interview respondents' key reasons for joining the public service included securing a job opportunity, earning an income and finding a professional challenge.

## 7.3 CORE POSITIVE VALUES

Both the survey and the interview respondents were required to indicate the relevance of the core positive values as expressed in the ISL model for public service managers. The interview respondents were also requested to indicate how they observed these values being applied in the public service departments. Each of the eight core values is discussed in turn.

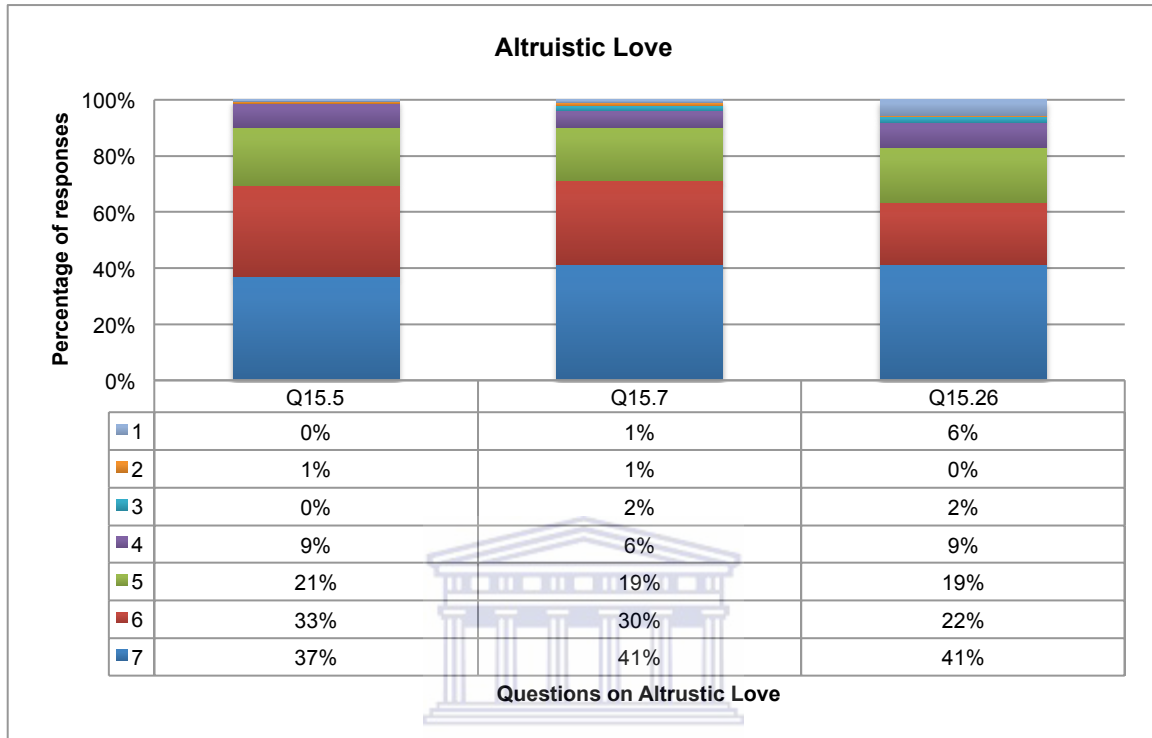
### 7.3.1 Altruistic Love

Altruistic love was considered by both the survey and the interview respondents as important for public service respondents. **Figure 7.3** depicts answers to the survey questions assessing the core value of altruistic love.

Three of the survey questions were designed to assess the extent to which the survey respondents perceived altruistic love to be relevant to public service managers. Altruistic love was perceived by the majority of the survey respondents to be extremely and highly important for public service managers. The survey respondents perceived Question 15.5 – 'To show deep concern and care for your colleagues' – to be highly important (33%) and extremely important (37%) for public service managers. This pattern remains consistent in that respondents felt that 'To remove work related obstacles that lead to employees feeling distressed' (Question 15.7) was highly important (21%) and extremely important (34%) for public service managers. On the other hand, 22% of the survey respondents regarded 'To be selfless in the workplace' (Question 15.26) as highly important, while 41% felt that it is extremely important for public service

managers. Interestingly, 6% of the survey respondents felt that it was not at all important to be 'selfless in the workplace' (Question 15.26).

FIGURE 7.3: SURVEY RESPONDENTS' OPINIONS OF ALTRUISTIC LOVE



### Interview respondents' perceptions of altruistic love

Altruistic love was explained to the interview respondents as selfless deep caring and concern for others. All the interview respondents indicated that this value is relevant in varying degrees. A public service senior manager interviewee (Gauteng DLGH, 13 April 2012) felt that altruistic love should be applied in smaller directorates only because it was perceived as being difficult to apply throughout an entire department. This interviewee was of the opinion that it was possible to practise altruistic love by showing that you care about your colleagues. For example, you could celebrate their birthdays or ask after their health when they are ill.



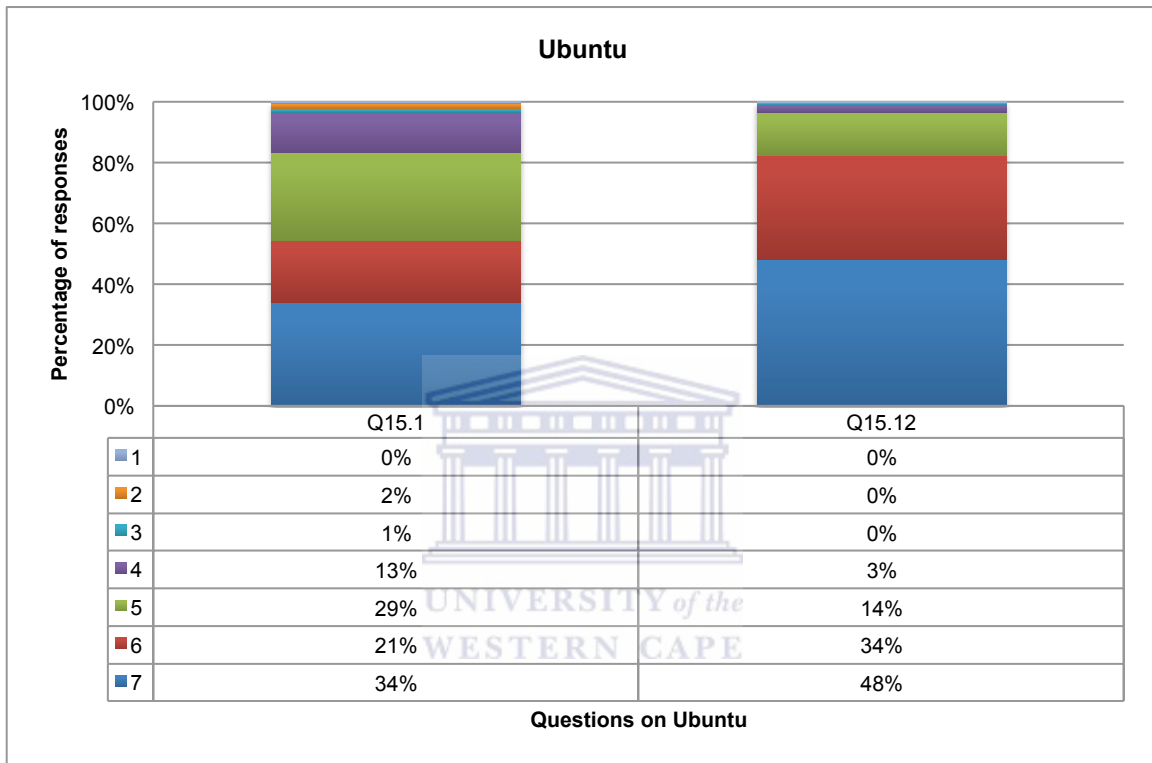
Most of the interview respondents felt that altruistic love is very relevant because it is important to show care and concern for others. A public service senior manager interviewee (National DSD, 3 May 2012a) indicated that altruistic love should encourage leaders to be concerned about others by endeavouring to understand the underlying reasons for poor performance instead of making untested assumptions and punishing those employees who were underperforming. A middle manager interview respondent (North West DOH, 11 May 2012) qualified this by saying that although altruistic love is relevant, caring for others should not supersede caring for oneself because “sometimes we give so much to people that you actually forget that you, too, are very important in the process”.

A few of the respondents reflected that altruistic love was not evident in their departments. A public service middle manager interview respondent (Gauteng DLGH, 12 April 2012) believed that the reason why numerous people were feeling disgruntled in the department was because of a high degree of selfishness. The interviewee indicated that unfair treatment was pervasive throughout the department and evident in the unfair appointment and promotion of people. A student interviewee (Middle manager, National DSD, 18 May 2012) felt that altruistic love is essential because it may overcome the perceived practice of favouritism in his/her department. This respondent provided an example of favouritism by stating that “if there’s a point made that is a valuable point, it depends who is making that point for that point to be taken seriously”.

### 7.3.2 Ubuntu

The survey and the interview respondents all indicated that the core positive value of ubuntu is important for public service managers. The extent to which ubuntu was deemed relevant for these managers is depicted in **Figure 7.4**.

FIGURE 7.4: SURVEY RESPONDENTS' PERCEPTIONS OF UBUNTU



The survey respondents indicated strong agreement that ubuntu was relevant to public service managers. In particular, the survey respondents felt that Question 15.1 – ‘To go out of your way to assist someone with personal problems in the workplace’ – was highly important (21%) and extremely important (34%) for such managers. The survey respondents also perceived Question 15.12 – ‘To value another person’s experiences, values and opinions in the workplace’ – to be highly important (34%) and extremely important (48%) for such managers.

## Interview respondents' perception of ubuntu

Ubuntu was explained to the interview respondents as showing compassion, empathy, humility, respect and dignity. All the interview respondents indicated that ubuntu is highly relevant because, according to a senior manager interview respondent (National DSD, 3 May 2012a), one must “respect others so one can be respected”. However, many of the public service managers and the student interview respondents also indicated that they were not experiencing ubuntu in their departments with the few examples of ubuntu being experienced being perceived as occurring at a community level where some services were being delivered, such as feeding learners or providing transport.<sup>68</sup> However, based on the prevalence of riots and service delivery protests, a student interview respondent (middle manager, National DEA, 18 May 2012) even disputed the degree of ubuntu being experienced by communities.

Similarly, examples of ubuntu observed at the organisational level were limited and tended not to extend beyond concern for people recovering from an illness or receiving compassionate leave when someone had died. In any case, such displays of compassion and empathy were perceived as being short-lived. A public service middle manager interviewee (North West DOH, 11 May 2012) felt that, when someone contacted a colleague who was on compassionate leave, he/she would remind the colleague about his/her work responsibility by saying “there is a report that is outstanding, you should have done it”. This respondent shared that some employees even failed to notice when a colleague had been off sick for three months. One middle manager interview respondent (Gauteng DLGH, 12 April 2012) perceived that ubuntu is poorly practised because “senior managers never say thank you. They are never supportive”.

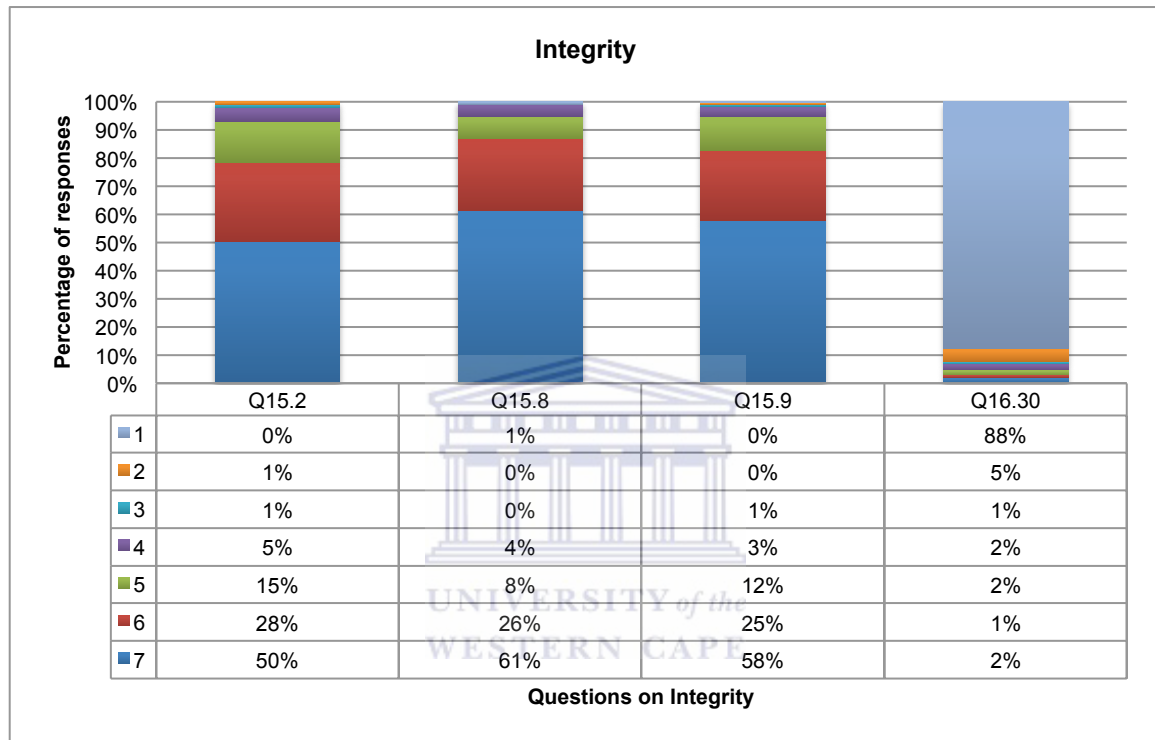
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<sup>68</sup> The senior manager from the Limpopo DOE (21 May 2012) indicated that, even though ubuntu is not experienced at all levels in the department, their department had, at least, shown compassion, empathy and respect for learners in that the learners benefited from government services such as feeding schemes and transportation.

### 7.3.3 Integrity

Both the survey and the interview respondents regarded integrity as important for public service managers. The survey respondents' perceptions of the importance of integrity for public service managers are reflected in **Figure 7.5**.

**FIGURE 7.5: SURVEY RESPONDENTS' PERCEPTIONS OF INTEGRITY**



The survey respondents indicated that all the dimensions of the construct of integrity, as reflected in the four questions, were very relevant for public service managers. The survey respondents rated Question 15.2 – ‘To ensure that your behaviours and thoughts are consistent’ – and which assessed integrity and authenticity, as highly important (28%) and extremely important (50%) for these managers. Of the respondents who answered Question 15.8 – ‘To be transparent in the workplace’ – 26% rated integrity as being highly important and 61% extremely important. On the other hand, 25% of the survey respondents perceived Question 15.9 – ‘To admit to making mistakes’ – as highly important,

while 58% of respondents considered it to be extremely important for a public service manager. Question 16.30 – ‘Is it acceptable for a public service manager to occasionally behave unethically?’ – was a reverse question. An overwhelming majority of the survey respondents (88%) indicated that they totally disagreed that it is occasionally acceptable for a public service manager to behave unethically, although an insignificant minority of the respondents (2%) strongly agreed that it is occasionally acceptable for such managers to behave unethically. Of all the integrity questions, this question elicited the highest percentage of unanimity in the responses.

### **Interviewees’ perceptions of the relevance of integrity**

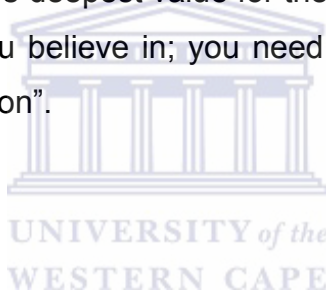
The researcher explained integrity to the interviewees as the quality of being honest and courageous, as manifested by standing up for your convictions and ‘walking the talk’. Several interviewees described integrity as walking the talk and living according to one’s principles. A public service senior manager (Gauteng DLGH, 13 April 2012) linked integrity to decision making and respect. According to this interviewee, decisions should not be based on friendships but on principles, which would contribute to earning the respect of others.

Other interviewees described integrity as referring to being consistent and honest. One public service senior manager (SARS, 1 June 2012) argued that “integrity is an outcome of a combination of things”. The interviewee defended this statement by explaining that if one is consistent in applying values in an organisation or keeping a promise then it results in integrity. On the other hand, being aligned and actively promoting values also results in integrity because one is ‘walking the talk’. Finally, being truthful results in integrity.

According to one service provider (private provider, 9 May 2012), integrity was “quintessentially central” to all the core values of the ISL model because integrity is “linked to spirit and it is about inspiring trust”.

Integrity was also regarded as being related to authenticity. The notion of being authentic or true to oneself was expanded upon by several service providers as being intricately linked to integrity because, when one acts with integrity, it is not possible for one to be fake.

A service provider (private provider, 12 May 2013) shed some insight into the challenges that some public service managers may encounter should they want to act with integrity. According to him, some public service managers are conflicted because they are compelled to make choices that are in conflict with their core values. This contradiction, in turn, contributes to the prevalence of stress and illness among some of these public service managers. The interview respondents emphasised the importance of being courageous enough to stand up for what is right. One service provider (Private provider, 10 May 2012) explained that “Courage is the deepest value for the public sector. Courage helps you to stand up for what you believe in; you need courage to stand up and be counted to condemn corruption”.



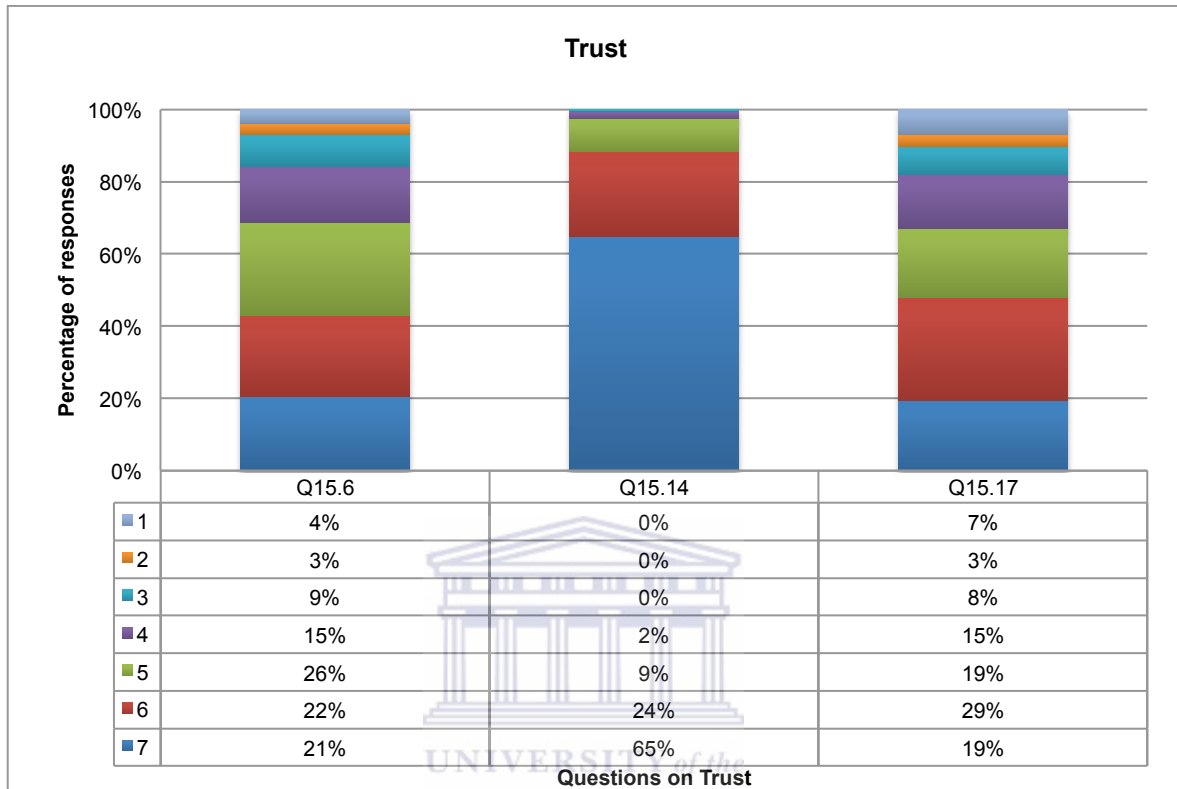
#### 7.3.4 Trust

The core positive value of trust was also perceived as an important value for public service managers by both the survey and the interview respondents. **Figure 7.6** depicts the survey respondents' perceptions of the importance of trust for public service managers.

Three questions were posed to assess the various dimensions of trust. These questions received varied ratings. As depicted in **Figure 7.6**, 22% of the respondents highly agreed that it is important 'To rely on colleagues to accomplish a task' (Question 15.6) whilst 21% “extremely agreed” that it is important. However, 4% of the respondents felt that this was not at all important 'To rely on colleagues to accomplish a task', an additional 3% felt that it was

highly unimportant 'To rely on colleagues to accomplish a task', while 9% felt that it was unimportant.

FIGURE 7.6: SURVEY RESPONDENTS' PERCEPTIONS OF TRUST



The majority of the respondents “extremely agreed” (65%) that it was important ‘To honour agreements in the workplace’ (Question 15.14), as compared to the 24% of respondents who “highly agreed” that honouring agreements was important for public service managers.

Nineteen percent of the respondents perceived it to be extremely important ‘To relinquish or give up control by delegating responsibility’ (Question 15.17). This was further supported by 29% of the respondents who indicated that it was highly important ‘To relinquish or give up control by delegating responsibility’. On the other hand, several of the respondents indicated that ‘To relinquish or give up control by delegating responsibility’ was not at all important (7%), highly unimportant (6%) or unimportant (8%) for a public service manager.

## Interviewees' perceptions of the importance of trust

The researcher described trust to the interviewees as a willingness to collaborate with another because you have confidence in that person's integrity and reliability. Trust was regarded as a very important value in improving organisational performance. Some of the interview respondents explained that public service managers' lack of trust in their staff stems from the perception that they do not possess the requisite competence to carry out their work effectively. Several of the interviewees indicated that people want to trust, but are afraid to trust others because they are not always sure how information would be used or whether it would be kept confidential.

Other respondents explained the existence of 'pseudo-trust' in terms of which a manager trusts someone but with an ulterior motive. One middle manager interview respondent (Gauteng DLGH, 12 April 2012) claimed that some senior managers 'trust' staff for the wrong reasons because they rely on staff members, not because they have confidence in these people but because the senior managers themselves are unable to deliver results. Another example of 'pseudo-trust' involves managers trying to win over a person's 'trust' because the manager wants to gain the favour of that individual's power group. A final example of 'pseudo-trust' was reported by a student interviewee (National DOJ, 29 May 2012) who claimed that some managers delegate work that is not important, but which creates the impression that team members have been delegated substantial powers of authority.

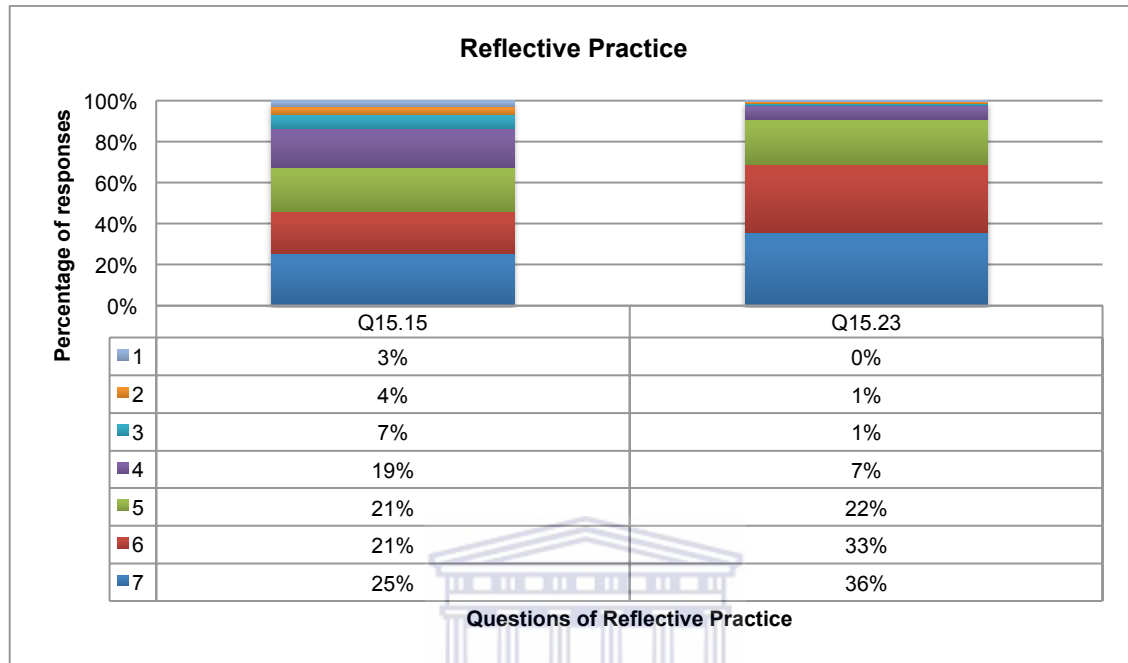
### 7.3.5 Reflective Practice

**Figure 7.7** reflects the survey respondents' perceptions of the importance of reflective practice for the public service. Reflective practice, as a core positive value of the ISL model, elicited a certain degree of uncertainty on the part of



some of the survey respondents. However, most of the interviewees regarded reflective practice as being extremely important for public service managers.

FIGURE 7.7: SURVEY RESPONDENTS' PERCEPTIONS OF REFLECTIVE PRACTICE



Different dimensions of reflective practice were assessed by asking two questions. The survey respondents provided varied responses to Question 15.15 regarding 'To participate in reflective practices such as meditation, silent reflection or journaling'. A quarter of respondents felt that it was extremely important 'To participate in reflective practices such as meditation, silent reflection or journaling', while 21% indicated that they thought that it was highly important and important to engage in reflective practices. Significantly, 19% of the respondents indicated that it was neither important nor unimportant to engage in reflective practices, with the perceived importance of reflective practice gradually declining to the 3% of respondents who indicated that it was not at all important for a public service manager to engage in reflective practices.

However, when asked Question 15.23, 'To view your experiences from a different perspective', there was greater agreement that this dimension of

reflective practice is important for public service managers. Thirty-six percent of the respondents rated 'To view your experiences from a different perspective' as extremely important, followed closely by 33% of the survey respondents who maintained that this aspect was highly important. Despite the majority of the respondents being in strong agreement about this dimension of reflective practice, 7% of the respondents indicated that 'To view your experiences from a different perspective' was neither important nor unimportant.

### **Interviewees' perceptions of the importance of reflective practice**

The researcher explained to the interviewees that reflective practice involves engaging in self-awareness and self-reflective practices such as meditation, journaling or being still, so that one is able to access one's inner core. All the respondents who joined in this discussion on reflective practice regarded it as an important value for public service managers because reflection would assist them to improve their behaviour and enhance performance in the workplace. One service provider (Private provider, 11 June 2012) felt that "reflective practice is what brings you back to your True North".

One public service senior manager (Limpopo DOE, 21 May 2012) suggested that there are various levels of reflective practice. The first level involves deep internal introspection with a person stating that "I realise my faults and I want to learn from them, I want to change". The second level involves asking others to give feedback about you. One service provider felt that reflecting collectively taps into wisdom because others are able to identify your blind spots. However, reflective practice does not necessarily result in deep change. One public service senior manager (Limpopo DOE, 21 May 2012) felt that, even though his/her department engaged in reflective practices, for example, by collectively reviewing a project, this had not altered behaviour as some people still missed deadlines and failed to meet targets.

One service provider (Private provider, 10 May 2012) maintained that self-awareness as a result of reflective practice is the underpinning quality of all the values. She elucidated:

So we would say, in our model, that you cannot develop altruistic love until you have an awareness of the hurdles to it or why you have biases against one type of leader, for example. You cannot necessarily develop respect until you understand why you have this response or that response.

Some of the respondents indicated that it was not always obvious when people engaged in reflective practice as they may reflect in different ways, for example through silent contemplation or meditation. However, according to a public service middle manager (SARS, 24 May 2012), it does become apparent that someone has been reflecting when “they start saying ‘I need to change’”.

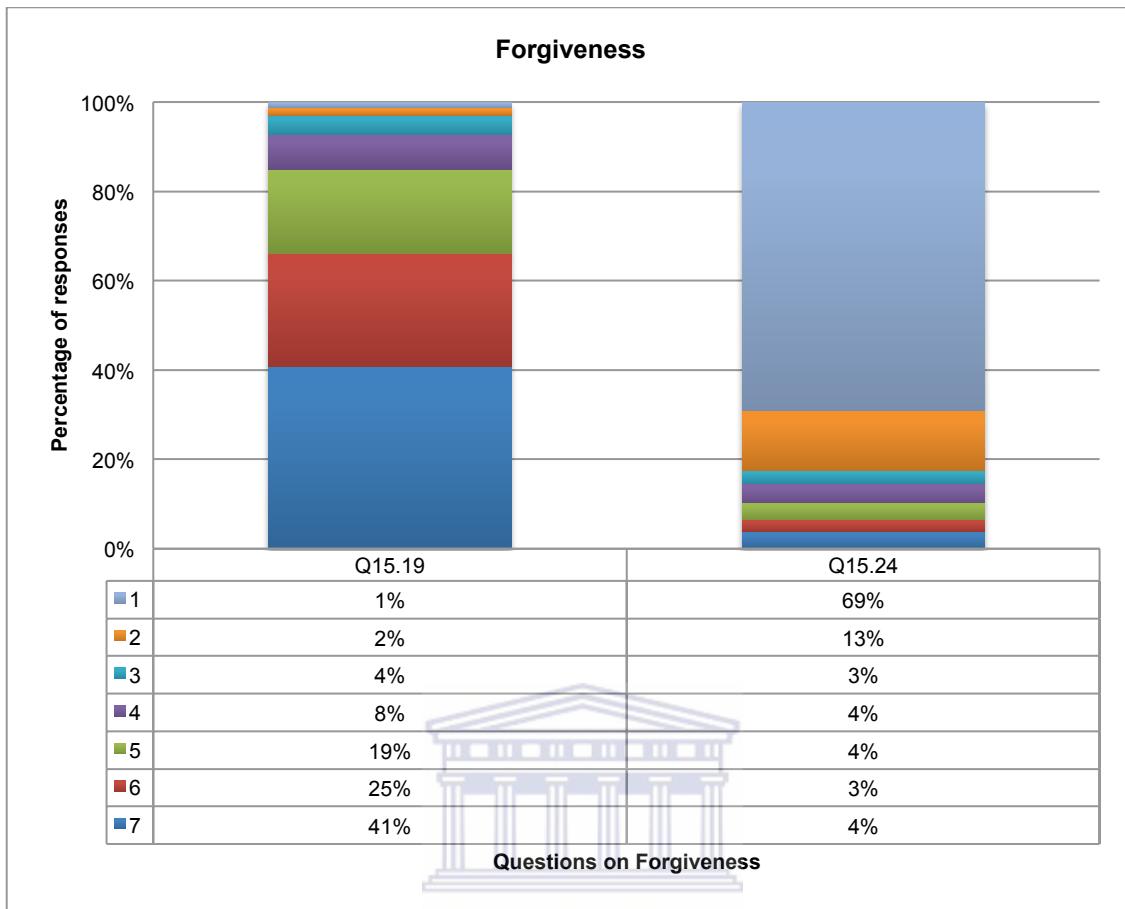
### 7.3.6 Forgiveness



Forgiveness, as a core positive value of the ISL model, was deemed important by both the survey and the interview respondents. The survey respondents' perceptions of the importance of forgiveness for the public service managers are depicted in **Figure 7.8**.

Two survey questions were posed to ascertain the respondents' opinions about forgiveness. Question 15.19 – ‘To let go and move on from a situation where you were harmed’ – received an extremely important rating of 41% and a highly important rating of 25%. Although the majority of survey respondents were in strong agreement with this dimension of forgiveness, 8% of the respondents indicated that they thought that ‘To let go and move on from a situation where you were harmed’ was neither important nor unimportant, whilst 4% felt that it was unimportant for a public service manager ‘To let go and move on from a situation where you were harmed’.

FIGURE 7.8: SURVEY RESPONDENTS' PERCEPTIONS OF FORGIVENESS



The other survey question related to forgiveness asked the respondents how important it was for a public service manager 'To take revenge when you have been deeply hurt by a colleague' (Question 15.24). This was a reverse question so it is necessary to interpret the responses accordingly. A large percentage of the survey respondents indicated that it was not at all important for a public service manager 'To take revenge when you have been deeply hurt by a colleague'; while 13% of the survey respondents indicated that it was highly unimportant. However, several of the survey respondents were in favour of taking revenge when one has been aggrieved, with 4% indicating that it was extremely important 'To take revenge when you have been deeply hurt by a colleague', 3% maintaining that it was highly important and 4% that it was important.

## Interviewees' perceptions of forgiveness

Forgiveness/acceptance was explained to the interviewees as involving releasing and letting go of hurt without wanting either to harm or to take revenge. All the respondents who reflected on the value of forgiveness felt that it was relevant.

Most of the interviewees described forgiveness as releasing the hurt caused by others when, for example, "colleagues are unkind to each other". According to one public service senior manager (Gauteng DLGH, 16 May 2012), forgiveness involves rising above vengeance or holding a grudge against someone.

A public service senior manager<sup>69</sup> (May, 2012) shared that "It takes a strong person to forgive and then not want to harm". This person explained:

So many people would go to extra lengths to take revenge because someone else has hurt them ... it takes a very, very strong person and a very emotionally intelligent person to actually forgive and let go of hurt.

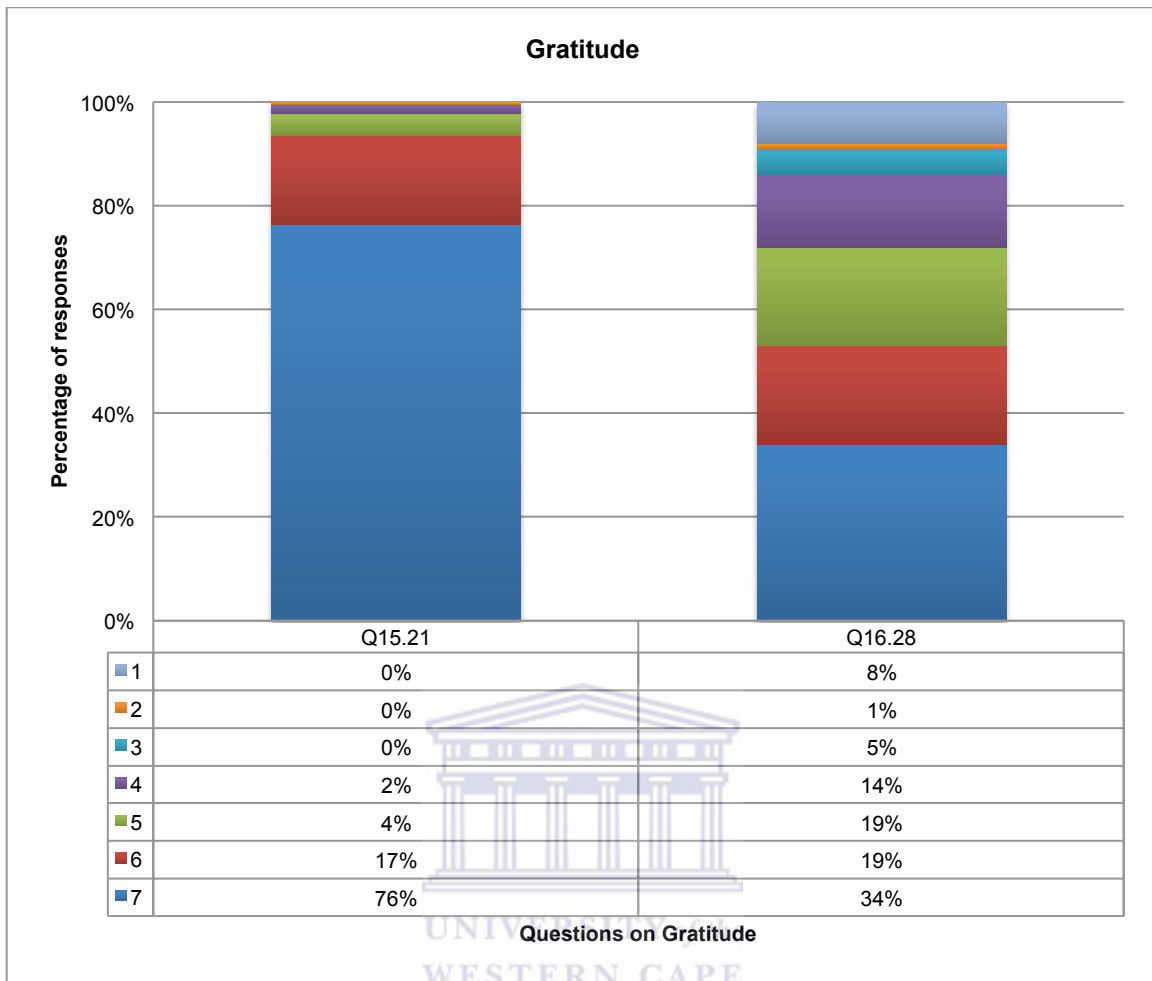
### 7.3.6 Gratitude

The core positive value of gratitude was perceived as important for public service managers by both the survey and the interview respondents. The extent to which survey respondents perceived gratitude as being important for public service managers is reflected in **Figure 7.9**.

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<sup>69</sup> In view of the sensitive nature of this comment, the respondent's department was not divulged.

FIGURE 7.9: SURVEY RESPONDENTS' PERCEPTIONS OF GRATITUDE



The construct of gratitude was assessed by asking two questions. The vast majority of the respondents were in strong agreement that it was important for a public service manager 'To show appreciation when a colleague does a good job' (Question 15.21), while 17% of the respondents highly agreed that this was very important. None of the respondents felt that this item was unimportant. However, despite the fact that there was general overall agreement on the next item that concerned gratitude, there was a greater variation in the respondents' opinions as compared to the previous question.

It emerged that only 34% of the survey respondents perceived it to be extremely important that 'Public service managers should reciprocate a kind deed by

mutually showing or giving in return' (Question 16.28), while 19% of the survey respondents felt that this item was highly important and important respectively. On the other hand, 8% of the respondents felt that it was not at all important that 'Public service managers should reciprocate a kind deed by mutually showing or giving in return'. This perception tapered down to the 1% who felt that it was highly unimportant and the 5% who considered it as unimportant that 'Public service managers should reciprocate a kind deed by mutually showing or giving in return'. However, 14% of the respondents indicated that they regarded this item as neither important nor unimportant.

### **Interviewees' opinions of the importance of gratitude and learning from adversity**

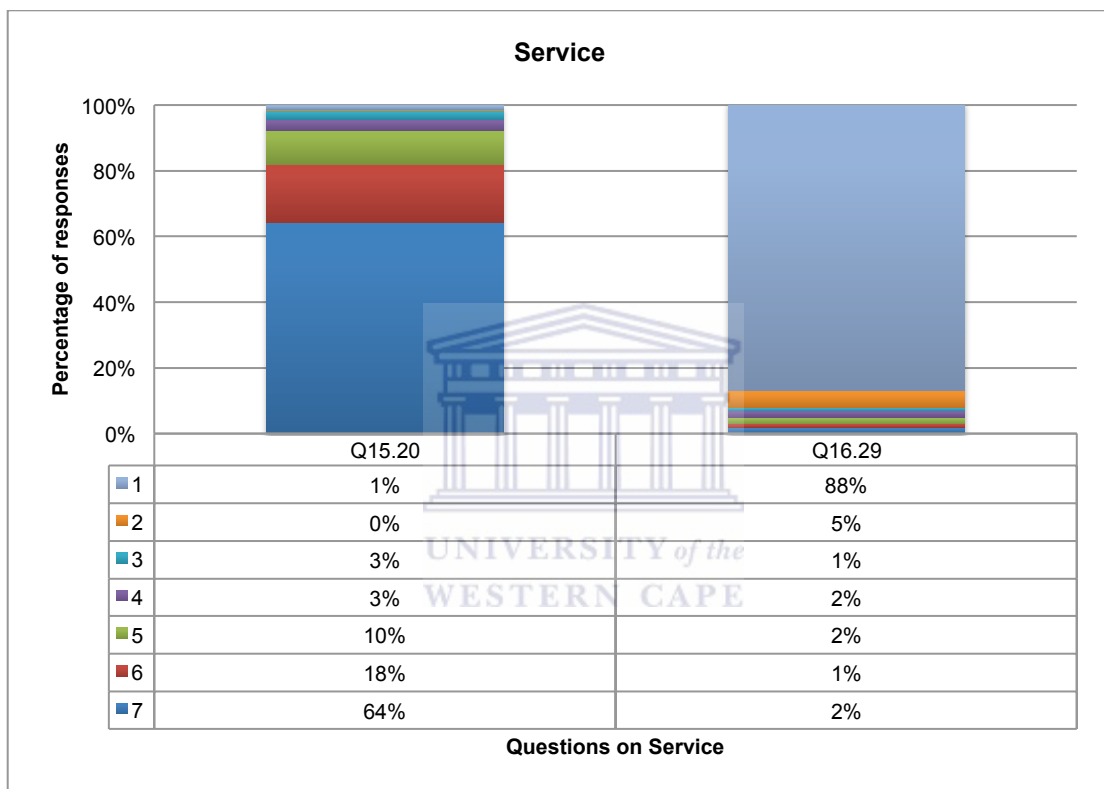
The researcher explained to the interviewees that gratitude refers to being thankful for everything in one's life. Learning from adversity, on the other hand, refers to learning valuable lessons from difficult experiences and not repeating mistakes. The reason these two values were clustered together is that both involve being thankful for and learning from both positive and negative experiences. The interview respondents perceived gratitude as highly relevant for public service managers in improving organisational performance. One public service middle manager interviewee (North West DOH, 11 May 2012) felt that both positive and negative experiences "make you grow ... and make you develop and be a much better person or a much better leader".

However, some of the respondents explained that gratitude is not generally experienced in the departments, with one public service middle manager interviewee (Gauteng DLGH, 12 April 2012) revealing that a senior manager had never once thanked him in the five years of his working for this manager. One service provider (Private provider, 4 June 2012) maintained that, instead of employees complaining about their jobs, they should be thankful that they at least had a job. This interviewee believed that public service officials should change their mind-sets.

### 7.3.7 Service

The survey and the interview respondents perceived the core positive value of service as important for public service managers. The extent to which the survey respondents construed service as important for the public service managers is reflected in **Figure 7.10**.

**FIGURE 7.10: SURVEY RESPONDENTS' PERCEPTIONS OF SERVICE**



There was very strong agreement on the construct of service. The majority of respondents (64%) indicated that they felt it was extremely important 'To uplift communities with no expectation of a personal gain' (Question 15.20), while an additional 18% of the respondents indicated that this was highly important for a public service manager.

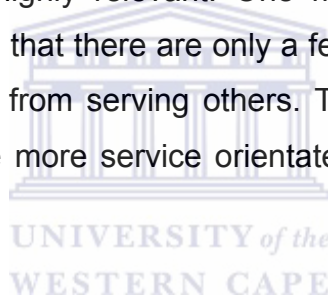
Question 16.29 concerning 'Public service managers should always receive a personal gain when they help others' was a reverse question. The majority of the



respondents (88%) regarded it as not at all important that 'Public service managers should always receive a personal gain when they help others' while 5% only of respondents felt that it was highly unimportant for a public service manager to receive personal gain. On the other hand, 2% of the respondents felt that it was extremely important that 'Public service managers should always receive a personal gain when they help others', 1% thought it was highly important to receive a personal gain when helping others, whilst 2% of the respondents regarded it as important.

### **Interviewees' perceptions of the importance of service**

The researcher explained service to the interviewees as giving to others with no expectation of personal gain. All of the interview respondents indicated that they believed that service was highly relevant. One middle manager (North West DOH, 11 May 2012) claimed that there are only a few people who are committed to and who derive pleasure from serving others. This respondent believes that "people at the coal face are more service orientated because they see what is happening on the ground".



However, according to one public service senior manager (National DSD, 3 May 2012a), even though service is "what we are meant to do as government employees and managers", there was little evidence of service in his department. Many respondents agreed with this statement and were also of the opinion that few people give without expecting some personal gain. Greed was identified as a major threat to service in that some people expect some 'gain', with one middle manager (North West DOH, 11 May 2012) indicating that "people have gone to a stage where 'you give me this and I give you that'" and they "have forgotten that they have a service to provide". Another senior manager interviewee (Limpopo DOE, 21 May 2012) claimed that "others will expect something in return. That's why you hear stories about bribery".

One student (National DOJ, 29 May 2012) respondent remarked that, even though they are working in the public service, they “haven’t even defined what service means to us”. A middle manager interview respondent (Gauteng DLGH, 12 April 2012) defined service as showing “dedication to the work of the department” but went on to say that “I don’t think we’ve got that from senior management, at least most of them, they aren’t as dedicated, for whatever reason”.

### **7.3.8 Prioritisation of the Core Values**

The interview respondents were required to indicate which of the core value(s) they thought would be the most necessary if leaders/managers were to improve organisational performance. Most of the respondents indicated that they believed that all the values are important in improving organisational performance. However, after further prompting, some of the respondents did prioritise certain values.

Integrity was regarded by most of the interview respondents as a core value in the improvement of organisational performance. One senior manager interview respondent (National DSD, 3 May 2012b) felt that integrity is the umbrella value and that other values, such as ubuntu, love and compassion, flow from integrity, while another respondent was of the opinion that, if managers are not honest, they will continue to make the same mistakes or not learn from their weaknesses. Most of the respondents emphasised the importance of being honest, especially in the context of corruption in the public service. One senior manager interview respondent (National DSD, 14 May 2012) stated that:

When you work in the public service, where money is hanging like a mango from a tree, and you’re driving billions and billions of rands per annum ... you need to be a person of integrity. And you need to be honest, very honest, in terms of what you are doing.

The next value that was perceived as vital for managers if performance were to be improved was trust. Trust was described by several of the interviewees as a reciprocal process in that being trustworthy engenders trust. According to a senior manager interview respondent (Gauteng DLGH, 16 May 2012), “when that person sees that you trust that person ... in turn, that person will trust you”. This respondent also believed that trust is created when one trusts that people will do their best and when one allows them to make mistakes.

The interview respondents accorded reflective practice the third highest rating with the respondents indicating that this practice, applied on a daily basis, could contribute to strengthening one’s integrity. It was also believed that reflective practice could assist people to become more compassionate when one realised how one’s mistakes could have “destroyed one person” (Senior manager, Limpopo DOE, 21 May 2012). Another respondent considered reflective practice to be an all-encompassing value because it encouraged reflection on how decisions are made and implemented and how they impact on the organisation as a whole (Middle manager, Gauteng DLGH, 12 April 2012).

The next value that was considered as critical for organisational performance was service. Many of the respondents justified this selection by emphasising the importance of serving others and making a difference. One senior manager interview respondent (National DSD, 14 May 2012) remarked:

If people can take the public service as a calling such as ... the priesthood, then it will be very clear just to say that we are here for the people of South Africa, for the masses of South Africa. We are not here for ourselves.

The final value that was mentioned as being of importance to organisational performance was ubuntu because it was perceived as vital for maintaining people’s dignity.

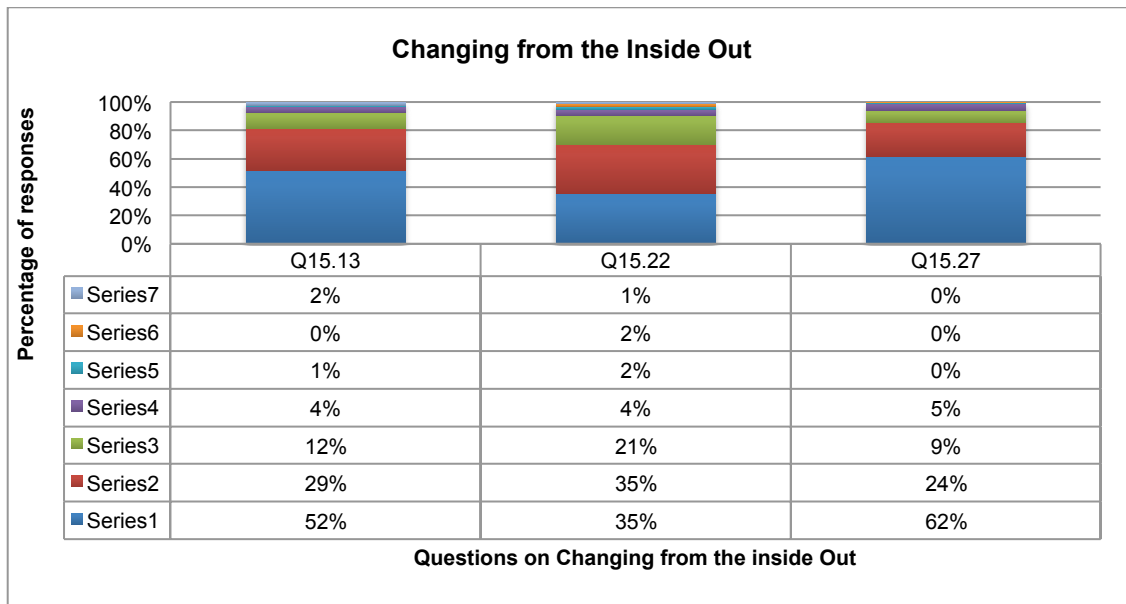
All the service providers interviewed agreed that the core values of the ISL model are relevant. However, altruistic love, trust and integrity were highlighted as being particularly important values for the service providers' respective spiritual leadership models. All the service providers indicated that they were not referring to a prescribed list of values in their respective spiritual leadership training programmes, but rather that they were emphasising the importance of values or principles in general. Several of these service providers assisted the course participants in an activity designed to assist them in prioritising their values. One service provider (Private provider, 10 May 2012) explained that the intention of their spiritual leadership training is to separate superficial values from the deep core values.

#### **7.4 TRANSFORMATION FROM THE INSIDE OUT**

Change from the inside out constitutes one of the core constructs of the ISL model. Both the survey and the interview respondents regarded transforming from the inside out as relevant for public service managers. **Figure 7.11** depicts the survey respondents' perceptions of the importance of changing from the inside out for public service managers.

In general there was strong agreement on the part of survey respondents that transformation from the inside out was relevant for public service managers, with 52% of the survey respondents indicating that it was extremely important "To learn from negative experiences" (Question 15.13). On the other hand, 29% of the survey respondents deemed it highly important 'To view your experiences from a different perspective' while 2% only of survey respondents felt that it was not at all important 'To view your experiences from a different perspective'.

FIGURE 7.11: CHANGING FROM THE INSIDE OUT



The majority of the survey respondents agreed, in varying degrees, that it was important ‘To change your own negative attitudes and behaviour’ (Question 15.27), which is a dimension of changing from the inside out. It emerged that 62% of the survey respondents felt that it was extremely important ‘To change your own negative attitudes and behaviour’, 24% perceived it to be highly important, while 5% were unsure about whether it was important or unimportant ‘To change your own negative attitudes and behaviour’.

The last dimension of transformation from the inside out referred to how important it was ‘To take responsibility for a work problem that involves you but was not caused by you’ (Question 15.22). Again, the majority of the survey respondents agreed that change from the inside out is important. More specifically, this dimension of change from the inside out received a 35% rating for being both extremely and highly important for public service managers. On the other hand, a total of 5% of respondents felt that ‘To take responsibility for a work problem that involves you but was not caused by you’ was unimportant in varying degrees and 4% of respondents felt it was neither important nor unimportant.

### 7.4.1 Interviewees' Opinion about Changing from the Inside Out

As discussed in the literature review, taking responsibility and being proactive are core dimensions of transforming from the inside out. The interview respondents were asked whether the leadership style that involved taking responsibility or blaming others was prevalent in their department. The aim of this question was firstly to determine the extent to which people in public service departments are changing from the inside out and, secondly, how receptive they are to being transformed from the inside out.

The majority of the interview respondents admitted that the predominant leadership style in their departments involved blaming rather than taking responsibility. According to some of the respondents, blaming may be observed in behaviours that reflect a lack of accountability, blaming other units for not contributing, not learning from mistakes, passing the buck and finding a scapegoat.

One public service middle manager (North West DOH, 11 May 2012) declared that, "Everybody is blaming somebody for something", while another respondent explained that a problem with blaming is that the people who blame "don't learn from mistakes". In addition to blaming others, one student interview respondent (National DOJ, 29 May 2012) indicated that many of the leaders in his/her department had a negative attitude and that they believed that "this department is useless". The respondent added that the danger was that this attitude was being copied by the rest of the staff.

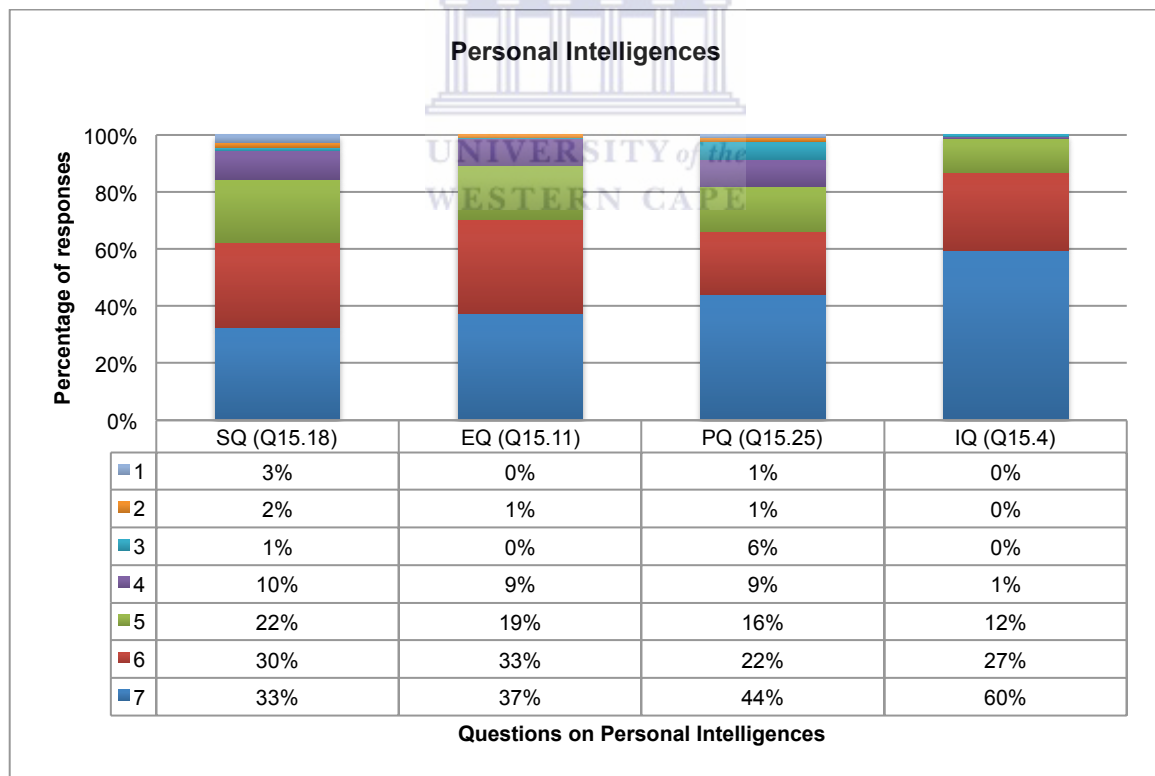
Several of the service providers had a different perspective of transformation from the inside out as they related it to authenticity. One service provider (Private provider, 16 May 2012) indicated that changing oneself relies on being authentic with oneself because it is essential that one is self-aware. Another service

provider (Private provider, 23 May 2012) linked change from the inside out to 'being' leadership where the focus is on *being* authentic and honest as opposed to *knowing* and *doing*, which are outside-in elements. Transformation from the inside out was considered to be linked to behavioural change. According to this service provider, behavioural change requires one to change from the inside out by transforming those factors that fall within one's locus of control.

## 7.5 PERSONAL INTELLIGENCES

Another construct of the ISL model on the individual level is personal intelligences. Both the survey and the interview respondents appeared to be of the opinion that all the personal intelligences are relevant for public service managers.

FIGURE 7.12: SURVEY RESPONDENTS' OPINIONS ON PERSONAL INTELLIGENCES



**Figure 7.12** depicts the survey respondents' opinions about the importance of the four types of personal intelligences for public service managers. As depicted, IQ ('To be analytical and generate solutions to problems' – Question 15.4) was deemed extremely important by the majority of the survey respondents. This was followed by EQ, with 33% of the respondents indicating that 'To be aware of other people's feelings' (Question 15.11) was highly important, while 37% of the respondents perceived this dimension of EQ to be extremely important for a public service manager. On the other hand, 1% of the respondents considered that EQ was not very relevant for a public service manager. Question 15.8 ('To use your intuition or inner wisdom in the workplace') was intended to probe the relevance of intuition as a critical dimension of SQ. As indicated in **Figure 7.12**, 30% of the respondents rated this SQ dimension as highly important and 33% as extremely important for public service managers. However, a minority of the survey respondents perceived this SQ item as not being at all important (3%) and highly unimportant (2%) for these managers. Question 15.25 ('To eat healthily, exercise regularly and be aware of your energy levels') was intended to assess PQ and was considered highly important by 22% of the public service managers and extremely important by 44% of them. On the other hand, 2% only of the respondents felt that PQ was not at all important or not very relevant for a public service manager. The survey respondents rated the personal intelligences in the following order of importance: IQ, EQ, SQ and PQ.

In an attempt to cross-check the opinions of the survey respondents, Question 19 requested the survey respondents to assign a percentage to each of the personal intelligences that an ideal public service manager should possess in order to improve team and organisational performance (maximum percentage is 100). **Table 7.1** presents the results of the Friedman ANOVA and multiple comparisons in terms of which the personal intelligences were statistically analysed and compared. The mean differences between the answers show that the survey respondents, on average, awarded a relative percentage importance of 29% to SQ, 26% to IQ, 23% to PQ, and 22% to EQ. The overall ANOVA shows a



statistically significant difference between the scores accorded to the four types of intelligences ( $\chi^2 = 42.02$ ,  $p < .01$ ), with the only non-significant differences being those between PQ and EQ. All the other means were statistically different from one another at the 99% confidence level.

The reasons for the survey respondents providing different scores are presented in **Figure 7.12** and **Table 7.1**, and will be discussed in the following chapter.

TABLE 7.1: PERSONAL INTELLIGENCES

Type	M	SD	Min	Max	Statistically different to...
SQ	29.18	12.14	5	70	Everything else
IQ	25.85	11.26	5	65	Everything else
PQ	23.20	12.22	5	70	Everything except EQ
EQ	21.77	9.66	0	60	Everything except PQ
<b>Friedman ANOVA <math>\chi^2</math></b>		<b>42.02(233, 4)***</b>			

Notes:  $N = 233$ ,  $M = \text{mean}$ ,  $SD = \text{standard deviation}$ . All multiple comparisons differences statistically significant at  $p < .01$ .

### 7.5.1 Relevance of Personal Intelligences

Some<sup>70</sup> of the public service manager interview respondents ( $N = 10$ ) were requested to rank the personal intelligences in order of perceived importance. In general, there was an almost equal weighting between SQ, EQ and IQ. Spiritual intelligence (30%) was considered to be the most important intelligence compared with all the other personal intelligences, followed by EQ and IQ at 28% and 27% respectively. Interestingly, PQ (15%) was perceived as being the least important.

All the service provider interviewees who offered spiritual leadership training regarded the personal intelligences as important and only one of these service providers' spiritual leadership models did not make explicit reference to the four personal intelligences. One service provider (Private provider, 16 May 2012)

<sup>70</sup> Not all the public service managers were asked this question because some of the interviewees were pressed for time and it was, thus, necessary to prioritise the interview questions.

added that, despite all the personal intelligences being mentioned, their spiritual leadership training programme emphasised SQ and EQ because these “help make the others [PQ and IQ] more powerful”.

The findings reveal that there was definitely strong agreement on the importance of all the personal intelligences. However, there was no consensus on the ranking of the personal intelligences. As reflected in **Table 7.1**, IQ was accorded the most rankings by survey respondents, although SQ received the highest ranking in a subsequent question.

## **7.6 INTERCONNECTEDNESS**

Interconnectedness is the final construct of the ISL model. Although this construct was explained to most of the interview respondents, it was only the service providers who elaborated on this construct with all of them referring to interconnectedness in their spiritual leadership training. One service provider (Private provider, 16 May 2012) referred to interconnectedness as “connectedness to self, to source and to others”. According to this service provider, the introduction of the concept of connection to a higher source was never opposed by any of the course participants. Interconnectedness was also perceived to occur at the level of the individual, team, organisation and external environment. One service provider (Private provider, 9 May 2012) indicated that they did not only refer to interconnectedness but also to interdependence, because all the elements of their spiritual leadership framework are dependent on each other.

The public service managers and the student interview respondents made no direct references to interdependence. However, some of the interviewees stressed the way in which their units and departments generally operate in silos and independently of each other – the opposite of interdependence. Other interviewees described behaviours that reflected interconnectedness. One public

service senior manager (SARS, 1 June 2012) explained that “put a positive person in the same team as a negative person. The positive person should improve the attitude of the negative person”. In another example, a student interview respondent (National DOJ, 29 May 2012) described interconnectedness, even though he did not refer directly to the notion. He stated that “Our attitude is like a cold. People [who] follow us will catch your attitude, just like they’ll catch your cold”. These examples illustrate the way in which individuals are interconnected, in that the attitudes of one person may have a direct impact on others.

## **7.7 ANALYSIS AND FORMATION OF SUB-SCALES**

In order to conduct a deeper analysis of the data, the survey items were aggregated into sub-dimensions. However, before assuming that the questions work well together in sub-dimensions, it is customary to seek a statistical justification. In the next section, an analysis of the scale properties of the constructs of the ISL model is conducted, with the specific aim of measuring whether the questions assessing the sub-dimensions demonstrated convergent properties and could, therefore, be treated as members of a single sub-dimension. The aim of conducting an analysis on the scale properties of the constructs of the ISL model was as a precursor to forming aggregated sub-scales.

The analysis of the sub-scales followed the variable clustering technique pioneered by Anderberg (1973), Harman (1976) and Harris and Kaiser (1964). This technique is an oblique type of principal components analysis with orthogonal transformation. The technique has been shown to lead to cleaner scale analysis solutions than many other exploratory factor analysis solutions.

It was found necessary to remove a few ill-fitting questions. However, as seen in **Table 7.2**, final solutions for each of the five sub-dimensions of the ISL model

were found to have sufficient convergent validity by virtue of both explaining the proportion of variance and the second eigenvalues of less than 1. Personal intelligences as an ISL construct were treated separately because there was insufficient convergent reality in their case.

TABLE 7.2: VARIABLE CLUSTERING OUTCOMES OF SUBSCALES

Cluster	# Items	Cluster Variation	Proportion Explained	2 <sup>nd</sup> Eigenvalue
Purpose	3.00	3.00	0.59	0.64
Love/Ubuntu	5.00	5.00	0.51	0.95
Transcendence	2.00	2.00	0.67	0.66
Reflection	5.00	5.00	0.45	0.95
Integrity	4.00	4.00	0.53	0.76

The analysis of the subscales led the researcher to conclude that there was sufficient reason to aggregate the 26 questions related to the ISL model into the following five sub-dimensions, using simple averaging as the method of aggregation:

- **Purpose Cluster:** Based on the core ISL model construct of higher purpose;
- **Love/Ubuntu Cluster:** Based on the core positive values of altruistic love and ubuntu;
- **Transcendence Cluster:** Transcending a focus on oneself was based on the core positive values of forgiveness, gratitude and service;
- **Reflection Cluster:** Based on the core positive value of reflective practice and the core construct of the ISL model of transformation from the inside out;
- **Integrity Cluster:** Based on the core positive values of trust and integrity.

The following subsection analyses these aggregated sub-dimensions.

### 7.7.1 Analysis of the Constructs of the ISL model

Having reduced the components of the ISL model to five major dimensions, **Table 7.3** presents analyses of the answers to these dimensions, both descriptively and statistically. In view of the fact that this situation effectively represents treatment differences in a randomised complete block design, the Friedman K-Way Related ANOVA procedure was used throughout the rest of the analysis (Conover, 1999; Friedman, 1937; Friedman, 1940) to assess statistical evidence of differences in the answers and using the multiple comparison procedure suggested by Holm (1979).

TABLE 7.3: ISL MODEL DIMENSIONS

Variables	M	SD	Min	Max	Statistically different to...
<b>Integrity Cluster</b>	6.36	0.68	2.00	7.00	Everything except purpose
<b>Transcendence Cluster</b>	6.29	1.21	1.00	7.00	Everything else
<b>Purpose Cluster</b>	6.27	0.73	3.00	7.00	Everything except integrity
<b>Love/Ubuntu Cluster</b>	6.09	0.72	3.40	7.00	Everything else
<b>Reflection Cluster</b>	5.90	0.80	3.20	7.00	Everything else
<b>Friedman ANOVA <math>\chi^2</math></b>		166.78			

Notes:  $N = 233$ ,  $M = \text{mean}$ ,  $SD = \text{standard deviation}$ . All multiple comparison differences statistically significant at  $p < .01$ .

As depicted in **Table 7.3**, the Integrity Cluster is perceived as the most important sub-dimension of the ISL model ( $M = 6.36$ ,  $SD = .68$ ), with the Transcendence and Purpose Clusters also being rated quite highly on average on the seven-point scale. Reflection ( $M = 5.90$ ) is by far the lowest rated. The Friedman ANOVA suggests that differences are statistically significant at the 99% level of confidence ( $\chi^2 = 166.78$ ,  $p < .01$ ). All differences were statistically significant in the pairwise multiple comparison except for the difference between the Purpose and the Integrity Clusters.

These results show high averages throughout the sample for the ISL model elements with ratings of mostly highly important and extremely important (above 6 out of 7 on the agreement scale), although with more and less important elements.

## 7.8 IMPORTANT FACTORS IN MANAGERIAL PERFORMANCE

Question 17 assessed the importance of seven different elements for managerial performance on a 7-point, semantic differential scale ranging from “Not at all important” to “Extremely important”. Refer to **Appendix 1** for a list of the seven managerial performance drivers. The Friedman K-Way Related ANOVA procedure was used to conduct the analysis (see **Table 7.4**).

TABLE 7.4: MANAGERIAL PERFORMANCE DRIVERS

Label	M	SD	Median	IQR	Statistically different to...
<b>Competence</b>	6.61	0.90	7	7-7	Everything else
<b>Make a difference</b> (Higher purpose)	6.32	1.28	7	6-7	All except EQ
<b>Relationships (EQ)</b>	6.24	1.20	7	6-7	All except difference and IQ
<b>Mental intelligence (IQ)</b>	6.15	1.07	6	6-7	All except EQ, PQ and purpose
<b>Healthy life (PQ)</b>	5.99	1.25	6	5-7	All except IQ and purpose
<b>Higher purpose (SQ)</b>	5.97	1.31	6	5-7	All except IQ and PQ
<b>High salary</b>	4.55	1.69	5	4-6	Everything else
<b>Friedman ANOVA <math>\chi^2</math></b>			415.25***		

Notes:  $N = 233$ ,  $M = \text{mean}$ ,  $SD = \text{standard deviation}$ ,  $IQR = \text{Interquartile range}$ . All multiple comparison differences statistically significant at  $p < .01$ .

The survey respondents placed Competence above all the other traits required for managerial success ( $M = 6.61$ ,  $SD = .90$ , median = 7,  $IQR = 7-7$ , statistically higher than all others). In other words, less than 25% of the sample accorded less than 7 out of 7 to this trait. Making a difference or higher purpose ( $M = 6.32$ ,  $SD = 1.28$ , median = 7) and EQ ( $M = 6.24$ ,  $SD = 1.20$ , median = 7) formed a second tier of the issues. It is also significant that the other intelligence types IQ ( $M = 6.15$ ,  $SD = 1.07$ , median = 6), PQ ( $M = 5.99$ ,  $SD = 1.25$ , median = 6) and SQ ( $M = 5.97$ ,  $SD = 1.31$ , median = 6) constitute a set of middle issues which are generally not very dissimilar from one another. Finally, it is extremely significant that the managers claimed that salary was the lowest driver of performance ( $M = 4.55$ ,  $SD = 1.69$ , median = 5). In isolating the personal intelligences, the survey respondents ranked the personal intelligences in the following order: EQ, IQ, PQ and SQ.

## 7.9 LEADERSHIP EFFECTIVENESS

Question 18 asked the survey respondents to pick the five most important factors from a list of factors assessing leadership effectiveness in fostering organisational and team success. Refer to **Appendix 1** for the list of factors. **Table 7.5** depicts the survey respondents' choices and rankings of the top five behaviours from a list of 12 leadership factors.

TABLE 7.5: CHOICE AND RANKING OF THE TOP FIVE LEADERSHIP FACTORS

Factors	Number of Times Chosen	If Chosen: Results for Ranks			
		M	SD	Median	IQR
Strategy	185	2.11	1.36	2.00	1-3
Planning	181	2.40	1.20	2.00	1-3
Integrity	151	3.14	1.47	3.00	2-5
Projects	133	3.07	1.19	3.00	2-4
Finance	131	3.18	1.18	3.00	2-4
Ubuntu	104	3.31	1.41	4.00	2-5
Trust	79	3.71	1.24	4.00	3-5
Service	58	3.45	1.51	4.00	2-5
Reflection	46	3.61	1.20	4.00	3-5
Gratitude	38	4.11	1.11	5.00	3-5
Love	30	3.70	1.37	4.00	3-5
Forgiveness	24	3.63	1.24	4.00	3-5

Notes: Number of Times Chosen indicates the times that the total sample ( $N = 233$ ) chose this option as one of their top 5. The other columns indicate the rank statistics for the option once chosen.  $M$  = mean,  $SD$  = standard deviation.

As seen in **Table 7.5**, in view of the fact that the respondents were able to choose only five of the 12 options, the first column of numbers indicates the number of times this option was chosen. Interestingly, four of the five most ranked items pertained to technical skills. The leadership factors of Strategy and Planning (chosen by 185 and 181 respondents respectively, that is, 79% and 78% of the sample) occurred most often in the top five, while the other leadership factors of Projects and Finance appeared in positions four and five (chosen by 133 and 131 respondents or 57% and 56% of the sample respectively).

As seen in **Table 7.5**, once allocated to the top five, the most often included options were generally ranked better (note that lower ranks are higher

preference). For example, Projects actually has a superior mean rank to Integrity, indicating that the respondents choosing Projects as one of their top five tended to place it slightly higher in the order once it had been chosen.

Slightly anomalous are Gratitude, Love and Forgiveness. Gratitude was chosen more often than the other two, but it has by far the lowest mean and median rank of the entire set. This indicates that, when chosen in the top five, which happens only 16% of the time, gratitude tends to remain in the bottom of the top five ranking. On the other hand, Love and Forgiveness, while the least often chosen in the top five (only about 10% and 13% of the time respectively), have mean ranks closer to the middle of the set. This indicates that these leadership factors are seldom highly valued but, when they are, they attract a sub-group that ranks them highly.

## **7.10 REGRESSING CONSTRUCTS OF THE ISL MODEL ON DEPARTMENTAL PERFORMANCE**

A final question in the survey asked managers to rate the performance of the department on a percentage basis. Much of the demographic data and many of the constructs of the ISL model (including the personal intelligences) were used to conduct a regressive analysis.

However, the regression had little evidence of fit, with a low  $R^2$  of only 0.12 and a non-significant ANOVA F. No independent variable was either significant nor did any have standardised coefficients worth consideration. However, although there was no significant correlation between the variables overall, for the purposes of this study there are several variables that reflected significant enough correlation to warrant further attention. In particular, Integrity ( $\beta = 0.16$ ) and Purpose ( $\beta = 0.14$ ), under the question on managerial orientations, had a  $\beta$  value greater than 0.1 and reflects values that were also greater than  $R^2$  (0.12). In Question 17, related to managerial performance, a similar significant enough correlation may



be argued for Competence ( $\beta = 0.13$ ) and Salary ( $\beta = 0.12$ ). However, just as significant were the negative correlations evident in Love ( $\beta = -0.14$ ) and, to a lesser extent, Reflection ( $\beta = -0.11$ ) under the questions on managerial orientations. This negative correlation was also evident in the variable of Relationships (EQ), with a  $\beta$  score of -0.1 under question 17 on managerial performance. Refer to Appendix 1 for **Figure 10.1**.

## **7.11 SUMMARY**

It is evident from the above findings that the survey and the interview respondents deemed the constructs of the ISL model to be relevant for the public service. However, technical skills (management of strategy, planning, projects and finances) were perceived to be more important than the core positive values in improving both team and organisational performance. It appeared that integrity was the most significant core positive value for both the survey and the interview respondents.

Although the personal intelligences were perceived to be important, there was no consensus on which one of these was the most important. Of interest was the low ranking that the survey respondents accorded to salary as a factor in enhancing a manager's performance.

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## **8 FINDINGS ON THE OVERALL PERFORMANCE OF DEPARTMENTS AND RELEVANCE OF THE ISL MODEL**

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### **8.1 INTRODUCTION**

This chapter reports on the findings of the respondents' opinions on overall performance in their departments, as well as their views on the relevance of spiritual leadership and the ISL model for the South African public service. These findings reflect the perceptions of both the survey and the interview respondents.

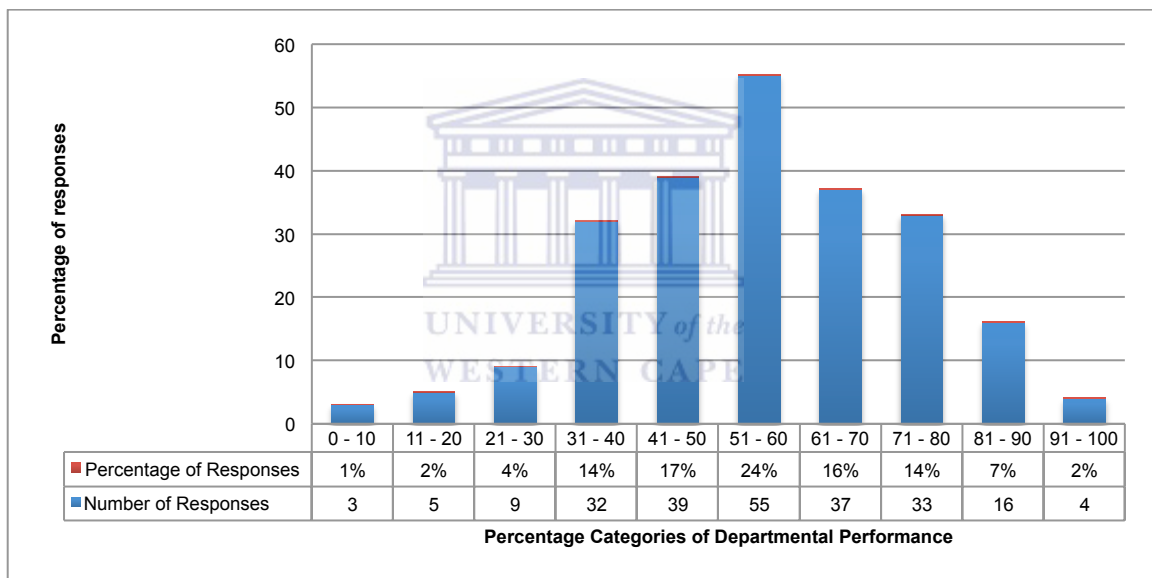
In this chapter, the perceived overall performance of, and the critical challenges facing leaders in, public service departments are examined. In addition, leadership effectiveness and attributes and the styles perceived to promote and hinder organisational performance are deliberated. Further, ways to improve organisational performance by overcoming the challenges facing leaders and fostering leadership effectiveness are discussed. Subsequently, the extent to which there is congruence between the values of the respondents' departments, leadership and employees is reviewed. The impact of spiritual leadership on organisational performance and specifically on three public service departments is then discussed. Finally, the chapter closes with a discussion on the ways in which the ISL model can be implemented in public service departments.

### **8.2 PERFORMANCE OF DEPARTMENTS**

The survey respondents were required to rate the performance of their departments by indicating a percentage that reflected their department's overall organisational performance. For ease of analysis, the percentages were clustered in units of 10, depicting a range of extremely low to extremely high organisational performance. **Figure 8.1** depicts the survey respondents' perceptions of their departments' level of organisational performance.

Of the 233 survey respondents, 24% of the responses fell within the 51 to 60% category of organisational performance, denoting that most of the respondents perceive their departments to be low-to-medium performing. The remainder of the responses reflected lesser or greater levels of organisational performance. It is of interest to note that there were more respondents who believed that their departments were characterised by very high organisational performance (7%) and extremely high organisational performance (2%) than there were respondents who believed that their departments were characterised by very poor organisational performance (2%) and extremely poor organisational performance (1%).

**FIGURE 8.1: PERCEPTIONS OF DEPARTMENTAL PERFORMANCE**



The public service respondents (N = 12) had to indicate whether their departments were high, medium or low performing. As depicted in **Figure 8.1**, 42% (n = 5) of the public service interview respondents believed that their departments were high performing, 17% (n = 2) indicated that their departments were high to medium performing, 32% (n = 4) deemed their departments to be medium performing, while one respondent (8%) indicated that his/her department was medium to low performing.

## **8.3 ORGANISATIONAL CHALLENGES EXPERIENCED BY PUBLIC SERVICE LEADERS**

The public service managers who were interviewed were asked what they would consider as the most critical organisational challenges facing public service leaders/managers.<sup>71</sup> These were classified into the following categories that emerged during the research, namely, lack of competence, lack of vision, corruption, inadequate human resource management systems and problematic organisational culture.

### **8.3.1 Lack of Competence**

Several of the respondents perceived employees lacking relevant skills as a critical organisational challenge for public service leaders. A public service senior manager interviewee (North West DOH, 11 May 2012) cited a lack of financial management and supply chain management skills as specific technical skills that impact negatively on service delivery. Although most of the responses indicated that it was the employees, as opposed to the managers, who generally lacked competencies, one public service manager was of the opinion that some public service leaders lack sufficient experience and competence to manage others, especially if they are from different work cultures. Another public service middle manager (Gauteng DLGH, 12 April 2012) felt that the leaders are unable to harness the potential in people or to assist employees when they are struggling.

### **8.3.2 Lack of Vision**

Several of the interviewees indicated that the lack of vision on the part of some of the managers posed a challenge for effective organisational performance. One interviewee also maintained that employees do not take sufficient ownership of a

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<sup>71</sup> The survey respondents were not asked this question.

department's strategy. Instead of people in the organisation sharing a common vision, one student interview respondent (the dti, 14 May 2012) felt that "everyone's trying to achieve their own independent vision". This was perceived to promote departments operating in silos.

### **8.3.3 Corruption**

Several of the respondents considered corruption to be a critical challenge facing leaders in the public service, with corruption being seen to impact adversely on service delivery in the most disenfranchised communities.

### **8.3.4 Inadequate Human Resource Management Systems**

The human resource management system was the key system identified as a critical organisational challenge facing public service leaders. One senior manager interviewee (Gauteng DLGH, 16 May 2012) considered the dysfunctional human resource management processes to be impacting negatively on the effective performance of senior managers in this respondent's department. In particular, the appointment of people on the basis of favouritism was identified as a key concern. Several of the interviewees also alluded to the performance management system being ineffective in that people were not being held accountable for poor performance.

### **8.3.5 Organisational Culture**

Several issues concerning organisational culture arose as a key challenge facing leaders in the public service.

The level of motivation emerged as a key challenge facing leadership on all levels. One senior manager (Gauteng DLGH, 16 May 2012) was of the opinion that the morale of leaders was low because public service leaders are required to

support staff, but the leaders receive little support themselves. One service provider (Private provider, 11 June 2012) indicated that many of the middle- and front-line managers that he had trained were feeling disillusioned. According to this respondent, some of the course participants had said: “Well, government’s gonna be like this in 100 years time”.

A few of the interview respondents felt that the inability to manage diversity issues effectively was a key challenge facing public service leaders. One public senior manager (National DSD, 3 May 2012b) explained how diversity dynamics play out in the public service:

Public service might be predominantly black African but also you’d have diversity in terms of different ethnic groups. But also ... there’s still that dynamic of white versus black and black versus white and ... the people of mixed origin and Indians. So there are those dynamics still at play from the old order.

Several of the interviewees expressed concern that some employees work against each other and intentionally sabotage others. This was evident in a student interviewee’s (the dti, 14 May 2012) comment that: “When directorates have to submit strategic plans, instead of focusing on ensuring that you do that, the focus is on bringing down the other directorates or outshining the other directorates.” One middle manager (Gauteng DLGH, 12 April 2012) perceived that “power struggles between officials and politicians” and “people settling scores” were also core organisational challenges.

Several of the interviewees mentioned that there was a culture of poor time management in terms of which deadlines were not met. One senior manager (National DSD, 3 May 2012a) felt that the organisational culture was characterised by crisis management because “even when people plan, they don’t follow through with their plans”.

## 8.4 LEADERSHIP EFFECTIVENESS IN ADDRESSING ORGANISATIONAL CHALLENGES

There was a clear division in the interviewees' responses when they were asked about the effectiveness of leaders in addressing the above-mentioned organisational challenges. Those interviewees who perceived their organisations to be high performing all felt that public service managers/leaders were addressing organisational challenges effectively. Interestingly, some of their responses related to the existence of human resource systems aimed at supporting leaders in addressing organisational challenges. In addition to having a short- to long-term talent management strategy in place, there was a performance management system in place that was designed to acknowledge and reward good performance. Climate surveys were conducted on a regular basis to determine the level of satisfaction of staff members and to address gaps between the way in which staff members think and how they should operate. In one public service department, a unit had been established to drive the values of the department. The primary purpose of this unit was to manage the implementation or understanding of organisational values.

The interview respondents who perceived their departments to be high performing attributed this high performance to the importance their departments accorded to people. According to one interviewee, managers in the past had valued positions, big offices and cars above people. However, after the majority of talented staff members had left when severance packages were offered, those remaining had realised the importance of people. This senior manager respondent's (Limpopo DOE, 21 May 2012) insight provides one reason why her unit<sup>72</sup> was perceived as high performing:

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<sup>72</sup> This respondent explained that, even though the department in general may be low performing, there were certain units in the department that could be perceived to be high performing because they were able to meet the set targets.

There was a time in the public service where people never mattered. People considered other things [as being more] essential than people. But now ... leaders and managers are beginning to see the essence of having or managing or addressing organisational challenges through people. And they are beginning to harness the skills, the knowledge that people have. Now people are beginning to open up and they're beginning to initiate things they believe will assist the organisation to improve in terms of performance.

Conversely, the interview respondents who perceived their organisations to be medium performing were of the opinion that the leaders were not effective in addressing the above-mentioned organisational challenges. They provided a host of reasons for this state of affairs, including a lack of the emotional intelligence required to manage the tension between politicians and officials; the existence of unrealistic plans; inability to manage personalities within a complex social environment; a high burn-out rate; and the absence of a clear strategy which contributed to managers working in silos.



## **8.5 LEADERSHIP ATTRIBUTES FOR THE PUBLIC SERVICE**

Both the survey and the interview respondents were requested to identify the key leadership attributes that would contribute either to realising or to preventing high organisational performance in their departments. The respondents were also required to recommend ways in which to maximise the positive leadership attributes and to overcome the negative ones in an attempt to promote high organisational performance.

Leadership attributes were broadly termed leadership styles, qualities and values. The sheer volume of responses required the data to be analysed in a way that retained their qualitative essence but also streamlined them for the reader. The key leadership attributes that both enable and hinder high organisational performance were extracted by grouping statements into 'meaning units'. Themes were also created based on the constructs of the ISL model. In



view of the fact that many of the respondents had provided more than one response, the 'meaning units' were quantified based on the total number of responses instead of on the total number of respondents. Relevant verbatim responses were included to provide rich texture to the experiences of some of the respondents.

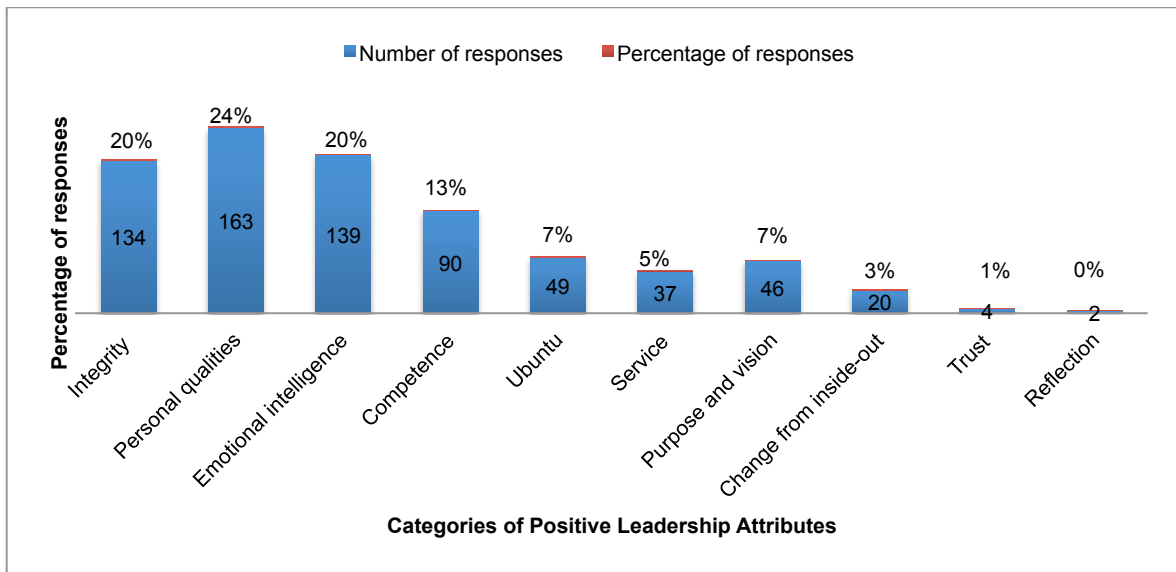
### 8.5.1 Positive Leadership Attributes

The survey and interview respondents were required to reflect on the key leadership attributes required to improve organisational performance. The interviewees' responses are reflected after those of the survey respondents as a way of contributing to deeper insights.

**Figure 8.2** depicts the ten themes that emerged from categorising the survey respondents' responses (N = 684).


Personal qualities (24%) emerged as the theme that encompasses the most positive leadership attributes which were perceived as improving organisational performance. Personal qualities include being assertive, being committed, being confident and dedicated, being disciplined, loyal, open-minded, positive and flexible. Work ethic (n = 51) was a strong component of this theme. In terms of this component, leaders are required to be hard-working, focused, responsible and professional and capable of persevering. This theme also included a considerable number of responses that pertained to being inspirational, motivating and optimistic (n = 25).

FIGURE 8.2: POSITIVE LEADERSHIP ATTRIBUTES ACCORDING TO THE SURVEY RESPONDENTS



Integrity emerged in the second highest number of responses (20%). Integrity relates to consistency, ethical behaviour, fairness, honesty and transparency. Leading by example, ‘walking the talk’ and being consistent were referred to in a fair number of the responses (n = 11) in this theme. In common with the survey respondents, the interview respondents also cited integrity as a key leadership attribute for organisational success. A senior manager interviewee (SARS, 1 June 2012) indicated that he/she regarded integrity in the light of leaders having to demonstrate consistency in both their behaviour and their thoughts. Acting as a good role model is closely linked to living with integrity, and this was considered by a public service senior manager (National DSD, 3 May 2012a) as more important than “managing things or making things happen”. Some of the interviewees were of the opinion that another dimension of living with integrity involves being courageous. One service provider interview respondent (Private provider, 10 May 2012) explained that courage is required in order to stand up for what you believe in and it is also required when you need to move on “because sometimes by making a decision to leave, you influence people more than by staying and fighting”.

Emotional intelligence also ranked as the second highest theme and was referred in 20% of the survey respondents' responses as playing a role in improving organisational performance. The key issues under EQ include possessing strong interpersonal skills, delegating with trust, managing diversity, promoting teamwork, empowering and developing staff, and developing strong stakeholder relationships. The interview respondents also regarded empowerment as a factor included under EQ, with empowerment being described as developing staff, building on their strengths and weaknesses and creating an empowering environment. A participative and collaborative leadership style was also perceived to empower others. A high number of the responses of both the survey respondents (n = 47) and the interview respondents referred to communication under the banner of EQ. Both the survey and the interview responses reflected that leaders should communicate clearly by giving clear directions; encouraging the sharing of ideas; providing positive and negative feedback; and being good listeners. One service provider (Government Training Academy,<sup>73</sup> 4 June 2012) claimed that great insights may be elicited from employees, as follows:



You'll be amazed at how much wealth of insight you will get from a cleaner or from a clerk or from a secretary or from a gardener ... [by asking] two [or] three questions: How are you today? How do you feel about the organisation? Where do you think we are getting it right or wrong? You will see that you gain a wealth of insights as a leader, therefore, I think we need to spend more time with staff.

Many of the responses related to the theme of competence (13%), indicating that the leader should be competent to perform his/her job. Some of the survey respondents qualified their opinion by suggesting that the leader should be suitably qualified. Many of the other survey recipients cited specific technical skills that an effective leader should possess, including skills related to programme and project management, research, time management, analytical

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<sup>73</sup> The name of the specific government training academy and the respondent's management level were not divulged as it may have resulted in the respondent being identified.

thinking, problem solving, decision making and performance management. Leadership competence was deemed to be an important leadership attribute. In support of competence as a key leadership attribute, several of the interview respondents indicated that it is important to employ people with the right skills. One public service manager interviewee explained that competence generates trust, in that “people have trust when they start seeing the qualities that you have are real leadership qualities”.

A total of 7% of the survey responses reflected purpose and vision as a positive leadership attribute for enhancing organisational performance. The survey respondents also indicated that leaders should be purpose-driven and directed by a clear vision and strategy. This reflected a low spiritual leadership focus.

When the interviewees were asked about the positive leadership attributes that would promote higher organisational performance, many of them identified higher purpose<sup>74</sup> as an important attribute for the improvement of organisational performance. Several of the interviewees perceived higher purpose as inspiring employees and helping them to find meaning. One public service senior manager (Limpopo DOE, 21 May 2012) indicated that “people need to move to a higher order ... [especially when these] people are not necessarily interested in money”. Another public service senior manager (SARS, 24 May 2012) linked higher purpose to making a difference, as follows:

My role here is not about collecting revenue, but it is about ensuring that the child gets education. It is about ensuring that the pensioner is able to get the pension and is able to get food. It is about ensuring that the roads are maintained and trade can happen. It's about ensuring that the water can be supplied and people can be able to live.

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<sup>74</sup> It is acknowledged that it was not possible to compare the survey and the interview responses because the sample sizes and the sample groups were different. However, the interview responses may provide deep insights and a different perspective on the way in which the respondents understood and interpreted the attributes that are relevant for public service leaders in improving organisational performance.

Several of the interview respondents emphasised the importance of vision in attaining one's higher purpose. One student interview respondent (the dti, 14 May 2012) explained that planning is vital in order to realise a vision, as follows:

... but if you don't have a vision, then for me, you are useless, because if you have a vision, you will know when things are not going the way you want them to. And then you go back to the drawing board and then redo the whole thing ... do it differently. And then you don't allow anything to detract you from achieving what you had set yourself.

Ubuntu (7%) emerged as a theme which pertained to those survey responses that were related to respect, humility, caring, compassion and empathy. Several of the interview respondents mentioned humility as an important value and intimated that humility is necessary because "some leaders are very, very arrogant" (Private service provider, 16 May 2012) and have a "know it all attitude" (Student interview respondent, the dti, 14 May 2012).

A total of 5% of the responses pertained to service with the survey respondents emphasising the importance of applying the *batho pele* principles and putting people first. Issues related to excellence, quality service delivery and service with a selfless motive also come into the theme of service.

None of either the survey or the interview respondents referred directly to the notion of changing from the inside out. However, this theme did emerge when 3% of the survey respondents stated that leaders should take responsibility, be accountable and be proactive – all critical dimensions of transformation from the inside out. Several of the interview respondents also mentioned accountability as a core leadership attribute in improving organisational performance. One public service senior manager interviewee (SARS, 1 June 2012) considered accountability as an important means to "ensure that they [leaders] begin to reflect the values that we espouse as an organisation" and to deliver according to the organisation's vision.

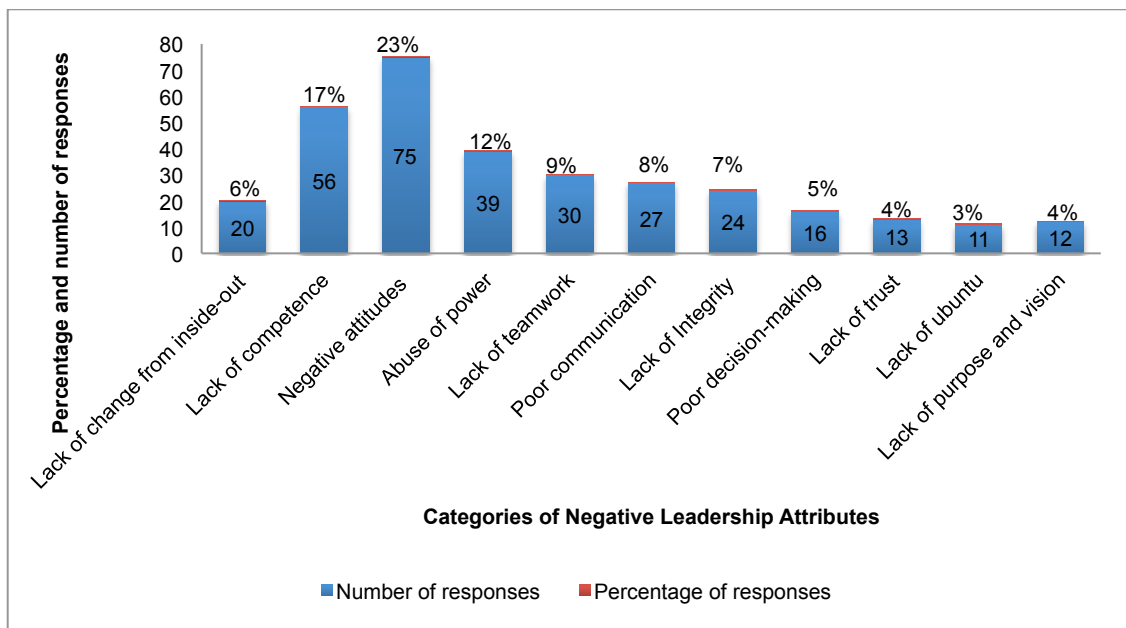
Interestingly, only 1% of the survey respondents reflected that the leader should be more trusting and trustworthy, although several of the interviewees regarded trust as an important leadership attribute for improving organisational performance. The interview respondents also associated trust with delegation. One middle management interview respondent (North West DOH, 11 May 2012) described this association between trust and delegation in terms of leaders who “trust their subordinates to the extent that they can give them some sort of autonomy to do things on their own and not start policing them”.

Although the theme of reflection was recorded as meriting only two survey responses, it is worth mentioning because reflective practice constitutes a core positive value. Many of the interview respondents regarded reflection as another critical leadership attribute. The interview respondents described reflection as learning from mistakes and constantly reviewing, changing and moving on. One public service senior manager interviewee (Gauteng DLGH, 16 May 2012) believed that one should not be afraid to revise a decision, while one of the service providers (Government Training Academy, 4 June 2012) felt it was permissible for managers to make mistakes “as long as they don’t make the same ones”. This attribute is particularly important in cases in which employees and leaders are resistant to change.

### **8.5.2 Negative Leadership Attributes**

Both the survey and the interview respondents were required to indicate which leadership attributes may prevent high organisational performance. Their responses were categorised using themes based on common semantic phrases and on the constructs of the ISL model. **Figure 8.3** depicts the 11 themes that emerged from categorising the survey respondents' responses (N = 323).

FIGURE 8.3: NEGATIVE LEADERSHIP ATTRIBUTES ACCORDING TO THE SURVEY RESPONDENTS



The negative attitudes (23%) of a leader were perceived to be the most significant issue adversely affecting high organisational performance. The comments related to negative attitudes included references to apathy, arrogance, lack of assertiveness, lack of commitment, complacency, lack of dedication, lack of discipline, insecurity, intolerance, laziness and selfishness. Unlike the survey respondents, many of the interviewees referred to arrogance as the key negative attitude of a leader and described arrogance as egocentric, defensive behaviour with arrogant people regarding themselves as superior to others. Some of the other respondents felt that some leaders hide behind their rank instead of engaging openly and critically.

Incompetence (17%) on the part of the leader was perceived to be the next issue hindering high organisational performance. Responses in this regard ranged from a general view that leadership and management skills were lacking, to specifying the absence of problem solving, analytical, planning, monitoring and evaluation and time management skills. Several of the interview respondents also indicated the lack of leadership competence as a factor hindering organisational performance. Leaders were perceived to be appointed on the grounds of

possessing functional skills, although they lacked leadership skills. One senior management respondent (National DSD, 3 May 2012a) intimated that, if leaders are not sufficiently skilled to lead, the department in question suffers as a whole.

The abuse of power (12%) was the next category of leadership attributes cited as hindering organisational performance. Issues related to the abuse of power ranged from personal vendettas and sabotaging passionate and newly appointed, skilled leaders, to being rank conscious and endorsing the opinions of high-level managers only. Other issues included in this theme involved backstabbing, political interference by politicians on administrative manners, nepotism and power struggles.

A total of 9% of the survey responses pertained to a lack of teamwork. Teamwork was perceived as being lacking and uncoordinated in cases in which leaders were unable to boost the morale of staff members and did not reward good performance. One senior manager interview respondent (Gauteng DLGH, 16 May 2012) was of the opinion that cultural diversity was not always well managed and there were incidents of racism.

Despite the fact that effective communication is an important dimension under EQ, very few of the survey respondents identified a lack of EQ as a leadership attribute that can hinder organisational performance. This is in contrast to several of the interview respondents who emphasised that the absence of EQ hampered organisational performance. One student interviewee (National DEA, 18 May 2012) cited that EQ is lacking when the leaders in a department do not understand the needs and challenges faced by junior staff in particular.

Both the survey and the interview respondents indicated the lack of effective communication as another negative leadership attribute, with 8% of the survey responses reflecting that the lack of effective communication is evident in leaders who do not possess listening skills and who fail to share information, especially



with staff in the lower ranks, so as to ensure that everyone in the organisation is aware of the bigger picture. Another aspect of communication referred to the negative effect that organisational politics can have on the way in which people communicate with each other. One middle manager interview respondent (SARS, 24 May 2012) maintained that organisational politics contributes to employees communicating incorrect information which results in inappropriate decisions being made because the decisions are based on incorrect assumptions.

A total of 7% of the survey responses referred to a lack of integrity as a factor preventing leaders from achieving high organisational performance. Many of these responses related to dishonesty, lack of ethics, lack of transparency and corruption.

None of the respondents referred directly to the notion of changing from the inside out. However, the responses reflected a lack of accountability, resistance to change and a lack of taking ownership as negative leadership attributes that may hinder effective organisational performance. These factors all relate to changing from the inside out, and 6% of the responses fall under this theme.

Poor decision making (5%), lack of trust (4%), lack of purpose and vision (4%) and lack of ubuntu (3%) were indicated in 5% or less of the responses regarding the negative leadership attributes that were perceived to hinder organisational performance.

On the other hand, several interview respondents indicated a lack of respect<sup>75</sup> as a negative leadership attribute hindering organisational performance. Several perspectives emerged. One interview respondent felt that the lack of respect between public service managers and employees creates a barrier that adversely affects communication, while another perspective on the lack of respect was that

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<sup>75</sup> Respect is a value that falls under ubuntu.

it is disrespectful not to deliver services to communities. Respect was also described as a reciprocal attribute and “if you lose respect of your employees ... they won’t respect you anymore” (Middle manager, SARS, 24 May 2012). A student interview respondent (the dti, 14 May 2012) provided a poignant perspective on ubuntu and altruistic love by suggesting that some senior managers “don’t care, love or have ubuntu. They want things to be done their way and let people die in the pit”.

Several of the interviewees perceived being reactive instead of proactive as a negative leadership attribute that hinders organisational performance. However, none of the survey respondents had mentioned this as a negative leadership attribute. Of interest was the fact that the interviewees shared that they were reacting to the requests of senior politicians such as the premier and a Member of Executive Council (MEC), with information being provided to satisfy the requirements of these politicians but not in such a way that key challenges would be proactively addressed. According to a service provider (Private provider, 23 May 2012), one problem associated with reactive behaviour is that it encourages a “victim mentality” in terms of which some public service leaders regard themselves as victims either of apartheid or of other problems in the public service.

Another negative leadership attribute mentioned by several of the interview respondents, but by none of the survey respondents, was fear. In this regard, fear was seen to be present in some public service leaders who are afraid to make decisions or afraid of approaching their seniors. One private service provider (10 May 2012) claimed that some public service leaders do not have the courage of their convictions because they fear losing their positions or even their lives.

## 8.6 LEADERSHIP STYLES AND ORGANISATIONAL PERFORMANCE

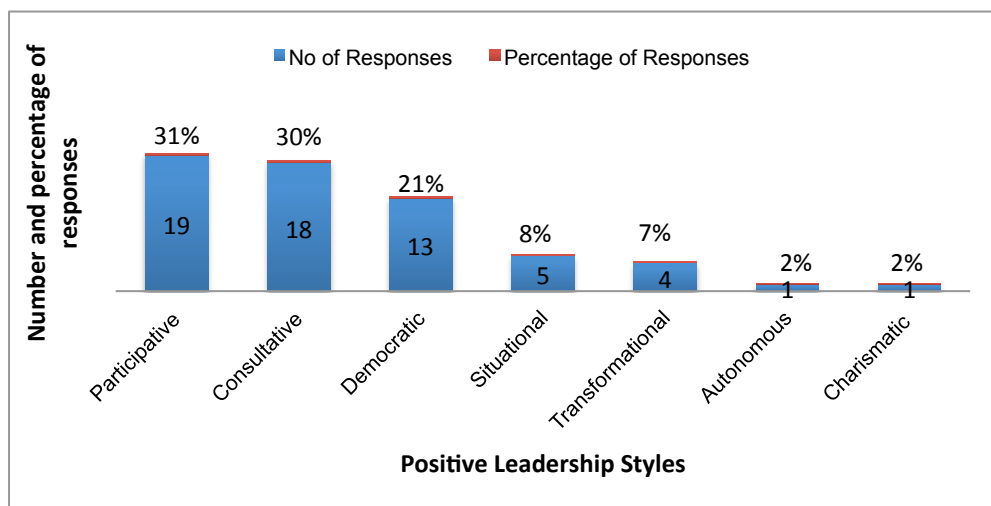
The survey respondents identified certain leadership styles when advocating positive leadership attributes. These leadership styles have been treated as a separate category in order to focus specifically on the issue.

### 8.6.1 Leadership Styles that Increase Organisational Performance

**Figure 8.4** reflects the leadership styles (N = 61) which the survey respondents perceived as increasing organisational performance.

The survey responses revealed that the participative (31%) and consultative (30%) leadership styles were the two leadership styles that were mentioned most frequently as playing a role in improving organisational performance. However, 21% of the responses did indicate that a democratic leadership style was preferred, while a handful of responses referred to the situational (8%), autonomous (2%) and charismatic (2%) leadership styles.

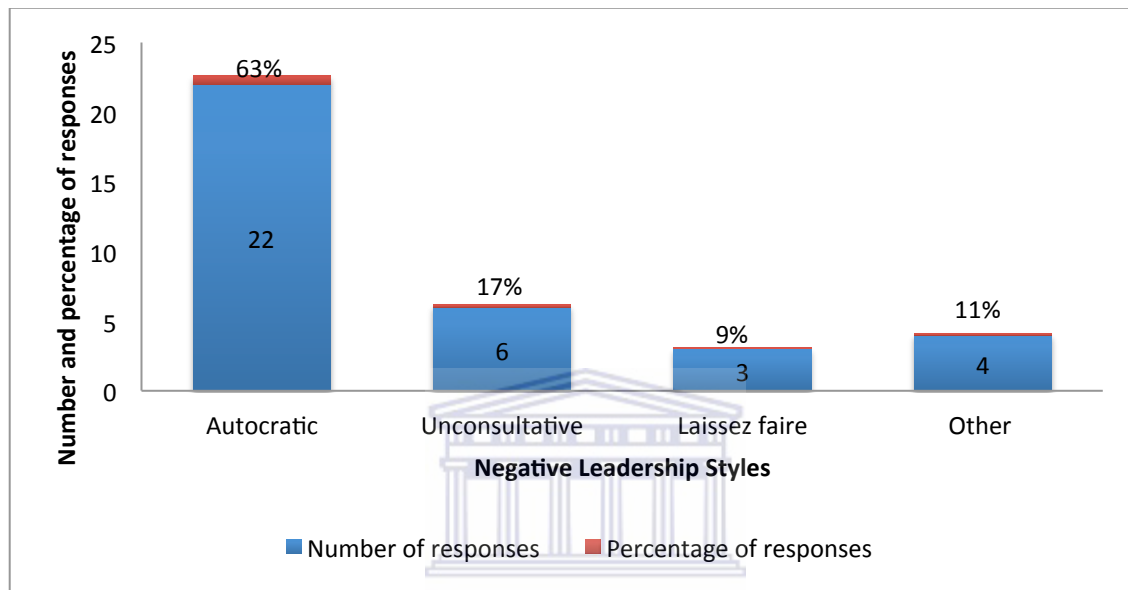
FIGURE 8.4: POSITIVE LEADERSHIP STYLES



## 8.6.2 Leadership Styles that Hinder Organisational Performance

**Figure 8.5** depicts the leadership styles that the survey respondents perceived as hindering organisational performance.

FIGURE 8.5: NEGATIVE LEADERSHIP STYLES



Most of the survey respondents (63%) perceived an autocratic leadership style to hinder organisational performance.

A total of 17% of the responses reflected that leaders who fail to consult adversely affect organisational performance. While most of the responses pertained to the absence of consultation, one survey respondent (Middle manager, Gauteng DOH, May 2012) stated that some leaders “consult just for the sake of consultation – everything is already planned in advance”.

As indicated in the **Figure 8.5**, 9% of the responses referred to a laissez faire leadership style as hindering organisational performance. One middle manager

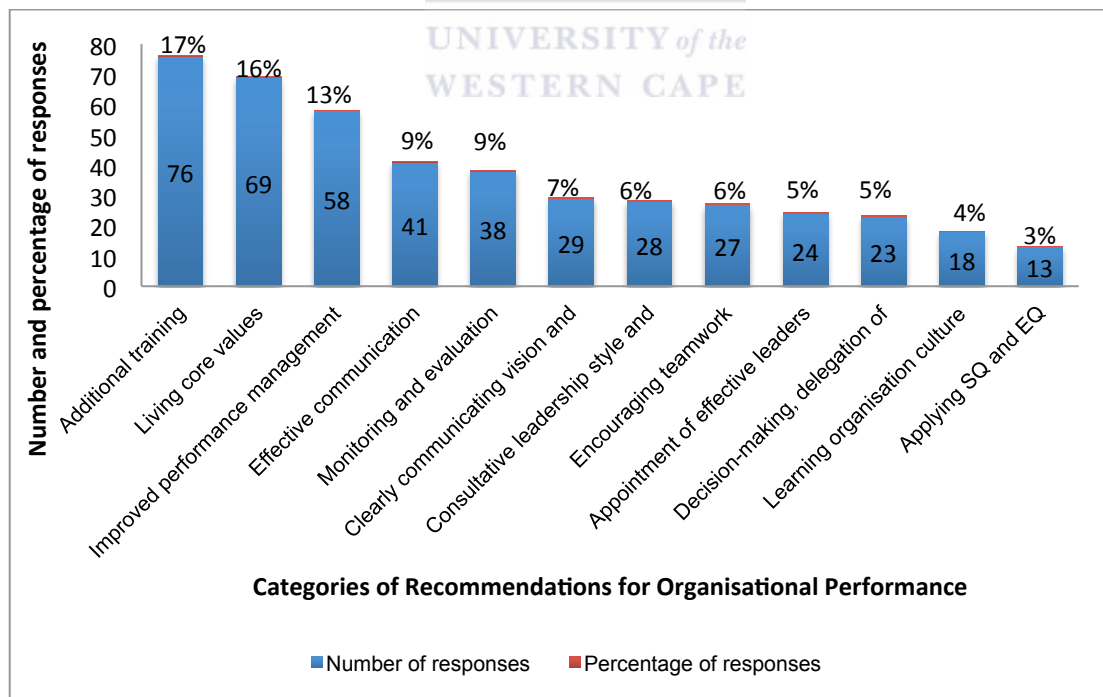
survey respondent (Limpopo DOA, May 2012) claimed that this leadership style “make[s] people to behave like there is no leadership in an organisation”.

The leadership styles that were mentioned only once were categorised under the theme of ‘other’ (11%). Some survey respondents perceived the leadership style to range from a transactional leadership style, to a divide and rule leadership style.

### 8.6.3 Recommendations to Improve Organisational Performance

The survey and the interview respondents were requested to recommend ways in which the positive leadership attributes could be maximised and the negative leadership attributes overcome in order to promote high organisational performance in their departments. The survey responses were categorised according to themes and quantified as depicted in **Figure 8.6**.

FIGURE 8.6: RECOMMENDATIONS FOR ORGANISATIONAL PERFORMANCE



## **Respondents' recommendations to improve organisational performance**

The survey and interview respondents' recommendations are integrated under key themes.

### **Additional training**

Most of the survey respondents referred to training (17% of responses) as a way in which to harness the positive leadership attributes and overcome the negative leadership attributes. Accordingly, the survey respondents suggested that leaders should attend training sessions and workshops in order to become better skilled leaders. Many of the survey respondents recommended the acquisition of leadership and management skills. However, other specific training recommended for leaders included training in monitoring and evaluation; diversity management; conflict management; strategic management; and business acumen. A few of the survey respondents indicated that leaders should undergo mentoring.

Similar to the survey respondents, the interview respondents also recommended training in management and human capital development skills as a key way in which to promote positive leadership attributes and overcome the negative ones. However, the focus was not on instituting more training per se, but on recommending that the participants who undergo training be encouraged to apply their skills. In addition, the interview respondents highlighted the importance of ensuring deep attitude changes when undergoing training. Some of the interviewees were of the opinion that once-off training was ineffective and they suggested continuous training in terms of which people would be re-skilled and their skills honed constantly.

## Living core values

The second highest number of survey responses in relation to promoting the positive leadership attributes and minimising the effects of the negative ones in order to increase organisational performance referred to the theme of values (16% of responses). Several of the survey respondents highlighted the issue of values by emphasising the importance of living core values and aligning personal values with organisational values. The application of the *batho pele* principles was also mentioned in several responses.

The survey respondents indicated integrity as the key value in terms of which to maximise positive leadership attributes. Accordingly, the survey responses reflected that leaders should lead by example; always keep their word; show consistency as regards principles and values; speak the truth and take action; and demonstrate integrity and honesty in their work. The interview respondents, on the other hand, interpreted showing integrity as the leaders being truthful and demonstrating consistency by delivering what they promised.

Respect emerged as another significant value that was recommended for maximising positive leadership attributes. One middle manager survey respondent (Limpopo DPW, May 2012) felt that leaders should have “respect for employees and recognise their contribution”, whilst another middle manager survey respondent (North West DOE, May 2012) stated that leaders should respect others by taking “into consideration that people are gifted in different ways”.

Several of the survey responses referred to trust as a way in which to maximise positive leadership attributes. Trust was construed from the perspective of both the manager and the employee. One middle manager survey respondent (Eastern Cape, DRDLR, May 2012) indicated that it was essential that managers be trusted more by saying “Allow managers to make decisions and to have trust

in his managers. Without trust an organisation cannot grow". On the other hand, most of the other survey responses focused on the importance of trusting employees.

Other values that were considered in maximising the positive leadership attributes and overcoming the negative leadership attributes included showing commitment; service to others with selfless intentions; being fair by not favouring others; being disciplined; inspiring others; being open to learning; having the courage to speak the truth; and striving for excellence.

### **Improved performance management**

Performance management (13% of responses) emerged as the third highest recommendation for maximising positive leadership attributes and overcoming negative leadership attributes. The survey responses included in the theme of performance management emphasised the importance of establishing clear performance measures and holding staff accountable for not meeting targets. However, many of the survey respondents indicated the importance of acknowledging staff for good performance and providing suitable rewards. One middle manager survey respondent (North West DOH, May 2012) stated that "Recognising and rewarding good performance reinforces commitment and confidence".

### **Effective communication**

Communication was referred to in 9% of the survey responses pertaining to recommendations for maximising positive leadership attributes in order to promote organisational performance. The survey responses varied from comments on improving communication; ensuring two-way communication, listening to people and providing feedback; encouraging openness and frank conversations, especially with regard to performance; to more specific



recommendations for holding regular feedback sessions and encouraging regular feedback by holding weekly and monthly meetings.

The interview respondents suggested that open communication could be fostered by holding informal conversations that require no funding. Some of the interview respondents recommended "bringing like-minded people together to engage in innovative discussions" (Middle manager, SARS, 24 May 2012) or bringing leaders together to share ideas and learn from each other. Several of the interview respondents recommended adopting an appreciative inquiry approach<sup>76</sup> as a means of developing others, because focusing on the positives could encourage better performance.

### **Monitoring and evaluation processes and additional resources**

The theme of systems and processes is a broad theme that was included in the survey responses relating to the improvement of the organisational systems and processes. Monitoring and evaluation emerged as the key system that requires attention. This was evidenced in comments such as "Implement monitoring and evaluation to all tasks so that the department as a whole functions and operates at its best" (Middle manager, Gauteng DARD, May 2012) and "Monitoring and evaluation of all systems in the organisation to identify successes and failures and to remedy these as soon as possible" (Middle manager, Gauteng DOH, May 2012). The survey responses also revealed the importance of enforcing open and transparent practices and, in particular, ensuring that procurement policies are transparent. The survey respondents also indicated that additional financial and information technology resources should be made available.

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<sup>76</sup> Appreciative inquiry is an approach that focuses on building on the best practices and successes in an organisation. The approach involves identifying and then resolving organisational issues. This is done by discussing the practices that work well, as well as understanding why they are working well and how they can be introduced throughout the organisation (Fry and Whittington, 2005a:28).

## **Communicating vision and purpose clearly**

The survey recommendations under the theme of strategy (7% of responses) related to involving all stakeholders in strategic planning sessions; having a clear vision and goals; ensuring proper planning and strategic alignment; and that all staff members understand the objectives of the organisation.

As discussed in the literature review, vision is a dimension of purpose. Most of the interview respondents who mentioned purpose emphasised the importance of assisting employees to develop a common understanding of what they should achieve.

## **Consultative leadership style and qualities**

Leadership style and qualities were referred to in 6% of the survey responses, with a participatory and consultative leadership style being generally recommended in order to promote organisational performance. A consultative leadership style was recommended as the main leadership style for maximising the positive leadership attributes. Some of the survey responses also recommended a transactional leadership approach and the “African management style of ubuntu” (Middle manager, Limpopo DPW, May 2012). One student interview respondent (the dti, 14 May 2012) recommended spiritual leadership as a leadership style which would address organisational challenges. This respondent believed that “it will help leaders and others to be better people”. A middle manager interview respondent (Mpumalanga DOE, 17 May 2012) felt that leaders should be visionary and “know where [they] want to take [the] organisation”. Several of the survey responses indicated that public service leadership should incorporate the following qualities: self-confidence, positive attitudes, impartiality and open-mindedness.

## **Encouraging teamwork**

Some of the survey respondents maintained that positive leadership attributes could be maximised and negative leadership attributes minimised by encouraging teamwork, with 6% of the survey responses referring to such teamwork. One senior management survey respondent (National Department of Energy, May 2012) maintained that teamwork would foster a more inclusive organisation. This respondent suggested “more team work with inclusion of the rest of the staff on decision making and strategic development”.

## **Appointment of effective leaders**

Both the survey respondents (5% of responses) and the interview respondents emphasised the importance of appointing leaders who are competent and qualified and agreed that proper recruitment processes should be followed when appointing suitable candidates. One senior manager interview respondent (SARS, 1 June 2012) recommended that the tenure agreement for certain senior management levels should be extended from three to five years. This interviewee felt that three years was insufficient time to make a meaningful impact as the contract tends to expire just as the individual concerned has completed the implementation of a turnaround strategy. Then, when the new manager takes office, he/she often develops another new, turnaround strategy. This is extremely disruptive for employees and impacts negatively on consistent service delivery. One senior manager interviewee (Limpopo DOE, 21 May 2012) recommended offering severance packages in order to give redundant employees the option to leave the department in question.

## **Decision making, delegation of power and power**

Decision making, delegation of power and power were clustered in one theme and were reflected in 5% of the survey responses. The survey respondents

recommended that decision making should be made more participatory by involving staff members, while several of the survey respondents recommended the delegation of power to enable managers to manage more effectively. One middle manager survey respondent (Gauteng DOH, May 2012) questioned the viability of not delegating power properly by asking, “How can you improve service delivery when you are given power to sign, to procure for only R200 000 in a regional hospital?” As regards the issue of power, the survey respondents recommended that politicians should respect the decisions of administrators. One middle manager survey respondent (National DCS, May 2012) was of the opinion that some politicians undermine the power of administrators and that there should be “no political interference by the political heads in the administrative functions”.

### **Organisational culture of learning**

Organisational culture (4% of survey responses) was a theme that elicited recommendations to improve the culture of the organisation so that it was flexible, warm and promoted the well-being of staff. Several of the survey responses reflected the need to create “a culture of learning” by being “a learning organisation”, while other responses stressed the importance of managing diversity effectively. One senior manager survey respondent (Office of the Public Service Commission, May 2012) stated adamantly:

Stop trying to ignore racism in the workplace ... it has not gone away ... the new word for it is “ethnicity”. More needs to be done in recognising the diverse cultures/races in this country and respecting each one of them. The workplace is meant to be embracing each race, not creating further divisions by forming social clusters through language.

## Applying spiritual intelligence and emotional intelligence

The survey respondents indicated that they perceived that spiritual and emotional intelligences (3% of responses) could improve organisational performance. Spiritual intelligence emerged as a theme because a few of the survey responses had focused on developing oneself spiritually and using spirituality in order to overcome adversity. One senior public service manager interview respondent (Gauteng DLGH, 16 May 2012) advocated spirituality as a means of rising above organisational politics.

Some of the survey responses indicated emotional intelligence as a way in which to “ignite outstanding performance” (Middle manager, North West DTE, May 2012). One senior manager interviewee (Gauteng DLGH, 16 May 2012) suggested that, instead of jumping to conclusions, leaders should apply emotional intelligence by trying to understand why employees were not delivering effectively.

### 8.6.4 Congruence of Values

The interview respondents were asked to indicate the extent of congruence between the values of their departments, leadership and the employees. In general, the findings revealed that the extent to which leaders lead by example, by living the values of the department, determines the extent to which employees apply these values.

Those interview respondents who perceived that there was an alignment between the values of the department, leadership and the employees emphasised the reinforcement of values from top leadership to the lower levels of staff. One senior manager interview respondent (National DSD, 3 May 2012b) indicated that the “*batho pele* principles form a common thread between top leadership and lower ranks of bureaucracy”. Another middle manager interview

respondent (SARS, 24 May 2012) explained that the “synergy on all levels”, which emanates from being service and caring driven, is achieved by maximising the skills of others; communicating frequently; holding people accountable especially when corruption occurs; consistently living in accordance with one’s principles; and being transparent.

Most of the interview respondents felt that there was a degree of congruence between the values of their departments, leadership and the employees. One interview respondent indicated that there was an alignment of the values that pertained to external stakeholders, such as the community, in that public service leaders were “accountable to the public in terms of how money is spent”. However, with regard to other departmental values, such as accessibility of leaders, some of the leaders were deemed not to be very accessible. A middle manager interviewee (North West DOH, 11 May 2012) explained that the lack of complete congruence had resulted from an organisation-wide shift from being “people-centred to individual centred” (Senior manager, National DSD, 14 May 2012). This interview respondent went on to argue that this shift has led to greed, with some individuals “look(ing) at what will bring more money to [them], rather than what will enhance the life of the people”. Failure to integrate the values fully in the daily operations of employees on all levels was another reason for the lack of value alignment. One middle manager interview respondent (Gauteng DLGH, 12 April 2012) explained that the departmental values such as consultation and customer service had been jettisoned in his/her department because the department had deadlines to meet. There was also a feeling that some leaders were not leading by example. A middle manager interview respondent<sup>77</sup> revealed that his/her manager “came to work at half past 12 and by a quarter to four [the manager] was out”.

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<sup>77</sup> This respondent’s management level and department was not divulged in order to safeguard the identity of the respondent.

A few of the interview respondents indicated that there was no congruence between the values of the departments, leaders and the employees. A senior manager interview respondent (Limpopo DOE, 21 May 2012) believed that “there is a disjuncture between the values that leadership hold as opposed to the values that the department itself holds”. This disjuncture was evident in the selfish behaviour of some of the leaders. One senior manager interview respondent (National DSD, 3 May 2012a) was of the opinion that some leaders had lost touch with their people as the “leaders are leading themselves and they have left people behind”.<sup>78</sup> The respondents emphasised the importance of ensuring congruence between the values of the department and the values of the leader. The importance of leaders applying values was also stressed.

### **8.6.5 Impact of Spiritual Leadership on Organisational Performance**

The purpose of this study was not to measure a causal link between spiritual leadership and organisational performance, because the relevance of the ISL model to the public service had first to be established. However, perceptions of both the survey and the interview respondents reflected a correlation between spiritual leadership and organisational performance. This correlation was based on the questions that had been posed to them, requesting them either to identify leadership attributes or rate constructs that they perceived as improving organisational performance.

#### **Impact of the service providers’ spiritual leadership models on organisational performance**

Insights into the impact of the service providers’ spiritual leadership models on organisational performance could strengthen the development of the ISL model. The private service providers who delivered spiritual leadership training agreed

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<sup>78</sup> This implies that some leaders are not influencing employees effectively.

unanimously that a core outcome of an effective spiritual leader was to improve organisational performance.

The private service providers who delivered spiritual leadership training were requested to indicate whether their spiritual leadership model had had any impact on the work performance of participants in their training programmes. The service providers indicated that course participants had positively embraced their spiritual leadership model, with the extent of the impact of the model ranging from a limited effect to “a profound effect on the people who attended the course” (Private service provider, 10 May 2012). The service provider (Private service provider, 10 May 2012) who perceived his/her programme as having had a profound effect of the participants, explained that even a three-day programme that is condensed into one-and-a-half to three-hour sessions was “changing people’s lives”. This interviewee cited the example of a course participant who had exposed unethical practices in his company and resigned shortly afterwards.

Another service provider (Private provider, 4 June 2012) believed that the impact of the spiritual leadership programme was sustaining “because people who have had this experience never remain the same”. This provider indicated that she was able to notice behaviour change six months after the training. She explained that the training deepened self-awareness. Even when the participants reverted back to their former behaviour or thinking, they still retained the spiritual dimension of self-reflection. This provider stated that participants

have the courage to step back and say “Look, I’ve made a mistake, I should have done it this way. I apologise and then don’t do it again”. There is an awareness of one’s behaviour and how it impacts on the decisions that [one] makes and the consequences thereof.

However, some of the private service providers admitted that their spiritual leadership model had only a slight impact on course participants. They indicated that the course participants had been inspired and enthused for a short period



after attending the training programme. Nevertheless, they conceded that it was difficult to maintain a sustained positive influence as their enthusiasm tended to dissipate over time.

Several private service providers include processes in their programmes designed to assist course participants to internalise the relevant concepts. These processes include a range of practices such as requiring course participants to write assessments as a means of internalising and applying the spiritual leadership concepts.

Reflective exercises are provided during and after the training process to encourage deep change. For example, one service provider (Private service provider, 9 May 2012) would ask at the end of each module “What would you do differently and starting tomorrow?” The same private service provider had organised a follow-up session three months after the training. The intention was for the course participants “to present how they had done things differently”. The service provider felt that course participants in the public sector were more open to learning about concepts related to spiritual leadership than private sector participants. However, public sector participants appeared less reluctant to apply what they had learned because they would not commit to attending the follow up session. The service provider had to cancel the follow-up sessions for public sector participants because of poor attendance.<sup>79</sup> Interestingly, the course participants from private sector organisations almost always attended these follow-up sessions. In addition, the private sector course participants were perceived to be more effective at applying what they had learned than the public sector course participants because they attended the follow-up sessions to review how their behaviour changed. This service provider commented that: “The

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<sup>79</sup> The service provider indicated that training programme attendance by public sector participants was generally very high. However, when they organised follow-up sessions, attendance would drop to about 20%.

interesting thing is that there was an appetite for learning in the public sector. There was more of execution in the private sector.”

All the private service providers of spiritual leadership training indicated that no studies have been conducted to determine the impact of their spiritual leadership intervention on course participants. In fact, the perceived impact of their intervention was based on anecdotal evidence provided by the course participants and through observation. The only service provider who had conducted an empirically based impact assessment came from one of the learning academies offering generic leadership programmes. This service provider (Government training academy, 12 June 2012) had commissioned a three-year longitudinal study to determine the impact of the generic leadership training. However, in view of the fact that the report had not been officially released at the time of the interview, the results could not be revealed.

The student interview respondents who had undergone spiritual leadership training were asked to indicate the impact that the spiritual leadership training had had on their work performance. The promotion of self-awareness, importance of empowering others and awareness of personal intelligences were all identified as core factors of the training that had improved their work performance. A student interview respondent (the dti, 14 May 2012) indicated that the key value she had extracted from the spiritual leadership programme was the realisation that it is important to accommodate others, as it is easy to be “selfish and think about yourself first”. The same respondent shared that the programme had helped her to manage her emotions more effectively as she had been prone to having a short temper. This respondent considered being directed by a higher purpose to be extremely valuable, as it had helped her to strive to do her best when realising the organisation’s goals.

## **8.7 IMPACT OF SPIRITUAL LEADERSHIP ON PUBLIC SERVICE DEPARTMENTS**

This subsection examines four personal accounts of respondents who were applying the principles of spiritual leadership in varying degrees. These findings are based on the semi-structured, face-to-face interviews which were conducted with these interview respondents. The rich insights and practical examples merit a dedicated subsection, as much may be gleaned from their personal spiritual journeys. The personal accounts of the four respondents are being related because they perceived the spiritual leadership principles as being applied in their directorates or department. They had all initially been unaware that they were applying the principles of spiritual leadership. However, after explaining the ISL model to them, they had all provided in-depth examples of the relevance and impact of spiritual leadership on their respective directorates or department.

### **8.7.1 Organisational Context**

The four interview respondents are based in various public service departments. All of them believed that their respective directorate<sup>80</sup> or department was high performing. It is significant that each of the directorates/department although high performing, were not exempt from experiencing organisational challenges.

The first interview respondent was a senior manager from Directorate A,<sup>81</sup> which was based in a department that had undergone a restructuring process. Managers had been reshuffled and employees reallocated into different units, causing intense anxiety among the employees. The respondent from Directorate A was assigned the responsibility of managing a new team, comprising diverse members.

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<sup>80</sup> A directorate is a division within a department.

<sup>81</sup> A pseudonym has been assigned to each of the four respondents' directorates or department to protect the anonymity of the respondents.

The second interview respondent was based in Directorate B which had also undergone an organisational restructuring process. This public service senior manager intimated that he was operating in a “toxic environment” that was characterised by poor leadership support and direction, low morale, low levels of trust, backstabbing, favouritism and prejudice.

The last two public service respondents are based in the same department, namely, Department C. The one respondent perceived Department C to be high performing. However, although the senior leaders in the Department C were perceived to be highly competent and focused, it was acknowledged that some leaders were still facing challenges. The promotion of individualism and a silo mentality were identified as some of the challenges facing leaders in the department. Other organisational challenges included personality clashes between managers and staff and some of the managers not understanding the needs of their staff.

### **8.7.2 The Respondents’ Awareness of Spiritual Leadership Principles**

It is important to clarify the respondents’ level of awareness on issues of spirituality and spiritual leadership. However, the respondents were not consciously aware that either they or their department were applying spiritual leadership principles. The respondent from Directorate A admitted that she had been unaware that she had been applying spiritual leadership principles until the ISL model had been described to her. She stated, “I agree this is a highly relevant model. It’s a model that I actually practise in my own team”. The interviewee from Directorate B disclosed that he had consciously applied spiritual leadership principles when he explained his approach to rising above adversity in his department. He also revealed that he was actively applying spiritual principles in his personal life. The public service managers from Department C made the

connection that they had been applying some of the principles of the ISL model, especially after the ISL model had been explained to them.

### **8.7.3 Reasons for Applying Spiritual Leadership Principles**

The respondent from Directorate A indicated that she had decided to apply spiritual leadership principles when she had been made responsible for a new team comprising diverse members. Although she had applied some of the principles in her previous team, she had made a conscious decision to manage her new team differently. She had introduced this new method because she was “tired of mediocrity”. She had also been inspired by a former senior manager’s practice of not permitting employees to make excuses for poor delivery.

The respondent from Directorate B had started applying spiritual leadership principles more consciously when he had experienced extreme conflict in the workplace. He had fallen prey to organisational politics on the part of a junior colleague who had been perceived to be underperforming and difficult. He had turned to spirituality as a means to overcome the deep pain that he had been experiencing.

The two public service respondents from Department C had consciously utilised the values in their organisation because they had become integrated into the organisation’s mandate. The drive to inculcate values in all aspects of the department had been an office-wide initiative as opposed to an individual’s personal initiative.

#### **8.7.4 Personal Accounts of Applying Spiritual Leadership Principles**

This subsection contains the personal accounts of the four respondents who had applied spiritual leadership principles in their respective directorates or department.

##### **Personal account of respondent from Directorate A**

The respondent from Directorate A admitted that the first three months of managing her new team had been daunting. She described it as a rocky journey during which “every single one was prepared to commit to being a team, but no one was prepared to give up what they knew [and] how they knew it”. The team members all apparently came from an environment where they had been told that they were not good enough, they were not capable of delivering and they were useless. She had, therefore, decided to organise short team-building exercises during their formal or informal meetings. This had helped to promote trust, understanding and a common purpose between the team members.

However, the key shift in the team occurred when she introduced a core message or phrase that had served as a theme to inspire and guide the team members. She believed that this core message had “evolved to something called a higher purpose”, despite the fact that she had not set out with this in mind. According to her, the issue of higher purpose had played a significant role in assisting her team to mitigate adversity. When their Directorate’s budget had been cut, she had openly discussed the problem with her team. All the team members had been prepared to sacrifice their subsistence and travel allowances when travelling because of their commitment to realising the directorate’s core purpose in rendering services to the youth. She shared another incident that arose when her team had delivered a project under horrendous conditions. However, despite these conditions, her team members were prepared to endure similar hardship again because they felt that they had been making a difference.

She explained that “higher purpose was so great that every single person came afterwards and said they would do it again”.

In addition to directing the team around a higher purpose, she also encouraged her team to work collectively in order to complete large projects, instead of working independently on their individual projects. Team members had been treated in a manner in which “no one in the team is more important than the other, no one is put down [and] no one is elevated. They are all seen to add value”. She believed that this approach had created a team characterised by high levels of trust, dignity, empathy and respect. She also actively promoted staff development.

She perceived holding team members accountable as an important way for driving performance. She gave frank feedback to underperforming team members. Team members also hold each other accountable by saying to each other “you know you’re not delivering”. She maintained that, if people do not deliver, it impacted negatively on trust. In such situations she then met informally<sup>82</sup> with the underperforming team member to review the person’s performance.

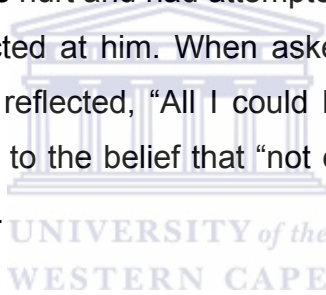
She admitted that not everyone in the service provider’s team had initially embraced the idea of being directed by a core theme and working collectively. One team member who had previously been a high performer had started to withdraw. However, the interview respondent had shown this team member empathy by acknowledging the loss of status that she had enjoyed in her previous Directorate. Shortly afterwards, this team member had become fully integrated into the team and had shown unwavering commitment, for example, by working despite being ill and being prepared to travel without receiving a travel and subsistence allowance.

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<sup>82</sup> According to this respondent, informal performance appraisals may take place over a cup of coffee.

## Personal account of the respondent from Directorate B

The public service manager from Directorate B shared that he had recently received positive feedback from colleagues about the performance of his directorate. Other colleagues had provided feedback by stating that his “directorate has been the working directorate”. However, he revealed that it had not always been plain sailing as he had “gone through phases and stages of very trying and difficult times”. One of the most difficult experiences had involved working with a member of his team who had played politics by trying to turn people in the organisation against him. It had reached a stage where the respondent’s project had been taken away from him. Colleagues who were aware of the political dynamics could not understand why this respondent had not shown anger or retaliated. Although this interview respondent was hurting, he had decided not to act on this hurt and had attempted to remain dignified and rise above the accusations directed at him. When asked how he had been able to endure the accusations, he reflected, “All I could lean onto was the spirituality that was in me” and hold on to the belief that “not everybody’s my enemy, even though it is playing itself out”.



During this tumultuous period, he had been required to report to a senior manager who had openly disapproved of him. The interview respondent had made a conscious decision to “recalculate or recalibrate my own approach and say that I am not going to let the manager get me down.” He explained how he had focused his energy on making a difference and drawn on his spirituality in order to become a positive role model, as follows:

I came here because I believe there was a purpose of making a difference and I believed that every little thing you do will, indeed, make a difference. So that little experience about bringing out your positive, your spirituality, you are balancing yourself in terms of saying there are other people watching me and, hence, my behaviour is very important as an example to them, notwithstanding the fact that you are hurt.



He believed that people tend to follow the behaviour of managers. If a manager is negative, then that negativity generally rubs off onto others. He maintained that the purpose of a manager is to shift people from operating in a negative to operating in a positive paradigm. According to this respondent, focusing on a higher purpose had enabled him to rise above both adversity and organisational politics. According to him, this had contributed to his directorate being perceived as one of the highest performing directorates.

The irony is that the person who had tried to sabotage him is now reporting to him again. However, instead of wanting to seek revenge and punish her for attempting to destroy his reputation, he indicated that he had learned from the experience and had also had to take responsibility for the problems that he had created himself. Despite the fact that the respondent maintained that he could not take responsibility for her behaviour, he did take responsibility for his leadership approach that had impacted negatively on her. The public service manager interviewee admitted that his autocratic style and bulldozing approach had probably “chased her away” because she may not have felt her work was good enough. The experience had caused him to reflect deeply on his leadership style and had influenced him to adopt a more participatory approach in leading and supporting his team. He acknowledged that if she had to apply for a promotion, he would support her endeavour because she had potential. This public service manager believed that the application of spiritual principles “does not allow me to operate with vengeance or a grudge”.

### **Personal account of two public service respondents in Department C**

These two interview respondents believed that Department C was applying spiritual leadership principles in addition to applying sound management principles. One of the respondents indicated that higher purpose was fundamental to the organisational success of their department as it served as an anchor in their organisation. Higher purpose was evident in their core theme of

“We are at your service”. She believed that this purpose was driving most of the employees in her department as they felt they also stood to gain personally when they served others. Department C not only serves people in terms of the work that it does, but it is also actively involved in the community. There is a Corporate Social Responsibility Programme in terms of which employees become involved in a number of community development initiatives. According to the one interview respondent, executive and senior managers set the tone by being actively involved in these initiatives.

Leadership plays a vital role in driving and role modelling the values of the department. When former leaders return to visit their department, employees become inspired and excited because these former leaders still served as role models. According to the one respondent, succession planning is essential in ensuring that the right cadre of leadership is developed. She argued that “People have to fit into the culture of the organisation”. This implies that it is critical to select leaders and employees who are able to drive the organisation’s culture. Their department places so much importance on ensuring that there is a strong alignment between the values of the individual and the values of the organisation that the department is developing customised tools<sup>83</sup> with which to select candidates whose personal values are congruent with the department’s values. This department has also established a dedicated unit to drive the values of the organisation so that these values are lived by all employees. The unit organises frequent conversations about values; sends out regular newsletters to inspire employees about the values espoused by the department; ensures that the organisational systems and culture are aligned to the organisational values; and rewards employees for embodying these values.

Both respondents also explained that their performance management system fosters continuous improvement by encouraging employees to live the values of

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<sup>83</sup> Customised tools refer to specially designed instruments used to recruit and select staff who embody similar values espoused by the organisation.

the department. The employees are apparently measured against the organisation's values in terms of the department's performance management system. The department also has a points system<sup>84</sup> whereby employees receive points when their peers nominate them for living the department's values. Nominations are publicised electronically to all employees and nominees receive their reward at a special ceremony. One of the interview respondents from this department explained:

You [can] recommend let's say, 5 000 [points] to [a] person ... on the system, it's electronic, you don't have to fill any paperwork. Then [the nominator] will say you've been nominated for this because of the following [reasons] and then it is advertised [to] the whole organisation. And then on [everyone's computer] screen there'll be a pop-up saying someone so-and-so ... has been nominated to be living the [organisation's] values and then at the end of the year there's this huge ceremony wherein people are given those rewards and even bigger rewards.

Emotional intelligence is encouraged by nurturing relationships between managers and colleagues. Department C has instituted a buddy system whereby managers have lunch or coffee with one team member at a time in order to build trust and collegiality without focusing on rank. These meetings not only ensure that employees feel more appreciated but they also create an opportunity for the employees to share and reflect on their concerns. Another example of the department promoting EQ involves recognising the value and contributions of all staff members by allowing them to chair staff meetings at which managers listen and contribute as does everyone else. The involvement of the staff is also evident in the development of business plans where a team member facilitates the process and all the members of the team contribute. The staff members feel truly empowered because they are valued for their contributions and abilities regardless of the positions they hold in the organisation. Organisational climate

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<sup>84</sup> These points are linked to a retail store where a person receives a gift voucher that can be redeemed at a selected store.

surveys are administered annually in order to determine the satisfaction level of employees.

According to both these public service managers, physical intelligence is emphasised in Department C with executive and senior managers setting the example. Their department has a wellness centre, which promotes a healthy lifestyle by organising exercise programmes and health check-ups. Staff members are encouraged to increase their level of fitness by participating in a wide range of activities such as yoga, running, cycling and boot camps.

### **Impact of spiritual leadership on the directorates or department**

All the interview respondents were of the opinion that, when they applied spiritual leadership principles, this had a positive impact on their directorates/department. The interview respondents reported that their teams were highly motivated and that they felt appreciated and inspired to serve others for a higher purpose. The interview respondents from Department C were of the opinion that their department was one of the highest performing departments in the public service. This was corroborated by several of the survey respondents from Department C who rated their department's organisational performance as extremely high.

In spite of the positive impact of applying the spiritual leadership principles, the interview respondent from Directorate A admitted that her team was the subject of professional jealousy and that a few of the managers from Directorate A had apparently made false accusations about her performance.

## **8.8 RELEVANCE OF THE ISL MODEL FOR THE SOUTH AFRICAN PUBLIC SERVICE**

Most of the findings in respect of the relevance of the ISL model for the South African public service emanated from the survey respondents and the public

service manager interview respondents. This section discusses the opinions of the service providers and the student interview respondents on expanding and revising the ISL model to ensure that it is more relevant to the South African public service.

### **8.8.1 Service Providers' Leadership Models**

Eight service providers were interviewed for the purposes of this study. The five private service providers offered leadership training based on spiritual leadership principles to mainly private sector participants and, to a lesser extent, to public service participants.

Only two of the five private service providers market their programme as a spiritual leadership programme. The others do not refer directly to spiritual leadership, but have designed their programme based on spiritual leadership principles. These service providers indicated that they believed that their respective spiritual leadership models were aligned mainly to the South African private sector context. They explained that they are aware of the public service's organisational challenges and the conditions under which they conduct spiritual leadership training for the public service. One private service provider's spiritual leadership model is an international model that has been adapted to suit the South African context. The two government training agency service providers offer generic leadership training exclusively to the public sector, while the one private service provider offers generic leadership training to mainly private sector participants.

### **8.8.2 Purpose of the Spiritual Leadership Models**

The interview respondents expressed various opinions on the purpose of the leadership models. One service provider (Private provider, 9 May 2012) maintained that the key purpose of their spiritual leadership model was to create

a shift from effectiveness to greatness, in terms of which one would leave a legacy. Another service provider (Private provider, 10 May 2012) felt that the central purpose of their spiritual leadership model was to enable one to lead oneself first, because it is not possible to lead others before one is able to lead oneself. Three service providers indicated that the core purpose of their spiritual leadership models was to develop holistic leaders who would transform society through behavioural change (Private provider, 16 May 2012; Private provider, 23 May 2012; Private provider, 4 June 2012). However, the focus on fostering inner transformation in order to achieve external transformation was common to all the spiritual leadership models.

The remaining three service providers who offered generic leadership training to develop leadership competencies included a range of leadership theories and approaches in their training programmes (Private provider, 11 June 2012; Government Training Agency, 4 June 2012; Government Training Agency, 11 June 2012). The two government academies also offered leadership training that is aligned to government's competency framework.

### **8.8.3 Gaps in the ISL Model**

The service provider interviewees were asked to identify gaps in the proposed ISL model so that the model could be improved. These providers were able both to share valuable insights regarding conceptual flaws in the model and to recommend ways to promote deep transformative change.

The service provider interviewees who offered spiritual leadership training indicated that the model seemed to be comprehensive and that it appeared to contain key elements that resonated with their spiritual leadership models. However, valuable feedback was provided to suggest ways of improving the ISL model. Several of the service providers were of the opinion that certain

constructs needed to be emphasised more prominently or that another interpretation of an existing construct should be provided.

One service provider interviewee (Private provider, 9 May 2012) felt that it was important to emphasise that the values at the organisational level should be shared in order to ensure consistency between strategy and execution. Another service provider interviewee (Private provider, 16 May 2012) suggested that self-insight and self-awareness should be emphasised in the ISL model. Despite the fact that self-insight and self-awareness are included in the constructs of reflective practice, SQ and EQ, this interviewee felt that self-insight and self-awareness should be more central because “the journey to greatness has to start with a deep acceptance, appreciation and understanding of the self”. One of the service provider interviewees (Private provider, 10 May 2012) maintained that the unconscious role of attitudes, desires and values should be examined in greater depth in the ISL model. These attitudes, desires and values inform behaviour and, according to this service provider, fundamental change requires them to be transformed.

One service provider interviewee (Government Training Agency, 4 June 2012) felt that the external environment or the context in which public service managers operate should receive greater emphasis in the ISL model. This interview respondent indicated that the environment in which public service managers operate is often characterised by issues such as corruption, poor service delivery, bureaucracy and organisational politics. This environment influences the efficacy of the spiritual leader.

Several service provider respondents felt that the ISL model should be illustrated in a more organic manner that would reflect the greater interdependence and interconnectedness of the various constructs. These respondents perceived the rectangular frame in which the constructs are embedded as too rigid and as not reflecting a sufficiently flexible approach to transformation.



#### 8.8.4 Barriers to the Implementation of the ISL Model

The interview respondents suggested several barriers that could prevent the effective implementation of the ISL model in the South African public service. These barriers were classified under five emerging and interrelated themes, namely: organisational context; openness to change; mandate for the ISL model; need for the ISL model; and application of the ISL model.

One important barrier comes under the theme of organisational context and refers to an organisational environment which is not sufficiently conducive to the effective implementation of the ISL model. The organisational context was described as being generally negative and hierarchical. One service provider interviewee (Private provider, 11 June 2012) maintained that one of his course participants had been reluctant to implement what he had learned in the training programme as he was afraid he would be castigated. According to this service provider (Private provider, 11 June 2012), the course participant stated “If I take these leadership principles you taught me and I go back to work, I’ll be in a disciplinary by Friday and redeployed by Monday”. The concern was that the ISL model might challenge the command structure in government too emphatically.

Public service officials are also accustomed to numerous change management processes and organisational development interventions. In this vein, one of the service provider interviewees (Government Training Agency, 4 June 2012) was of the opinion that some employees may experience “model or training fatigue”. This could be because they were tired of new models being constantly introduced in government and proclaimed as the panacea for all government’s problems. In addition, because many public service officials regard government as a stable employer, they remain in government for many years. Hence, some become reluctant to implement a new model because, from experience, they know that a different model will replace this new model in a few months time.



Another barrier in the public service's organisational context is the absence of a framework in the departments in which the ISL model can be applied with some ease. A service provider interviewee (Private provider, 23 May 2012) pointed out that, although the South African Constitution clearly reflects elements of SQ, most departmental policies are written within a framework that definitely does not promote inner transformation by living a higher purpose and values. Several of the interview respondents claimed that, even if the ISL model were perceived as being valuable, in the main, public service officials would be unlikely to implement the model, because it would not be aligned with their departmental policies and procedures.

The second theme that emerged was the unwillingness of public service officials to change and this would severely hamper the acceptance and successful implementation of the ISL model. The service provider interview respondents provided various reasons for this unwillingness, while several of the service provider interview respondents reflected that it might be difficult to change the mind-set of employees. According to a service provider respondent (Private provider, 23 May 2012), it would be challenging to transform people who still operate with a sense of entitlement, because they would have to take responsibility for their reality instead of blaming or being a victim.

Some of the service provider interview respondents were of the opinion that the will to change was extremely low because people were comfortable with the way in which their departments were operating and the leaders were not driving any change process. One service provider respondent (Private provider, 23 May 2012) felt strongly that some people are reluctant to change because "too many people are profiting from being unethical and, to get it right, someone must *really* want to change". A public service senior manager interviewee (Limpopo DOE, 21 May 2012) indicated that some people in the public service only want to enrich themselves and they would not necessarily support a leadership model that promoted personal change and teamwork. This respondent stated that "people

will not find it easy to move to a level of teams. It's not about a team now. It's about me, me, me – I, I, I, I”.

One service provider interviewee (Private provider, 16 May 2012) interpreted resistance to change differently and suggested that some people are not resistant to change per se. However, because relevant stakeholders may not support the issue, individuals may be reluctant to support a new intervention. Another service provider (Government Training Agency, 12 June 2012) felt that buy-in from top leadership is important. If senior leaders did not support the new leadership model then this would weaken the possibility of the ISL model being successfully implemented.

A third theme that emerged from the service provider interview respondents was the importance of a mandate. Some of the interview respondents indicated that, if there were no official mandate to implement the ISL model, then the likelihood of it being implemented would be low. One service provider interviewee (Private provider, 16 May 2012) claimed that departments “need a mandate to overcome the fear of implementing it [the ISL model]”. It was, therefore, argued that ensuring buy-in from relevant stakeholders would be critical.

A fourth theme pertains to the need for this ISL model. This theme is probably fundamental to some of the other themes because, if people do not understand the real need for the model, they are unlikely to accept it as critical for government or be motivated to implement it in their departments. One service provider interviewee (Private provider, 23 May 2012) maintained that if there is little understanding about the ISL model it was likely to be negated “because sometimes little knowledge ... destroys the whole thing”. A student interview respondent (DOJ, 29 May 2012) indicated the people might not understand the ISL model because they might perceive it as propagating religion, especially in view of the fact that many public service officials do not understand the distinction between religion and spirituality.

The final theme has to do with the way in which the ISL model would be applied in the departments. The service provider interviewees believed that unless the application of the model were carried out in an integrated manner with the involvement of all levels of the organisation, there would be little chance of the model having a sustainable impact. Moreover, if the organisational systems, such as the human resource systems, were not aligned with the model, then this model would also fail because the recruitment of staff, for example, would not be aligned with the ISL model. Also, once the model had been implemented the principles would have to be reinforced continuously to ensure that they were internalised.

#### **8.8.5 Enabling Factors Promoting the ISL Model**

The interview respondents were asked to identify enabling factors that would ensure the successful implementation of the ISL model in the South African public service. These respondents' opinions are classified under the following five themes that emerged, namely: the need for spiritual leadership; organisational context; accountability; role modelling of ideal behaviour; and training. Each of these themes is discussed in turn.

##### **Need for spiritual leadership**

The first theme revolves around the perceived need for spiritual leadership. Some of the interview respondents stated that although many public service officials are benefiting from corruption, there is also recognition on the part of some that the public service is failing and that the levels of corruption are unacceptable. One public service senior manager interviewee (Gauteng DLGH, 16 May 2012) stated that "people are thirsty and hungry for positive influence". One of the service provider interviewees (Private provider, 16 May 2012) maintained that there is "a sense of desperation, we are in trouble ... we've got incompetent people in roles that they should not be in, they are there for the

wrong reasons”. Thus, there are some people in the public service who are eager to introduce spiritual leadership and who are authentic, and values and principles centred and who operate with integrity and trust.

### **Understanding the public service’s organisational context**

The second theme pertains to understanding the organisational context of the public service. This understanding is imperative for the successful implementation of the ISL model. One service provider interviewee (Government Training Agency, 4 June 2012) also believed that, while public service officials may be experiencing “model fatigue”, the public sector as a whole is generally open to new and innovative ideas.

In view of the fact that the public service is the largest, single employer in South Africa, one respondent maintained that there is great opportunity to make a significant impact with the ISL model. However, this would be largely dependent on understanding how the public service operates. This service provider interviewee (Government Training Agency, 4 June 2012) felt that the ISL model should be launched through relevant forums or platforms. He believed that once there was buy-in at a political level the model could be rolled out to the entire public service. However, to prevent the perception that the ISL model was being “pushed down people’s throats”, this service provider interviewee (Government Training Agency, 4 June 2012) was of the opinion that “people need to see the value of those models on their own”. He maintained that presenting papers at conferences for the public sector could encourage departments to adopt the ISL model on an individual basis without it being imposed by a policy directive.

The involvement of relevant stakeholders can be regarded as a critical factor in the successful adoption of the ISL model. Attaining buy-in is an important part of any organisational change process. One service provider interviewee (Government Training Agency, 4 June 2012) suggested that buy-in be obtained

from some of the following key stakeholders: bargaining council, unions, senior managers, all levels of staff, other departments and community members. Several of the interview respondents emphasised the importance of senior management buy-in, as it would then be easier to cascade the ISL model to others in a department. One service provider respondent (Government Training Agency, 4 June 2012) believed that, if one wanted to transform the existing culture, then it would be essential for relevant stakeholders to be involved in changing it.

Another perspective on understanding the organisational environment pertains to identifying those organisational processes that would promote the successful implementation of the ISL model. The same service provider interviewee (Government Training Agency, 4 June 2012) indicated that some people in the public service want to “shine alone because [they are] going to be recognised alone”. Thus, because the ISL model encourages organisations to work in teams, the organisational systems would have to be transformed so that teamwork is not only recognised but also rewarded.

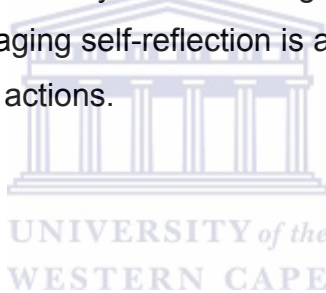
### **Being an exemplary role model**

Being an exemplary role model emerged as the third theme as regards promoting the successful implementation of the ISL model. One service provider (Private provider, 9 May 2012) stated that trust begets trust, implying that if leaders trust their team members this would, in turn, encourage the team leaders to trust the leader. In addition, if a leader does not attempt to address a problem, then the team members would tend to lose faith in the leader. Being an exemplary role model who is able to “walk the talk” was suggested as one way of promoting the successful implementation of the ISL model. Another service provider (Private provider, 9 May 2012) stated that if the leaders themselves believed in spiritual leadership, then others would be more likely to want to apply the principles of spiritual leadership. One service provider (Private provider, 4

June 2012) explained that if senior leaders apply spiritual leadership principles “then it snow balls”.

### **Fostering accountability**

Accountability is the fourth theme that emerged in respect of the effective promotion of the ISL model. Several of the respondents indicated the importance of ensuring accountability as a way in which to implement this model successfully. One public service senior manager interviewee (Gauteng DLGH, 16 May 2012) indicated that leaders need to be bold enough to stand up to unethical behaviour as, until this happens, this behaviour will continue and attempts to promote spiritual leadership will be undermined. One service provider (Private provider, 9 May 2012) also believed that spiritual leadership is created when leaders take ownership for what they have done right and also for what they have not done right. Thus, encouraging self-reflection is an important aspect of holding leaders accountable for their actions.



### **Training**

The final theme to emerge was that of training. Several of the interview respondents regarded training as an important way in which to promote the successful implementation of the ISL model, because people may not understand the model. It is therefore essential to create an awareness and understanding of the importance of spiritual leadership in the public service. One public service manager interviewee emphasised the importance of offering continuous, instead of once-off, training. Several of the public service manager interviewees believed that spiritual leadership should be offered under the auspices of a specialised leadership school for the public service.

## 8.9 SUMMARY

This chapter reported the findings related to the perceived performance of departments. It was established that a higher number of interview respondents perceived their departments to be high performing than did survey respondents. The interviewee respondents also reported critical organisational challenges and were of the opinion that current public service managers were not being successful in addressing these critical organisational challenges. The survey and the interview respondents identified leadership attributes that both promoted and hindered organisational performance. Many of these attributes, such as integrity, emotional intelligence, purpose and vision, ubuntu and service, resonated with the constructs of the ISL model. Most of the survey respondents indicated their preference for a participative or consultative leadership style which is aligned to the leadership style of a spiritual leader.

Both the survey and the interview respondents recommended ways in which to improve organisational performance. Of significance was the emphasis placed on developing mainly technical and some emotional competencies as opposed to spiritual and physical competencies. Moreover, the interview respondents indicated there should be greater congruence between the values of an organisation and the values of the leader.

It was found that the service providers believed that spiritual leadership is relevant for the South African public service. This opinion was based on the fact that they had observed positive changes in the participants of their spiritual training courses. Challenges pertaining to deep change were discussed as a core factor preventing the internalisation of spiritual leadership principles. The personal accounts of respondents who applied spiritual leadership principles in their respective organisations revealed that spiritual leadership has a positive impact on both team and organisational performance.

Finally, this chapter presented the findings highlighting the factors involved in the successful implementation of the ISL model for the South African public service. Accordingly, service provider interviewees identified gaps in the ISL model, as well as the barriers to and enablers of the effective implementation of the ISL model. These factors contributed to revising and expanding the ISL model so that it would be more relevant to the public service.

In general, the findings confirmed that the constructs of the ISL model were perceived as being important for public service managers. However, the need for technical competence was regarded as a greater priority than SQ. The interview respondents confirmed that spiritual leadership and the ISL model would, in the main, be relevant to the South African public service.





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## **9 DISCUSSION OF THE FINDINGS**

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### **9.1 INTRODUCTION**

Chapter Nine discusses and interprets the findings that were presented in the previous chapter. The findings suggest that there is a need to introduce an ISL model as a way to address the critical problems being encountered by public service leaders. The purpose of this chapter is to use the insights garnered from the survey and interview respondents to assess the relevance of the ISL model for the South African public service.

Accordingly, this chapter discusses and interprets the relevance of the specific clusters of the ISL model and examines organisational performance in relation to the challenges facing leaders. The overall relevance of the ISL model for the public service is also investigated. Finally, a revised ISL model based on the gaps identified by the interview respondents is proposed.



### **9.2 RELEVANCE OF THE SPECIFIC CONSTRUCTS OF THE ISL MODEL**

This subsection synthesises and interprets the key patterns and themes that emerged from the research findings. The discussions are categorised under the key constructs of the ISL model as a means of ascertaining the relevance of the respective constructs. As indicated in Chapter Seven, the survey respondents allocated mainly highly important and extremely important scores to the constructs of the ISL model. This subsection discusses the findings based on the clusters<sup>85</sup> created by the ANOVA procedure.

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<sup>85</sup> Section 7.7 outlines the following clusters: purpose cluster (purpose, vision and calling); love/ubuntu cluster (love, respect, compassion); transcendence cluster (forgiveness, gratitude and service); reflection cluster (reflective practice and changing from the inside out); and integrity cluster (trust and integrity)

## 9.2.1 Integrity Cluster

Of all the subsections, integrity as a cluster received the most scores<sup>86</sup> out of the five clusters. As reflected in Chapter Seven on the research findings, the integrity<sup>87</sup> cluster includes the core positive values of integrity and trust. Integrity and trust form a cluster theme because, as discussed in the literature,<sup>88</sup> integrity contributes to the establishment of trust. Some of the interviewees expressed a strong link between trust and integrity in that they perceived honesty as fostering trust. One service provider interviewee (Private provider, May 2012) explained that trust is a combination of character and competence (ability to perform) and that integrity is an important element of one's character. This private provider interviewee further explained that trust is "a combination of integrity and intent – authenticity".

This statement is confirmed by the literature, with Gilbert and Fulford (2010:16) contending that trust is established when leaders with integrity 'walk the talk' and live their espoused values. Another example of integrity and trust was evident in Department C<sup>89</sup> where employees are perceived to emulate the senior executives when they observe the executives applying the organisation's values. Covey (2004:271) confirms that modelling involves living one's principles authentically and states that when one is a positive role model it inspires trust.

### Integrity

The findings reflect strong agreement by both the survey and the interview respondents on the core positive value of integrity. The two dominant interpretations of integrity pertained to honesty and consistency, with individuals 'walking the talk'.

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<sup>86</sup> M= 6.36, SD = .68

<sup>87</sup> The integrity cluster examined behaviours related to authenticity (congruence between behaviour and thoughts), honesty and ethical behaviour.

<sup>88</sup> Refer to Section 5.2.2: Integrity/honesty/authenticity/courage and trust

<sup>89</sup> Refer to Section 7.3.9: Personal account of two public service respondents in Department C

It is not surprising that integrity was accorded very strong agreement, given the fact that corruption is considered to be a core organisational challenge facing public service leaders. One public service senior manager interviewee (National DSD, 3 May 2012a) indicated that integrity is extremely important, especially in respect of tender processes as “people get into bad things because they are not honest”. Another public service middle manager interviewee (North West DOH, 11 May 2012) maintained that integrity is vital because the public service is marred by corruption and “there are very few people who are courageous and able to stand up for their convictions”. The importance of integrity is confirmed in the literature where Dorasamy (2010a:2088) argues that, if the South African public service does not address the problems related to unethical behaviour, quality public service delivery will continue to be compromised. In addition, as argued in the literature, unethical leaders tend to breed further corruption (Hilliard, 2002:448). Dorasamy (2010a:2088) proposes that leadership should act with integrity by 'walking the talk' so that policies that promote the common good are encouraged.

However, despite several public service officials affirming the importance of integrity by endorsing 'walking the talk', one interviewee (senior manager, Limpopo DOE, 21 May 2012) warns of hypocrisy, as follows:

Very few people are 'walking the talk' ... what they are preaching is not what they're actually doing. You'll hear people saying 'don't do corruption', yet they're corrupt themselves.

One reason why public service officials are not 'walking the talk' may be because they observe so many public service leaders operating unethically. The literature review<sup>90</sup> cited several examples of senior leaders who serve as improper role models. The prevalence of hypocrisy and lack of integrity may be attributed to the absence of accountability which, in turn, allows poor service delivery and

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<sup>90</sup> Refer to Section 3.3.2: Unethical conduct in the public service.

unethical behaviour to thrive. This is confirmed by Hilliard (2002:457) who contends that leaders must act not only as role models (where they demonstrate proper behaviour) but also carry out a monitoring role in order to hold people accountable. The findings reveal that the lack of accountability is a result of leaders not holding employees accountable. As argued in the literature review, if senior public service managers are not held accountable for not applying public service values, they will behave unethically (Dorasamy, 2010b:57). It would also appear that the performance management system is not being implemented effectively, with all public service officials not being consistently held accountable for their performance outputs. This finding was verified by an interview respondent (Government Training Agency, 12 June 2012) who remarked that although honesty appears to be a core management criterion, it is not being measured because the assumption is that “you should be honest anyway”. According to this respondent, the department does not know how to measure integrity, probably because measuring integrity is generally perceived to be a difficult and subjective exercise.

A second reason for public service managers not acting with integrity may be because some managers are influenced by organisational politics. One interview respondent (Senior manager, Gauteng DLGH, 13 April 2012) indicated that some managers do not act with integrity because they have to return favours – “if a person has supported you and others didn’t, you feel like you need to return the favour and then you end up returning it in wrong places”. This respondent explained that, if someone supports your proposal in a meeting, you often feel obliged to reciprocate by supporting that person’s proposal in another meeting, even if you may not agree with it. Another example provided by a public service middle manager interviewee (North West DOH, 11 May 2012) referred to some people expecting something in return for approving a tender. Dorasamy (2010a:2094) argues that a reason for unethical conduct in the public service is a tendency to “adopt a narrow interpretation of what constitutes conflict of interest”. It is generally agreed that bribery, extortion and kickbacks involve a conflict of

interest. However, nepotism, favouritism and misuse of public property are not always perceived as a conflict of interest (Dorasamy, 2010a:2094).

A third reason for the lack of integrity may be attributed to not understanding fully what constitutes acceptable and unacceptable behaviour. According to an interviewee (Private service provider, 4 June 2012), many employees fail to realise that behaviours such as making personal telephone calls at work, taking office stationery home or communicating on Facebook during work hours are tantamount to stealing from the department. However, there is a general perception that these behaviours are permissible. This may possibly also explain why 2% of the respondents indicated that they strongly agreed that it is acceptable to occasionally behave unethically as a public service manager. As discussed above, Dorasamy's (2010a:2094) argument is once again confirmed in that a narrow interpretation of what constitutes a conflict of interest often sanctions unethical behaviour such as the misuse of public property.

## Trust

Trust is the second core positive value that falls under the integrity cluster. Both the survey and the interview respondents perceived trust to be an important value for public service managers.

The survey question assessing the dimension of trust 'To honour agreements in the workplace'<sup>91</sup> received a far higher number of important responses than the questions 'To rely on colleagues to accomplish a task'<sup>92</sup> and 'To relinquish or give up control by delegating responsibility'.<sup>93</sup> This may be because some public service managers find it difficult to relinquish responsibility and rely on their colleagues. One student interviewee (National DOJ, 29 May 2012) admitted that,

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<sup>91</sup> Question 15.14

<sup>92</sup> Question 15.6

<sup>93</sup> Question 15.17

although he realised that trust is extremely important, he did not practise it very effectively:

As a manager, as a leader, I don't even trust my staff. I am away from the office for two days. I wonder what those people are doing. I don't think they are actually doing work.

This student interview respondent also stated that managers may not trust their employees because some managers support McGregor's X<sup>94</sup> leadership style. According to this respondent, this style assumes that rules must be created because managers believe that employees are inherently lazy or cannot be trusted. These managers tend to trust less and/or provide little autonomy when they delegate tasks.

The lack of competence highlighted in Chapter Seven on the research findings may be another reason for the lack of trust in the public service. The findings<sup>95</sup> revealed that some public service managers are unwilling to relinquish control to employees because these employees are perceived to be incompetent. In contrast, one interviewee indicated that some public service managers delegate tasks only because they themselves lack the competence to perform them. The relationship between trust and competence is confirmed in the literature where Klenke (2005) indicates that trust involves respecting that others are sufficiently competent in their knowledge, skills and abilities and, thus, it is acceptable to delegate responsibility. Hence, the lack of competent employees dissuades some public service managers from delegating tasks. Ironically, it is the incompetence of public service managers that may drive some managers to delegate tasks to more competent staff.

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<sup>94</sup> According to McGregor (Robbins et al., 2011:146), Theory X refers to managers who believe that employees inherently dislike work and should be coerced to perform. Theory Y refers to managers who believe that employees view work as being a natural part of life and employees generally may want to take more responsibility in the workplace.

<sup>95</sup> Refer to Section 7.2.2: Trust.

It is risky for a leader in the public service to stand up for his/her convictions as this may result in reprisals involving revenge, sabotage, mistrust and professional jealousy. One respondent even claimed that taking a stand could cost one one's life. According to a senior manager interview respondent (Limpopo DOE, 21 May 2012), if one stands up for one's convictions, "Others will actually go to an extent of wanting to kill".<sup>96</sup> The findings in Chapter Seven<sup>97</sup> reflect that integrity and courage are required in order to address organisational problems, especially unethical behaviour. A senior manager interview respondent (National DSD, May 2012) justified the importance of being honest and courageous as follows:

Because without being honest and courageous, then you cannot reprimand and deal with practices that bring down the bureaucracy.

This statement is confirmed by Klenke (2005:60), who maintains that courage is a crucial element of trust because courage is required for one to speak up against the unethical or unacceptable behaviour that undermines trust. However, although many people in the public service support the importance of operating with integrity and being courageous, they are not necessarily prepared to stand up for their convictions if they might be punished instead of the perpetrator. Potential whistle-blowers are reluctant to unveil unethical conduct because such disclosure could affect their job security or possible bonuses (Unruh, 2008:291).

## 9.2.2 Transcendence Cluster

The transcendence cluster comprises core positive values pertaining to forgiveness, gratitude and service. This cluster received the second highest score<sup>98</sup> out of the five clusters. Each of these values is interpreted separately.

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<sup>96</sup> This respondent was reluctant to elaborate when the researcher asked for further explanation.

<sup>97</sup> Refer to Section 7.2.2: Integrity.

<sup>98</sup> M = 6.29, SD = 1.21



## Forgiveness

Both the quantitative and the qualitative findings reveal that forgiveness is important for public service managers, with a large percentage of survey respondents reflecting that it is important 'To let go and move on from a situation where you were harmed'.<sup>99</sup> This was strongly supported by the interview respondents who stated in Chapter 7<sup>100</sup> that forgiveness is important for surviving in the public service. A middle manager interviewee (Mpumalanga DOE, 17 May 2012) felt that forgiveness is important because "you can't work with someone that you are begrudging" and that it is not possible to communicate effectively if there is a "negative vibe between the two of you". A senior manager interview respondent (Senior manager, National DSD, 3 May 2012a) intimated that leaders should "accept the faults of others and forgive" so that conflict may be resolved, especially when people at work make so many mistakes. One interviewee (Middle manager, Mpumalanga DOE, 17 May 2012) shared an insightful African proverb to explain the importance of forgiveness, "When two bulls fight, it's the grass that suffers". This respondent explains that it is the community members who are the beneficiaries of services who suffer the most when colleagues do not forgive each other. The importance of forgiveness is confirmed by Caldwell and Dixon (2010:94), who argue that forgiveness has a liberating effect on and contributes to empowering an organisation in that leaders promote a healing and trusting environment when forgiveness occurs.

However, one interviewee (Middle manager, SARS, 24 May 2012) cautioned that, even though it is an extremely relevant value, it is difficult to measure, because people may claim that they have forgiven someone but still bear grudges inside. A possible reason why some people may continue to bear grudges may be because they are not operating from a motive of genuine empathy and compassion in terms of which they would be able to let go, yet still

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<sup>99</sup> Question 15.19

<sup>100</sup> Refer to Section 7.2.2: Forgiveness



hold the transgressors accountable for their actions (Caldwell and Dixon, 2010:94).

The public service manager from Directorate B demonstrated forgiveness by releasing the hurt inflicted on him by his colleague. Consequently, he earned a great deal of respect by forgiving this person. This is confirmed in the literature where Covey (2004:165) maintains that leaders who genuinely forgive others gain personal credibility, trust and respect from others.

Although the majority of survey respondents felt that it was not at all important 'To take revenge when you have been deeply hurt by a colleague',<sup>101</sup> 4% indicated that they felt that it was extremely important to take revenge. This score may also reflect that some public service managers perceive revenge as acceptable. One interviewee (Senior manager, Limpopo DOE, 21 May 2012) shared that a person has to be extremely strong and possess high emotional intelligence to forgive others because some people are determined to take revenge when they have been harmed. This respondent explained that some people report unethical behaviour, not because it is the right thing to do, but because they want to take revenge, as follows:

Suppose you also do a mistake and they're going to say 'we are going to deal with this person. This person did 1, 2, 3, 4, 5' and they would want them jailed.

According to Caldwell and Dixon (2010:93), forgiveness also involves holding people accountable for inappropriate behaviour. Despite the fact that one applies compassion when forgiving another, this does not imply that one should "excuse or explain away unacceptable behaviour" (Lennick and Kiel, 2005:110). According to Lennick and Kiel (2005:110), it is critical to take responsibility for one's actions and learn from one's mistakes. However, this should be done in a spirit of compassion in terms of which one is supportive rather than wanting

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<sup>101</sup> Question 15.24

simply to punish (Caldwell and Dixon, 2010:94). The interview respondents reflected that it is important to let go and move on. However, none of them took forgiveness to the next level of holding people accountable for inappropriate behaviour such as abuse of power, professional jealousy, corruption and sabotage. Transgressors in the public service may not be held accountable because some leaders and employees may fear reprisal. The extent of this fear became obvious when several interviewees emphasised fear about speaking up against wrongdoing (as already discussed in the integrity cluster).

Although both the survey and the interview respondents supported the value of forgiveness, establishing a culture of forgiveness could pose a challenge in the public service because it would appear that the behaviour of public service managers is, in general, driven more by ego than humility. This is confirmed in the literature where Dorasamy (2010b) argues that public service leaders often operate from an egotistical motive.

## **Gratitude**

Although there was strong agreement on the survey items assessing gratitude, there was a higher percentage of extremely important responses for Question 15.21 – ‘To show appreciation when a colleague does a good job’ than for Question 16.28 – ‘Public service managers should reciprocate a kind deed by mutually showing or giving in return’. It could, however, be that fewer respondents rated the item ‘Public service managers should reciprocate a kind deed by mutually showing or giving in return’ because of item order effect.<sup>102</sup> These respondents may have interpreted giving something in return as tantamount to bribery as opposed to understanding it as reciprocating through an

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<sup>102</sup> Question 16.28 was placed between Question 16.29 – ‘Public service managers should always receive a personal gain when they help others’ and Question 16.30 – ‘It is acceptable for a public service manager occasionally to behave unethically’. The item order effect may have confused respondents because the latter two questions were reverse questions.

act of kindness by, for example, saying thank you or offering support if they see a colleague is struggling.

As discussed in the literature, showing gratitude by reciprocating a kind deed or showing mutual support appears to encourage even better performance (Wood et al., 2007:19). Wood et al. (2007:19) explain this phenomenon by contending that gratitude generates a virtuous cycle of appreciation with an upward cycle occurring when a grateful person returns a favour. This, in turn, encourages the other person to return the favour. Some of the interviewees indicated that they reciprocated by improving their performance. One respondent indicated that when she is appreciated she works harder because she does not want to disappoint her manager (Senior manager, National DSD, 3 May 2012a). Other interview respondents regarded gratitude as important because they perceived it to have the effect of building the support of employees, encouraging people to learn and improving the performance of employees. This supports the literature which posits that gratitude not only makes people feel good, but also establishes stronger social bonds and encourages people to function more optimally (Emmons and McCullough, 2003:388).

The other dimension of gratitude involves learning from adversity. An interview respondent (Senior manager, National DSD, 3 May 2012a) indicated that a senior manager in her department had earned her respect when he had grown from adversity after having been suspended. He had transformed from being an arrogant person to becoming a more open and humble person when he was given the opportunity to return to work temporarily. This resonates with Parameshwar's (2005) contention that gratitude has a transcendental quality in that it helps people to overcome their ego. Being grateful for both positive and negative experiences (Demartini, 2008:14) involves suspending one's ego as one acknowledges the contributions and experiences of others in contributing to one's personal development.

The interview respondents confirmed that, even though gratitude is important, it does not often happen that one receives appreciation for one's work, let alone any reciprocation for the support offered to another. This may be explained by the assertion of Wood et al. (2007:19) that lack of gratitude can generate a vicious cycle with people not reciprocating kind deeds. This lack of gratitude, in turn, discourages others from helping any further. A lack of gratitude also possibly explains the interview respondents' perception of an entitlement mentality in the public service.

## **Service**

There was very strong agreement that service with no expectation of personal gain<sup>103</sup> is important for public service managers. However, several of the interview respondents contended that many public service officials give with the expectation of receiving some personal gain, with their interest in personal gain apparently being fuelled by greed. An interview respondent (Senior manager, DSD, 14 May 2013) declared that it is easy for public service managers and officials to become seduced by money and engage in illicit activities because "money is hanging like a mango from a tree". It would appear that the desire to acquire wealth, together with an entitlement mentality, justifies the expectation of receiving personal gain. This is corroborated by Miller and Miller (2002:4) who warn that "if greed is combined with wealth creation, self interest quickly becomes selfish interest". Dorasamy (2010b:58) further argues that, if public service leaders operate from an egotistical motive, the "public service merely becomes an arena for them to realise and satisfy their greed for self gratification". Some of these public service leaders justify their unethical behaviour by rationalising that because 'everyone else is doing it', operating unethically is permissible (Hilliard, 2002:440).

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<sup>103</sup> Refer to Question 16.29 – 'Public service managers should always receive a personal gain when they help others' (reverse question) and Question 15.20 – 'Uplift communities with no expectation of a personal gain'.

The findings indicate that many of the public service managers operate in a reactive, as opposed to a proactive, paradigm. Both the survey and the interview respondents indicated that some public service managers exhibit arrogant, selfish and apathetic behaviour. Thus, it appears that the ethos required to deliver services motivated by selfless, caring and compassionate intentions is lacking in some public service managers. Russell and Stone (2002:149) concede that when individuals are required to choose between service and self-interest, service is rarely selected. As discussed in the literature review chapter,<sup>104</sup> the commitment to operate from a service motive is probably reduced when there are so many examples of public service leaders who model unethical behaviour. However, the literature corroborates the argument that leaders must serve as role models in order to promote desirable behaviour (Van der Westhuizen, 1998:18).

Some of the interview respondents identified a correlation between service and purpose. The personal accounts of respondents from Directorate A and Department C provide examples of the way in which a higher purpose may inspire people to increase service delivery. In both these accounts, there was alignment between the individual members' purpose and the organisation's purpose. Conversely, if people in the public service lose their sense of purpose, then this results in a poor service ethic. This was evident in one interviewee's (Middle manager, Gauteng DLGH, 13 April 2012) assertion that some people do not serve others because they "have lost their purpose to make a difference". If the individuals are motivated by greed and self-interest then there is misalignment between the individuals' purpose and the organisation's purpose, with these individuals focusing more on serving their own selfish interests than on serving communities. However, if the purpose of a public service manager is aligned to the purpose of the public service department, the manager would be able to promote an organisational culture that encourages selfless service delivery and ethical conduct (Dorasamy, 2010b). This suggests that if public

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<sup>104</sup> Refer to Section 3.3.2: Unethical conduct in the public service.

service managers internalise their higher purpose, it may help them both to overcome the temptations to satisfy selfish interests and to achieve greater satisfaction by serving others. This is evident in the respondent's perception of her team members from Directorate A. This respondent's team members had made several selfless choices, including not receiving travel and subsistence allowances and working in a physically taxing environment, because they believed in the higher purpose of making a difference in the lives of the youth.

### 9.2.3 Purpose Cluster

The purpose cluster<sup>105</sup> was rated as the third highest cluster out of the ISL dimensions. Both the survey and the interview findings were strongly in agreement that purpose is important for public service managers. The most popular reason suggested by both the survey and the interview respondents for making a difference was to improve service delivery for disadvantaged communities. In alignment with Parameshwar's (2005) contention, higher purpose has transformative qualities in that it may motivate people to transcend egotistical interests. One interview respondent even described how higher purpose was so important that he had been prepared to accept a significant reduction in salary.

Although the majority of the survey respondents indicated that it was important to join the public service to make a difference, many of them joined the public service for a different primary reason,<sup>106</sup> with many of the survey and interview respondents indicating that job opportunity had been a key motivator. These findings differ from the findings of Pattakos's study, which found a deep sense of meaning and purpose as the key reason for people joining and remaining in the public service (cited in Neal, 2008:381). Against the backdrop of South Africa's high unemployment rate, securing and retaining work is difficult, especially for

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<sup>105</sup> The purpose cluster is based on the ISL model's core construct of higher purpose.

<sup>106</sup> 33% of survey respondents and 45% of interview respondents had joined the public service because it offered job opportunities.

people who have little work experience. It is, therefore, plausible that some of the survey and interview respondents had joined the public service for reasons of employment, as was evidenced in their comments that they had been desperate for work and had needed a salary to feed their families. As discussed in the literature, Maslow's Hierarchy of Needs indicates job security as a need. This is as a result of the fact that people are, typically, motivated first to meet their physiological needs before they fulfil their self-actualisation needs (Swanepoel et al., 2009:325).

The personal accounts of the respondents from Directorate A and Department C revealed that it is possible for employees, who were initially demotivated, to be inspired to follow a higher purpose when such a higher purpose is promoted by a leader or department. Pattakos's (2004:109) study also revealed that mentors in the workplace serve as important role models of appropriate behaviour. In both of these cases, the leadership in the respective organisations was instrumental in inspiring individuals and serving as positive role models.<sup>107</sup> Fry (2003) confirms that individuals may be inspired to pursue a higher purpose when they observe that they are making a difference.

The question arises as to why the survey respondents consistently selected a higher percentage of extremely important responses for 'making a difference' as compared to 'following a higher purpose or calling'. One explanation may be found in an interview respondent's claim that a calling or a purpose is a predominantly internal process. According to this respondent, unless a manager shares his/her purpose with others, it would not be obvious that this person was driven by a calling or purpose. This also correlates with the service providers' interpretation of higher purpose as being related to internal processes such as self-insight and self-awareness.

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<sup>107</sup> Refer to Section 7.3.9: Personal account by public service respondent from Directorate A and personal account of two public service respondents from Department C.



On the other hand, it is much easier to observe tangible evidence of ‘making a difference in people’s lives’ and ‘assisting employees to see beyond their present constraints by focusing on a better future’ (vision). Based on Cashman’s (1998:64) definition of higher purpose concerning the way in which one expresses oneself and adds value in relation to one’s calling, one’s vision and making a difference may be construed as outputs of purpose. In addition, a service provider interviewee indicated that higher purpose may be achieved by applying Covey’s<sup>108</sup> process of finding one’s own voice and inspiring others to find their own voices. The internal dimension of higher purpose involves finding one’s own voice while the external dimension entails inspiring others to find their own voices through the process of visioning and making a difference. Hence, it is possible to explain the reason why the two items related to vision and making a difference were perceived as being more “extremely important” than the item on calling and purpose.

The relevance of purpose is once again confirmed in the regression<sup>109</sup> of the elements of the ISL model on departmental performance. Although most of the constructs did not reflect any significant correlation, purpose as a construct did reflect a sufficiently significant correlation ( $\beta = 0.14$ ) to confirm its perceived importance for public service managers. It is probable that purpose enjoys such a high status as compared to some of the other ISL constructs, because it resonates with the respondents wanting to make a difference in the public service. As discussed above, making a difference constituted a key reason for the respondents choosing to work in the public service.

Another dimension of purpose relates to its transformative properties. Higher purpose had guided the respondents from Directorate A, Directorate B and

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<sup>108</sup> The literature review explains that Covey’s (2004) two-core process of finding your own voice and inspiring others to find their own voice correlate with the internal and external dimensions of higher purpose.

<sup>109</sup> M=6.27, SD = .73



Department C through adversity. The literature confirms that people who possess a clear purpose and meaning are able to overcome problems (Cashman, 1998).

#### 9.2.4 Love/Ubuntu Cluster

The core positive values of altruistic love and ubuntu<sup>110</sup> were categorised under the umbrella cluster of love/ubuntu. The love/ubuntu cluster was ranked fourth out of the five clusters and there was strong agreement that the values of altruistic love and ubuntu are important for public service managers.

##### Altruistic love

Although most of the survey respondents reflected strong agreement for the survey items<sup>111</sup> related to altruistic love, 'being selfless in the workplace' received the highest number of 'not at all important' responses<sup>112</sup> of the three items. This lower score may also be explained by some survey respondents genuinely believing that it is permissible to be selfish in the workplace. Several of the interview respondents verified the high levels of perceived selfishness in the public service by providing examples such as operating in a silo mentality, competing with other directorates and withholding information. One student interview respondent (the dti, 14 May 2012) perceived her department to be characterised by an attitude of, "me, me, me, I, I, I". It is therefore understandable that some people may be reluctant to be selfless within the South African public service context, which is generally perceived to be characterised by both selfish behaviour and individualistic tendencies. This is verified by the literature review<sup>113</sup> that cited several incidences of unethical behaviour. Unethical

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<sup>110</sup> Ubuntu values include, amongst others, respect; empathy; and compassion.

<sup>111</sup> The survey items of altruistic love included: Question 15.5 – 'showing deep concern and care for your colleagues'; Question 15.7 – 'To remove work related obstacles that lead to employees feeling distressed'; and Question 15.26 – 'To be selfless in the workplace'.

<sup>112</sup> The percentage of respondents who scored 1 or not at all important for Question 15.5 was 0%; Question 15.7 1%; and Question 15.26 6%.

<sup>113</sup> Chapter 3, Section 3.3.2 provides several examples of unethical conduct on the part of public service leaders.

behaviour may be construed as being selfish because an unethical individual places personal interest above serving the needs of others (Patterson, 2003:17).

One middle manager interviewee (SARS, 24 May 2012) felt that right-brained people may be more open to applying altruistic love in the workplace than left-brained people. This respondent's belief that some people are more open to the notion of altruistic love than others is echoed in the literature. Some people feel uncomfortable referring to the notion of love in an organisational context and prefer to use euphemistic terminology such as appreciation (Cashman, 2004:125), and caring or concern (Caldwell and Dixon, 2010:91). Thus, demonstrating the connection between altruistic love and the public service's mandate of delivering services to meet the needs of the public (Dorasamy, 2010b:56) may run counter to the perception that altruistic love is an esoteric concept and, as such, it does not belong within a work context. However, altruistic love is essential at work because it involves caring for the welfare of others (Caldwell and Dixon, 2010:92). Accordingly, the willingness to care deeply for others is one of the key drivers required to deliver services that will meet the needs of the public. If the intention is to ensure sustainable service delivery in South Africa, then it is essential that public service managers and officials deliver services from selfless rather than self-gratification motives. They also need to operate from a basis of altruistic love which underpins working with a selfless motive.

## **Ubuntu**

Both the survey and the interview respondents were in strong agreement that ubuntu<sup>114</sup> is important for public service managers. It appears that ubuntu was regarded as highly important because the interview respondents deemed it imperative to respect others, be compassionate and value the dignity of others.

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<sup>114</sup> Ubuntu was assessed by asking survey respondents Question 15.1 'To go out of your way to assist someone with personal problems in the workplace' and Question 15.12 'To value another person's experiences, values and opinions in the workplace'.

However, many of the interview respondents claimed that, even though ubuntu is considered highly important for public service managers, they had perceived that ubuntu was being experienced only to a limited degree in their departments. A possible reason for this may be because the public service environment is not conducive for the fostering of ubuntu. The interviewees believed that the fact that departments operate in silos prevents teamwork and this, in turn, impedes the experience of ubuntu. The literature suggests that in order to apply ubuntu successfully in the public service, tasks should be approached collectively and in teams (Poovan et al., 2006:25).

A challenge as regards promoting ubuntu in many of the public service departments is found in the prevailing organisational culture which emphasises individualism as opposed to working in teams.<sup>115</sup> One senior manager interview respondent (National DSD, 14 May 2012) intimated that the public service has “moved a lot from being organisation-wide people focused to individual centred”. However, unless team performance is consistently rewarded in all departments, the likelihood of ubuntu being practised is minimal because there is little incentive to operate as a collective. Nevertheless, the *batho pele* principles of the White Paper on Transforming Public Service Delivery No. 18340 (Department of Public Service Administration, Government Gazette, 1997, 1 October: Section 5.1) do stipulate that: “It is also important that the efforts of staff, both individuals and groups, who perform well in providing customer service should be recognised and rewarded.” Nevertheless, several interview respondents revealed that government tends to reward individual as opposed to team performance. Thus, despite the fact that the public service encourages team performance, departments are not rewarding it.

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<sup>115</sup> The interview respondents’ perceptions of individualism were reflected in Sections 7.2.2: Ubuntu; 7.3.2: Lack of vision; 7.3.3: Leadership effectiveness in addressing organisational challenges; and 7.3.9: Organisational context.

The public service manager can encourage working in teams in spite of the prevalence of an individualistic culture. Based on the personal account of the interview respondent from Directorate A, this public service manager had been able to encourage teamwork despite operating in an organisational culture that promoted individualism. However, this approach would be unsustainable in that, if the public service manager were to leave, the people in the directorate would probably revert to operating individualistically, especially if the new manager and the organisational context propagated individualism. It is, thus, essential that the reviewing and rewarding of team performance be integrated in the performance management system.

Pun and White (2005:52) posit that many performance management systems fail as a result of the strategy not being linked to the department, team and individual goals. However, emerging performance management systems do include the measurement of team performance (Pun and White, 2005:53). This analysis has exposed a gap in the literature as none of the spiritual leadership models reviewed explicitly examines the value of rewarding team performance as a necessary component of the organisation's performance management system. However, several spiritual leadership models (Fry, 2009:80; Cashman, 1998; Covey, 2004) recognise the importance of team performance by emphasising the alignment between the individual, team and organisation. In addition, the literature does emphasise the importance of spiritual leaders in improving both team and organisational performance (Lips-Wiersma and Mills, 2002:186; Fry 2009).

### **9.2.5 Reflection Cluster**

The reflection cluster comprises the core positive value of reflective practice and the construct of change from the inside out. Of the five clusters, the reflection cluster received the least number of highly and extremely important responses

on the 7-point scale.<sup>116</sup> This low rating is attributed to some survey respondents providing a lower, extremely and highly important rating for one of the questions on reflective practice. However, both the quantitative and the qualitative responses for reflective practice and change from the inside out confirmed that both sets of respondents perceived reflective practice and change from the inside out to be important for public service managers.<sup>117</sup>

## **Reflective practice**

It is evident from both the survey and the interview findings that reflective practice was considered an important core positive value for public service managers with the interview respondents recognising the value of reflection as contributing to personal growth and development. The survey findings reflected that there was a far higher number of respondents who perceived that 'To view your experiences from a different perspective'<sup>118</sup> was more important as compared to the number of respondents who perceived that 'To partake in reflective practices such as meditation, silent reflection or journaling'<sup>119</sup> was important.

'To partake in reflective practices such as meditation, silent reflection or journaling' may have received a lower number of responses because these respondents might genuinely have believed that there is little need for public service managers to meditate, reflect silently and journal to improve performance. Another reason could be that some of the survey respondents might have interpreted meditation as being a religious practice. This assertion is verified by several of the student interview respondents who had attended the spiritual leadership programme and had shared that they had initially not

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<sup>116</sup> M = 5.90, SD = 0.80

<sup>117</sup> The instrument tool was developed and it asked survey and interview respondents to determine the relevance of behaviours related to reflective practice and transformation from the inside-out for public service managers only.

<sup>118</sup> Question 15.23

<sup>119</sup> Question 15.15

understood the distinction between spirituality and religion. One student interview respondent (National DEA, 18 May 2012) described how she had previously thought that spirituality was the same as religion, but had then realised that spirituality is about living with integrity on both an interpersonal and an organisational level, as follows:

Initially, I thought that maybe it [spirituality] referred to issues of religion and stuff like that. But, later on, I really understood what it meant. Like with the emphasis on integrity, when you are working with people and also for the organisation generally.

This common confusion is confirmed in the literature which indicates that organisations are sometimes reluctant to introduce spirituality into the workplace for fear that it may be construed as proselytising or imposing a religion (Tischler et al., 2002:210).

Another reason for this question possibly receiving a lower importance rating is because some respondents might not have fully understood or were wary of the benefits of participating in reflective practices such as mediation and journaling. Public service individuals are generally accustomed to a level of self-reflection based on their performance management processes. However, when the process becomes too introspective by requiring deep change, individuals may resist reflective practice on a fundamental level. This was evident in a service provider's (Private provider, 9 May 2012) observation that, when he had requested course participants to attend follow-up reflection sessions with the intention of holding the participants accountable for implementing their agreed actions, these sessions were either cancelled or poorly attended. This could be because these sessions may have required the individuals to shift out of their comfort zones. Reflection is a difficult process because it requires self-awareness (Covey, 2004:345) and the ability to view a situation honestly (Zohar and Marshall, 2004:100). Not all people feel comfortable following an introspective process as it makes them feel too vulnerable. This was articulated by one service provider (Private provider, 10 May 2012) who stated that "people

are afraid of some of the issues that surface when they self-reflect on the deep issues”. This assertion is supported by the literature which explains that people who feel fearful tend to revert to old patterns (Williams, 2005:354). Thus, individuals require courage to overcome their fears when they observe undesirable qualities within themselves as a result of reflecting.

Many of the interview respondents understood the value of reflective practice in initiating behavioural change. One interview respondent (Senior manager, Limpopo DOE, 21 May 2012) indicated that individuals self-reflect when they realise a need:

to move from this point to the other point or change from this behaviour to a different behaviour or grow to a different level.

One interview respondent indicated that reflective practice contributes to re-evaluating one’s purpose. This notion is echoed by Fry (2003:705), who maintains that reflective practice is the foundation for finding meaning in life and interconnectedness with others. Thus, reflective practice is the process that helps individuals to remain focused on the extent to which they are living their higher purpose and core values. Zohar and Marshall (2004:84) posit that deep self-awareness helps to determine whether one is operating authentically and with integrity in accordance with one’s inner compass. This is also reflected in the findings where a service provider (Private provider, 11 June 2012) perceived that “reflective practice is what brings you back to your True North”.

The service provider interviewees maintained that reflective practice comprised a core component of their spiritual leadership model. Many of them believed that reflective practice promoted deep learning among their course participants. This happens when individuals “really want to do it [change]” which involves a process of “constant reiteration and daily practise” (Private provider respondent, 11 June 2012). Deep learning occurs when old and fixed views, patterns of behaviour and



attitudes are replaced with new thoughts, behaviours and attitudes (Bennet and Bennet, 2007:153). In addition, the respondent from Directorate A indicated that her team members had engaged in reflective practice as a team in terms of which they had given each other feedback on their performance. Regular reflection assists people to reflect on their attitudes and behaviour in a non-judgmental manner. Critical to this process is viewing one's experience from different perspectives and, in particular, from a spiritual perspective, based on one's purpose and values. Scientific research confirms the value of reflective practice by demonstrating the way in which it contributes to leaders being able to view their experiences from a different perspective (Reave, 2005:679).

### **Change from the inside out**

Both the survey<sup>120</sup> and the interview respondents indicated definite strong agreement that change from the inside out was important for public service managers. The findings show that the respondents were open to the idea of changing in this way even though many may not have been practising it. The personal accounts of the respondents from Directorate A and B<sup>121</sup> revealed how, instead of changing others, they had first changed themselves by changing their attitudes and behaviours towards others. The respondent from Directorate B believed that his spirituality had enabled him to overcome negative behaviours such as becoming resentful, taking revenge or bearing a grudge.

However, despite strong agreement for change from the inside out, the public service managers were not necessarily practising transformation from the inside out. This is evident in the perceptions of some of the survey and the interview respondents, of high levels of blaming in the public service. Several interview

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<sup>120</sup> Questions posed to survey respondents: 'To learn from negative experiences' (Question 15.13); 'To change your own negative attitudes and behaviour' (Question 15.27); and 'To take responsibility for a work problem that involves you but was not caused by you' (Question 15.22).

<sup>121</sup> The personal accounts of the respondents from Directorates A and B were discussed in Section 7.3.9.



respondents perceived the blaming culture to be the result of people not being held accountable for unethical behaviour or poor performance. One middle manager interview respondent (Gauteng DLGH, 12 April 2012) indicated that “Lack of accountability is the order of the day. Everybody hides behind the parapet. That’s the best defence we have: keeping quiet”.

The poor implementation of some policies and organisational systems may be a reason for the lack of accountability in the South African public service. One survey respondent (Middle manager, Gauteng DLGH) confirmed this by explaining that the possible reasons for poor organisational performance in the public service may pertain to the following:

Lack of accountability on implementation of policy, no monitoring and evaluation of the successes and failures of meeting the targets and failure in taking action against those [underperforming] implementers.

Public service leaders were perceived to be jeopardising the effective implementation of organisational systems. A service provider (Private provider, 11 June 2012) stated that although there is a performance management system in place that is designed to hold individuals accountable, there is a tendency rather to:

redeploy or move [individuals] to another department ... there’s political interference, because this person’s a *tjommie*<sup>122</sup> with someone else ... so rather just redeploy them, give them to someone else.

A performance management system may not be implemented effectively because leaders may lack the courage to stand up for what is right and hold people accountable for their actions. The literature confirms that purpose- and values-driven spiritual leadership may hold individuals accountable, especially when having to stand up to a crowd and having the courage of one’s convictions

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<sup>122</sup> *Tjommie* is an Afrikaans slang word meaning friend or ‘buddy’.

(Zohar and Marshall, 2004:80). This is because transformation from the inside out enables individuals to operate authentically and with integrity by 'walking the talk' (Cashman, 1998). Operating on the basis of this framework implies that organisational systems in the public service would not be imposed on others but implemented from the premise of individuals recognising the significance of taking responsibility and being accountable.

One reason for the lack of accountability may be because individuals tend to blame others rather than take responsibility for a problem. One student interview respondent (the dti, 18 May 2012) stated that "You may find you're blaming people but, maybe, there's also something that you did that led to the situation". However, blaming often obstructs transformation from the inside out. This was confirmed by Covey (1994:71), who contends that when one blames one forgoes the ability to respond proactively or take "response-ability". Being accountable involves transformation from within, which involves releasing old patterns (Cashman, 1998:87) and taking responsibility by being part of the solution (Covey, 2004).

The process of internal transformation involves an openness to self-reflection and change which, in turn, is dependent on reflective practice (Cashman, 1998). An interview respondent (Middle manager, North West DOH, 11 May 2012) confirmed this by suggesting that managers should learn to take more responsibility by being more introspective and "reflect on their performance to see to what extent they have contributed towards non-achievement". This was also evident in the personal accounts of the interview respondents. The respondent from Directorate B had remained committed to transforming from the inside out despite the fact that it had been a difficult process for him to acknowledge his role in contributing to the problem. His commitment to a higher purpose contributed to his overcoming his ego and the discomfort inherent in change. As a result of the fact that a higher purpose assists individuals to transcend their egos (Parameshwar, 2005:703), transformation from the inside

out may take place. This is because a higher purpose contributes to transcending self-imposed limitations (Pattakos, 2004:107) and overcoming adversity in the workplace (Reave, 2005:666).

### 9.2.6 Personal Intelligences

Both the quantitative and qualitative results reflected that all the personal intelligences were deemed important for public service managers. However, there is a lack of consistency in the ranking of the personal intelligences in four questions.<sup>123</sup>

Of significance is the fact that the survey respondents scored IQ as either the most or the second most important intelligence for public service managers. Both the survey and the interview respondents confirmed the need for technically competent managers. The interview respondents indicated that, despite the bloated bureaucracy, there is a perceived dearth of skilled people. The lack of competent managers and employees has also been provided by both sets of respondents as a reason for the level of poor service delivery. In addition, the interview respondents felt that because the public service managers operate within a complex environment, analytical thinking and problem solving abilities were critical requirements for success. However, these interview respondents also emphasised the importance of all the other intelligences.

The findings<sup>124</sup> revealed rather contradictory results with regard to the survey and the interview respondents' perception of the importance of SQ for public service

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<sup>123</sup> The survey respondents ranked the importance of personal intelligence for public service managers as follows: IQ (Q15.4), EQ (15.11), SQ (15.18) and PQ (15.25). The results of Question 19 revealed that the survey respondents believed that a public service manager require the personal intelligences in the following order SQ, IQ, PQ and EQ in order to improve organisational performance. The interview respondents ranked the intelligences in the following order of importance: SQ, EQ, IQ and PQ. For Question 17, when the personal intelligences were isolated from the other items, the survey respondents rated the managerial drivers of performance in the following order of importance: EQ, IQ, PQ and SQ.

<sup>124</sup> SQ was ranked in first position twice, but featured in third and fourth place in other questions.

managers. When the survey respondents were asked how important it was for a public service manager 'To use your intuition or inner wisdom in the workplace', this SQ item received the third highest number of responses out of the four personal intelligences. However, 10% of the survey respondents either did not agree or were unsure about the relevance of applying intuition in the workplace. In view of the fact that intuition has been misconstrued as an irrational ability driven by a mystic force (Paprika, 2006:11), it is not surprising that some of the survey respondents were uncertain about the importance of this SQ item.

Interestingly, when the same definition of SQ (being directed by a higher purpose and core positive values) was explained to the survey and interview respondents, SQ then received the most number of responses from these respondents. It may, thus, be surmised that the respondents were more receptive to SQ as it pertained to higher purpose than to intuition.

The results of the survey respondents' rating of the seven managerial drivers<sup>125</sup> revealed that competence and higher purpose (making a difference) were rated as the top two most important drivers for managerial performance. It would appear that these findings corroborate the Purpose cluster findings in terms of which survey respondents also rated 'Making a difference' (higher purpose) higher than 'Higher purpose' (SQ). These survey respondents based their rating on a public service manager whom they perceived to be high performing. Hence, the same explanation in respect of the Purpose cluster may be provided as it would be easier for survey respondents to observe the higher performing manager as 'making a difference' rather than being led by a 'higher purpose'.

Although theorists such as Covey (2004:53) contend that SQ is the "central and most fundamental of all the intelligences", and Zohar and Marshall (2004:3) posit

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<sup>125</sup> The seven managerial drivers for Question 17 were rated in the following order of importance: Competence; Make a difference (Higher purpose); Relationships (EQ); Mental intelligence (IQ); Healthy life (PQ); Higher purpose (SQ) and High salary. Refer to **Table 6**.

that SQ is the “ultimate intelligence”, it is still recognised that the other personal intelligences are important for leaders. Wigglesworth (2006:3) argues that the four intelligences are interdependent and interconnected in that the development of one intelligence may contribute to the growth of another. However, the research findings refute the literature in that, according to the findings of this study, SQ was not consistently regarded as the ultimate intelligence. Thus, it appears that the public service, although open to SQ, regards the other personal intelligences, especially IQ, as more important. It is not possible to underrate the relevance of IQ in South Africa, especially in the context of the skills shortage in the public service (Robbins et al., 2011:57). In addition, SQ is a novel concept in the public service, where few people have a thorough understanding of either its importance or its effect. The fact that some of the interview respondents had failed to understand the distinction between spirituality and religion reflects the lack of understanding of many people in the public service regarding spirituality and SQ.

### 9.2.7 Interconnectedness

The service provider interviewees’ focus on interconnectedness as being related to the interrelationships between the public service leader, team and organisation confirms the literature,<sup>126</sup> which argues for the alignment of these systems in order to improve organisational performance. The fact that most of the service provider interviewees extended their explanation of interconnectedness to include a Higher Power may have been influenced by the perception that the public service may misconstrue reference to a Higher Power as proselytising. A student interview respondent (National DOJ, 29 May 2012) explained how Dr John Maxell<sup>127</sup> had caused controversy when he had been invited to speak at a public service department because some public service officials had perceived him to be evangelising. Lips-Wiersma and Mills (2002) confirm that even when

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<sup>126</sup> Refer to Chapter 2, Section 2.4.3 and Chapter 4, Section 4.2.7.

<sup>127</sup> Dr John C. Maxell is an internationally renowned leadership guru.

there is a clear distinction between religion and spirituality, some employees are afraid to apply spirituality in the workplace for fear of victimisation.

The ripple effect may be a reason for interconnectedness improving organisational performance with one service provider interviewee (Private provider, 9 May 2012) explaining that interconnectedness “emphasises improving organisational performance because it says we’re almost working with ripples. It starts with self and then with others and then with the team and the organisation and then the society”. This is confirmed by the literature where Kehoe (2011:35) argues that quantum physics have proven that “we are all intrinsically interconnected”. It is therefore possible for an individual to have a positive impact on organisational performance because his/her positive thoughts can create profound, positive effects (Emoto, 2005).

In spite of recognising the value of interconnectedness, some of the interview respondents felt that, in practice, there was not always synergy between the leader, team and organisation. One senior manager interviewee regarded this lack of synergy to be a result of a misalignment of values. According to this respondent (Limpopo DOE, 21 May 2012) “I think currently there is a disjuncture between the values that leadership and employees hold as opposed to the values that the Department itself holds”. Several of the interview respondents were of the opinion that public service leaders operated from selfish values, with one senior manager interviewee (Limpopo DOE, 21 May 2012) surmising that “The lack of congruency [is] because of selfish behaviour by leaders”. Another student interview respondent (National DEA, 18 May 2012) stated that some public service managers “don’t have interest for the organisation or for their team. They are just looking out for themselves”. These findings differ from the literature which supports the notion that public service leaders apply core values in the workplace. Pattakos (2004:76 cited in Neal, 2008:377) argues that people in the public service should search for meaning and purpose by aligning core values with the beliefs and actions in the workplace. The literature furthermore

confirms that fostering a sense of higher purpose contributes to transcending egocentric behaviour (Parameshwar 2005:703; Ferguson and Milliman, 2008:443). As indicated by Ferguson and Milliman (2008), the application of positive core values by public service leaders would promote the alignment of values between the individual, team and organisational levels.

### **9.2.8 Leadership Effectiveness**

The findings from Questions 17 and 18<sup>128</sup> show that the survey respondents perceived a leader's competence to be the most important factor for organisational performance. The issue of competence is more complex than the mere attainment of skills that may be acquired in a training programme. The lack of competent leadership is a deeper systemic problem which arises from, inter alia, incorrect appointments, and nepotism. Both the survey and the interview respondents maintained that some public service managers had been recruited and selected on the basis of political connections, favours and influence, as opposed to possessing suitable qualifications and work experience. The literature supports the interview respondents' opinions that the redeployment of party loyalists, favouritism and nepotism impact negatively on human resource management practices (Dzansi and Dzansi, 2010:1002). Furthermore, the demoralisation of employees referred to by the interview respondents supports the findings of a 2011 American study, involving 333 senior executives and 1000 employees, which revealed how favouritism contributes to a low work morale and incorrect promotion decisions (Tyler, 2012:79). The study indicated that leaders who are ethical, transparent and good communicators are instrumental in combating the practice of favouritism.

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<sup>128</sup> The survey respondents selected technical skills (strategy, planning, projects and finance skills) more often than core positive values.



Integrity was the core positive value that was ranked in the top five factors<sup>129</sup> that contribute to organisational performance. As explained in the integrity cluster, the extent of unethical practice in the public service, in all likelihood, influenced the survey respondents to choose this core positive value above the other values. However, it is important to note that none of the core positive values may be discounted as being less important. Although values such as gratitude, love and forgiveness were selected by the least number of survey respondents, these respondents had accorded them a high ranking when they were selected. The high ranking of these three values may signify that the survey respondents experienced a lack of gratitude, love and forgiveness. Several interview respondents emphasised the importance of love, gratitude and forgiveness because they perceived a lack of deep concern for and appreciation of others, especially when they felt that there was a high incidence of people holding grudges in the public service.

Interestingly, as regards Question 17, the survey respondents perceived earning a high salary as the least important managerial driver behind organisational performance. This corresponds with the study conducted by Pattakos (2004:108) on the reasons why people joined the public service. The study revealed that money was not the primary motivator behind joining and remaining in the public service even among those who sought employment security. The survey respondents may have experienced, and also observed in the workplace, that there is not necessarily a correlation between salary and performance, and those public service managers who earn a high salary are not necessarily more productive or personally satisfied than those earning lower salaries. A study<sup>130</sup> conducted in America also revealed that there is not necessarily a correlation between salary and personal satisfaction (Seligman, 2002:165). The survey respondents may have perceived competence, higher purpose and personal

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<sup>129</sup> Refer to Question 18 and Figure 7.17.

<sup>130</sup> The findings show that, whilst real income had increased in USA by 16% in the previous 30 years, the percentage who perceived themselves to be “very happy” had declined from 36 to 29% (Seligman, 2002:165).



intelligences as having a greater influence on performance than salary because of the transcendental effect of the former.

### **9.3 ORGANISATIONAL PERFORMANCE AND CHALLENGES FACING LEADERS**

This subsection analyses and interprets the research findings related to organisational performance and the challenges facing leaders.

#### **9.3.1 Performance of Departments and Organisational Challenges**

There appears to be a correlation between the performance of a department and the ability of the department to resolve organisational challenges. The interview respondents who perceived their department as high and medium low-performing reflected corresponding opinions about the ability of their departments to address organisational challenges.

Almost all of the interview respondents who perceived their directorate or department to be high performing indicated that their leaders were able to address organisational challenges. In general, the interview respondents from the high performing departments emphasised the importance of leadership integrity and being guided by a higher purpose as primary reasons for the high performance. This is corroborated by studies conducted on spiritual leadership and organisational performance which show that the way in which spiritual leaders improve is positive for both individual and organisational outcomes (Fry and Matherly, 2006). The interview respondents from high performing departments described their departments as possessing functional organisational systems for managing performance, rewards, talent, recruitment and selection, and employee satisfaction. The literature on effective organisational design supports the relevance of the appropriate selection, training, reward and

remuneration of employees as some of the key factors that make organisations effective (Cummings et al., 2009:515).

The interview respondents from the medium performing departments were of the opinion that their leaders were ineffective in addressing organisational challenges, primarily because they lacked technical competence. The shortage of skills has been “identified as the single greatest impediment to the success of public infrastructure and private investment companies” (Robbins et al., 2011:456) in South Africa. This skills shortage has also impacted on the public sector.

### 9.3.2 Leadership Attributes and Style

The leadership attributes<sup>131</sup> that were perceived by the survey respondents as promoting organisational performance to a large degree mirror the attributes of the spiritual leaders as described in the ISL model.<sup>132</sup> However, a significant difference is the survey respondents’ emphasis on personal qualities.<sup>133</sup> The ISL model does not include a specific construct for these personal qualities although they are embedded in the constructs.<sup>134</sup> The survey respondents identified the positive attributes because these attributes were deemed to be able to assist in overcoming critical organisational challenges in the public service. This may also have signified a need for these positive attributes because not all public service managers were perceived to be applying them. One senior management interview respondent (14 May 2012) motivated the application of positive values in the public service as follows:

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<sup>131</sup> Survey respondents’ perceived leadership attributes in order of importance: personal qualities (24%); integrity (20%); EQ (20%); competence (13%); ubuntu (7%); purpose and vision (7%); service (5%); change from the inside-out (3%); trust (1%); and reflection (0%) n=2.

<sup>132</sup> Refer to Chapter 5.

<sup>133</sup> Personal qualities pertain to comments related to being assertive; being committed; having confidence and dedication; and being disciplined, loyal, open-minded, positive and flexible.

<sup>134</sup> For example, assertiveness falls under the Personal Intelligences (EQ and SQ); being committed falls under Purpose; having confidence and dedication falls under EQ, Service, Ubuntu and Purpose; and being disciplined, loyal, flexible, positive and open-minded falls under Personal Intelligences (SQ, EQ), Forgiveness, Purpose, Love and Gratitude.

You find people not having positive values. They hate each other. They *skinner*<sup>135</sup>, *skinner* and [talk] on behalf of others. They are not honest. They don't respect other people. They don't have trust.

The literature<sup>136</sup> mentions several studies that confirm the way in which positive spiritual values improve leadership effectiveness and organisational performance (Reaves, 2005; Ferguson and Milliman, 2008).

The negative leadership attributes that were perceived to hinder organisational performance appeared to be the inverse of the leadership attributes<sup>137</sup> that promote organisational performance. Interestingly, negative attitudes<sup>138</sup> constituted the category that contained the highest number of responses from the survey respondents. It would appear that the survey respondents perceived the category of 'attitudes' as vital in that it received the highest number of responses for both positive and negative leadership attributes. As explained above and in the literature review,<sup>139</sup> the ripple effect of an individual's attitude may be perceived to have a profound effect on others and the organisation (Emoto, 2005). In view of the fact that attitudes and beliefs inform behaviour (Kehoe, 2011:53) it is important that public service leaders premise their attitudes on positive values. Moreover, as discussed in the literature, being driven by a higher purpose may contribute to overcoming negative attitudes (Parameshwar, 2005:703).

The majority of both the survey and the interview respondents preferred a more participatory and consultative leadership style as many of them felt that their

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<sup>135</sup> *Skinner* is an Afrikaans word meaning to gossip.

<sup>136</sup> Refer to Chapter 2, Section 2.4.3.


<sup>137</sup> The negative leadership attributes in order of importance as perceived by survey respondents are as follows: negative attitudes (23%); incompetence (17%); abuse of power (12%); lack of team work (9%); poor communication (8%); lack of integrity (7%); lack of change from the inside-out (6%); poor decision making (5%); lack of trust (4%); lack of purpose and vision (4%); and lack of ubuntu (3%).

<sup>138</sup> Negative attitudes were construed as apathy, arrogance, lack of assertiveness, lack of commitment, complacency, lack of dedication, lack of discipline, insecurity, intolerance, laziness and selfishness.

<sup>139</sup> Refer to Chapter 5, Section 5.5.4.

views were not solicited and they were not encouraged to question. One survey respondent (Middle manager, Eastern Cape DOE) indicated that “Employees are unable to express their views, initiative and visions” while another survey respondent (Senior manager, National DCS) maintained that “It is impossible to differ or even air an opinion without being seen as a threat. The organisation is subservient to those [leaders] who do as they please”. Participatory and consultative leadership also resonates with the core purpose of the public service as stated by a survey respondent, namely, “We are serving people so they must be consulted”. This preferred leadership style confirms a spiritual leadership style which promotes empowerment and participation (Fairholm, 1996). Furthermore, a participatory and consultative leadership style ties in with the spiritual leadership style which emphasises less leader-centricity, as the focus is on meeting the needs of others and the organisation (Fry, 2009).

One middle manager interview respondent (SARS, 24 May 2012) was of the opinion that employees who are promoted to leadership positions struggle to find an appropriate leadership style because they



don't know how to live leadership qualities because they've never been there [in a leadership position]. So, when they are there, they are still finding themselves and finding the best leadership style ... they are moving from one leadership style to another and, therefore, do not become consistent.

The advantage of a spiritual leadership style is that it emphasises the modelling of behaviour based on positive values. In turn, a spiritual leadership style that stresses modelling behaviour focuses on changing from the inside out by being proactive (Covey, 2004); inspiring others to pursue higher motivations (Zohar and Marshall, 2004); and being authentic (Cashman, 1998). Thus, novice spiritual leaders would know how to live their leadership qualities because these qualities are premised on clear positive values.

### 9.3.3 Impact of Spiritual Leadership on Organisational Performance

The aim of the study was not to prove a causal link between spiritual leadership and organisational performance. However, some of the survey questions were phrased in such a way that respondents were required to indicate whether the constructs of the ISL model were perceived to improve organisational performance or not. The rationale behind this was to provide a context in which survey respondents could determine the relevance of a construct. The study aimed to ascertain the value of the ISL model's constructs in relation to the model's ability to make a difference in a public service department. There was agreement among the survey respondents that all the constructs of the ISL model could be considered to improve organisational performance in the public service.

In addition, insights from the interview respondents suggested that the congruence between the values of the leader, the team and the organisation improves organisational performance. The respondents from Directorates A and B believed that the alignment of the purpose and values of the leader and the team created trust and inspired team members to improve their performance. Purpose and values were clearly aligned in relation to top leadership, teams and the entire organisation in Department C, with the respondents from this department confirming Ferguson and Milliman's (2008) assertion that congruence between individual, team and organisational values improves organisational performance.

As discussed in Section 8.2.7, the service provider interviewees believed that the positive effect that spiritual leadership has on individuals and organisational performance may be attributed to the ripple effect. One of the service provider interviewees (Private provider, 4 June 2012) indicated that the impact of spiritual leadership was sustainable. This was evident when some of the course

participants had “reverted to type”,<sup>140</sup> they had sufficient awareness of their behaviour and the impact it had on decisions and consequences. They were therefore unlikely to repeat the same mistake. However, one service provider (Private provider, 9 May 2012) was of the opinion that private sector course participants seemed to be better at applying spiritual leadership principles than their public sector counterparts. Some of the public service managers indicated that they were not always held accountable for applying their knowledge and skills after attending workshops or training programmes. This implies that the knowledge and skills acquired are not necessarily being internalised. Covey (2004:280) contends that holding individuals accountable contributes to the effective execution of goals and actions.

The personal accounts of the respondents from Directorates A and B and Department C revealed how the application of spiritual leadership principles was perceived to improve team or departmental performance. These findings serve to support emerging empirical evidence that shows a correlation between spiritual leadership and organisational performance (Ferguson and Milliman, 2008; Fry et al., 2011, Lynton and Thøgersen, 2009; Wolf, 2004)<sup>141</sup>.

#### **9.4 RELEVANCE OF THE ISL MODEL FOR THE SOUTH AFRICAN PUBLIC SERVICE**

As discussed in this chapter, the survey respondents perceived a leader’s competence (based on technical skills) as the most critical factor in organisational performance. However, this does not negate the fact that the survey findings reflected strong agreement for the independent constructs of the ISL model. Although there was high agreement on each of the personal intelligences, the survey and interview respondents did not rank the personal

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<sup>140</sup> The Private provider (4 June 2012) referred to “reverting to type” as going back to one’s default behaviour or going back to one’s former behaviour.

<sup>141</sup> Refer to Chapter 3, Section 3.4.3.

intelligences consistently. Thus, although this study can claim that the personal intelligences are important, it was not able to establish which one of the personal intelligences was deemed more important than the others. The findings suggest that survey respondents would support or, at the very least, be receptive to the ISL model as a whole.

There was definite support for the ISL model on the part of the interview respondents. Moreover, the model was also regarded as relevant in view of the current public service context. Some of the interview respondents were desperate for a solution that could address the organisational challenges related to lack of vision, unethical behaviour and low morale. In addition, the interview respondents welcomed a model that could contribute to improving service delivery in a context in which many feel politically disempowered.

#### **9.4.1 Relevance of Spirituality and Spiritual Leadership for the South African Public Service**

The service providers and the student interview respondents were asked how they perceived the notions of spirituality and spiritual leadership. They were also required to reflect on the extent to which they perceived these notions to be relevant for the South African public service.

With the exception of the service provider interviewees of generic leadership training, all the other service provider interviewees indicated that they made specific reference to the notions of spirituality and spiritual leadership in their training. Those providers who delivered spiritual leadership training were all of the opinion that their public service course participants were generally receptive to the notions of spirituality and spiritual leadership. One service provider interviewee (Private provider, 9 May 2012) indicated that public service course participants were significantly more receptive to issues related to spirituality than their private sector counterparts and found this surprising.



The three student interview respondents provided a different perspective to that of the service providers. The students maintained that they had initially been unclear about the notion of spirituality and they had been of the opinion that spirituality was related to religion. One of these respondents raised a concern that many people confused spirituality with religion. The student (National DOJ, 19 May 2012) elucidated:

We are caught up in growing and believing that spirituality has to be about Christianity. When you start talking about spirituality, they say 'now there you are bringing your religious beliefs' and that creates a problem, because people are very vocal, especially in the public service, that we must not push issues of spirituality.

The confusion between spirituality and religion was discussed in the literature review<sup>142</sup> (Krishnakumar and Neck, 2002:155). In addition, spirituality is conceptualised within an individual's religious framework (Tischler et al., 2002:207) which, in the case of these students, is Christianity. Ironically, although the religious view of spirituality had made these students more amenable to the notion of spirituality, it had also created conflict. One service provider (Private provider, 11 June 2012) shared the following:

I'd say most of the students generally look at spirituality from a religious perspective in terms of Christianity, because, very often, they try and justify things on Christianity and the Bible [and then] you get into a debate because you've got a diverse group, not everyone sees Christianity as the only way.

Viewing spirituality from a religious and, particularly, from a Christian perspective often creates conflict in diverse groupings because it may be construed as proselytising<sup>143</sup> (Korac-Kakabadse et al., 2002:172). The literature<sup>144</sup> also verified

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<sup>142</sup> Refer to Section 2.3.1: Spirituality.

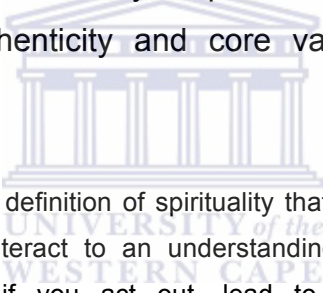
<sup>143</sup> The fear of proselytising was explained as a possible reason for the respondents perceiving reflective practice as important for improving organisational performance (See Section 8.2.5: Reflective practice).

<sup>144</sup> Refer to Chapter 1, Section 1.2.



that the South African Constitution embraces secular principles and values that reject any religious coercion in an organisation.

The student interview respondents indicated that when the service provider had clarified the distinction between religion and spirituality their confusion had been dispelled. The service providers all emphasised the various dimensions of spirituality when defining it. One service provider (Private provider, 16 May 2012) emphasised the dimension of interconnectedness in the following way: “Spirituality is about a deeper sense of oneness and of connectedness. It is a sense of belonging and unity.” Another service provider (Private provider, 23 May 2012) referred to spirituality as including the spiritual dimensions of higher purpose, meaning and values that, in turn, result in interconnectedness. One service provider (Private provider, 10 May 2012) used the psychological definition of spirituality that essentially emphasises the spiritual dimensions of meaning and purpose, authenticity and core values, but does not include interconnectedness:



We use the psychological definition of spirituality that says that attitudes, beliefs, values and desires all interact to an understanding of your core values and deepest desires which, if you act out, lead to authentic behaviour [and] understanding of meaning and purpose.

In general, it would appear that the recipients of the spiritual leadership training had understood spirituality as being guided by one’s inner self. The interview respondents had the following to say on this issue: “It’s using your inner being” (National DOJ, 29 May), “It’s all about what is happening inside” (National DEA, 18 May 2012) and “My definition is to get a self-awareness of who you really are” (the dti, 14 May 2012). The distinction between religion and spirituality was clear to service provider interviewees because they tended to define spirituality on the

basis of intrinsic-origin<sup>145</sup> and existentialist<sup>146</sup> views on spirituality (Krishnakumar and Neck, 2002:154).

The service providers explained the distinction between spirituality and religion in a manner that acknowledged and respected the course participants' various faiths. This approach had probably assisted those students who subscribed to a religious view of spirituality to appreciate the other perspectives of spirituality. One service provider (Private provider, 10 May 2012) was of the opinion that linking religion to spirituality enhanced the course participants' understanding of spirituality. One of the service providers (Private provider, 10 May 2012) claimed that even atheists had found the spiritual leadership programme to be "hugely relevant because it talks to values, desires, etc." – all universal notions.

There is general consensus that spirituality is needed in the public service with one service provider interviewee (Private provider, 23 May 2012) claiming that spirituality is "what will probably save the public service over a period of time or the leaders in the public service" because the public service is operating in a context where corruption is prevalent. One student interview respondent (National DEA, 18 May 2012) echoed the need for spirituality because she perceived the organisational context of the public service to be characterised by selfish behaviour and people fighting for position. One of the service providers (Private provider, 4 June 2012) maintained that spirituality is transformative and that it would empower public service leaders to stop blaming, complaining and pointing fingers and to become proactive and take responsibility. One service provider interviewee (Private provider, 10 May 2012) defined a spiritual leader as "a person who acts in integrity" and, thus, such a person would be highly relevant

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<sup>145</sup> The intrinsic-origin view of spirituality maintains that spirituality originates from inside an individual or involves being connected with others (Krishnakumar and Neck, 2002: 154).

<sup>146</sup> The existentialist view is the most connected to searching for meaning and addressing the existential concerns of "Who am I?" and "What is my purpose?" (Krishnakumar and Neck, 2002:156).

in addressing the critical challenges in the public service. The literature<sup>147</sup> confirms that workplace spirituality and spiritual leadership can contribute to overcoming the ethical and organisational challenges facing public service departments.

## **9.5 FACTORS RELEVANT TO THE IMPLEMENTATION OF THE ISL MODEL**

The extent to which the ISL model may be successfully implemented in the public service is a critical factor determining the relevance of the model. If this factor is not considered, public service officials and managers may dismiss the ISL model as just ‘another’ model. One interview respondent claimed that several people in the public service are experiencing “model fatigue” and they may be cynical about the introduction of another. However, the successful implementation of the ISL model extends beyond a slick marketing exercise to ensuring that fundamental factors are in place. These factors would serve to ensure that the ISL model would not be treated as a fad and that, when implemented, would profoundly transform the public service and promote effective service delivery. This resonates with the literature<sup>148</sup> where Cashman (1998:27) reviews training programmes that attempt to engender quick fixes.

The following fundamental factors for the effective implementation of the ISL model emanated from the combined responses of the survey and the interview respondents. The personal accounts of the respondents who were applying spiritual leadership principles in their departments were integrated into the interpretation.

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<sup>147</sup> Please refer to Chapter 3, Section 3.4 and 3.4.

<sup>148</sup> Refer to Section 4.2.2: Kevin Cashman’s Leadership from Inside Out.

### **9.5.1 One Person May Make All the Difference**

The personal accounts of the respondents reveal that it requires the initiative of only one person to make a difference. It is significant that no additional financial, material or human resources were required to improve the organisational performance of Directorates A and B. However, without conscious decisions on the part of the respondents of Directorates A and B to transform the existing situation, their respective directorates would have remained mediocre. The respondents from Directorates A and B had approached problems with a positive, rather than a negative, attitude. Unlike those managers from medium and low performing departments who appeared to blame others, the respondents from these directorates had adopted an approach of learning from adversity and all indicated that their belief in their higher purpose had contributed to their rising above adversity. This confirms the literature findings (Zohar and Marshall, 2005).

The respondents from Directorates A and B had also focused on changing what they had been able to change. In so doing, the performance and motivation of team members in Directorate A increased, whilst the respondent from Directorate B had earned the respect of his colleagues and also improved team performance. Changing what is within the sphere of one's direct influence is in line with Covey's (2004) assertion that the more one operates from one's area of influence instead of one's area of interest, the more influential one becomes. Therefore, in essence, every individual is able to make a positive difference, even under highly unfavourable conditions. Furthermore, one's impact is determined largely by the magnitude of one's area of influence.

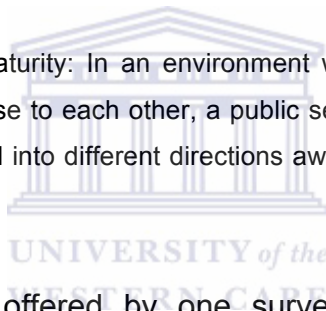
### **9.5.2 Driven by Senior Managers**

The findings of this study reveal that when senior managers endorse and model the higher purpose and values of the organisation, employees tend to follow. In other words, there appears to be a greater possibility that spiritual leadership

principles will be implemented in a sustainable manner if they are promoted and lived by senior leaders. This viewpoint is strongly supported in the literature,<sup>149</sup> with a core principle of the spiritual leadership models<sup>150</sup> being premised on this principle. Ferguson and Milliman (2008:448) posit that leaders who live their values authentically increase their ability to lead and manage change.

Several survey respondents emphasised the importance of public service leaders role-modelling values. One survey respondent (Middle manager, North West DOH, 11 May 2012) was of the opinion that leaders who do not live the core values of the public service should resign, stating “those not identifying with the espoused values must be encouraged to leave the department”. Another survey respondent (Senior manager, PALAMA) reflected on the values that leaders should emulate, as follows:

Courage, integrity and maturity: In an environment where political-administrative dynamics play out too close to each other, a public service leader has to maintain integrity; not to be swayed into different directions away from the core business of the organisation.



An interesting perspective offered by one survey respondent revealed that employees do not only want role models, but they also want spiritual support on a personal level. This survey respondent (Junior manager, Gauteng DOT) indicated that the public service should appoint:

... spiritual leaders who are going to initiate programmes that will assist [to] stabilise individuals' spiritual life. For example, many of us are going through tough times that may be caused by other forces.

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<sup>149</sup> Refer to Chapter 4, Sections 4.2 and 4.4.

<sup>150</sup> These spiritual leadership models which were developed by Covey (2004), Cashman (1998), Fairholm (1998), Zohar and Marshall (2004), Benefiel (2005), Ferguson and Milliman (2008), Memorial Herman's Model (Wolf, 2004) and Paramershtar (2005) are examined in Chapter 4.

The opinions of the interview respondents also reflected the way in which employees tend to emulate a leader's behaviour. This was evident in Department C where senior leadership played an instrumental role in promoting core values at a strategic level and in modelling these values. However, because the values had not been promoted at the most senior management level in Directorates A and B, the impact had been limited primarily to the respective directorates and not the entire departments. Furthermore, the influence of the respondent from Department A had not extended far beyond her immediate team because the application of spiritual leadership principles had not been driven by the most senior managers. In addition to other processes,<sup>151</sup> it is essential that core organisational values be aligned to organisational systems if these values are to be assimilated by all employees (Ferguson and Milliman, 2008:446). Even if, as proposed by Ferguson and Milliman (2008), leaders live the values authentically, if these values are not aligned to the organisational systems their wider impact within the organisation will be limited.

The respondent from Department A indicated that some of her colleagues from other directorates had felt threatened by her directorate's outputs. She reflected:

We have courted a lot of professional jealousy, I think. I want to say it's in my perception, maybe, because the team itself is very busy ... and it's not well received. It's not well received because it exposes other people's ineptitude and levels of mediocrity.

This professional jealousy had probably arisen because driving the higher purpose and values had not been an office-wide initiative with all the directorates understanding the importance of the initiative and experiencing the impact. Ferguson and Milliman (2008:449) maintain that a key process in their spiritual leadership model involves creating effective core organisational values by

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<sup>151</sup> Ferguson and Milliman's spiritual leadership framework involves the following processes: articulate meaningful values; act authentically on the values; serve others; develop employees and involve them with the values; and align organisational system with the values. Refer to Chapter 4, Section 4.2.

engaging employees in regular discussions on the application of these values. The absence of extensive buy-in and an understanding of organisational values may contribute to other employees feeling jealous when they do not achieve the same results.

### 9.5.3 Team Empowerment

The interview respondents who applied the principles of spiritual leadership emphasised the importance of teamwork and, in particular, the value of empowering individuals in the team. One survey respondent (Senior manager, PALAMA) maintained that teamwork not only empowers the taking of ownership but also fosters it, as follows:

Opening up, and taking people along learning journeys is not just empowering but ensures ownership of the chosen direction and solutions. People perform at their best when they are given space at appropriate levels of delegation and accountability, where they can introduce strategic creativity and innovation and share lessons/expertise with the rest of the organisation.

Of all the interview respondents, it was the respondent from Directorate B who stressed the importance of adopting a participatory approach to leading and supporting a team. The interview respondent from Directorate A had been able to maximise the potential of a diverse team which had never before worked together by ensuring that each member was sufficiently capacitated and supported when implementing projects. This interview respondent and her team believed so deeply in teamwork that they even went against the norm of working individually in their department. When spiritual leaders empower others in teams it promotes self-reliance and interdependence as opposed to fostering dependence. Consequently, individuals develop a “sense of identify and fulfilment” (Korac-Kakabadse et al., 2002:179).

#### 9.5.4 Alignment of Strategy, Systems, Structure and Culture

The endorsement and role modelling of the spiritual leadership principles are necessary, but not sufficient, conditions for the successful and sustainable implementation of the ISL model. One limitation of these research findings pertains to the fact that evidence related to the alignment of organisational strategy, systems, structure and culture was only evident in Department C. However, even in this one example, the alignment of the organisational elements reflected the effective promotion, monitoring and implementation of the purpose and core values of Department C. The dynamic interrelationship between these organisational elements, as discussed in the literature,<sup>152</sup> is evident in the following:

Firstly, as intimated above, the leaders of Department C had developed a vision that could be translated into an operational strategy.

Secondly, in Department C the organisational systems are interrelated with the organisational strategy. The implementation of the department's purpose and values is so critical that the organisational systems deliberately promote the department's purpose and values. For example, the human resource systems focus on recruiting and selecting candidates whose values are aligned to the organisation's values. Another example is the performance management system of monitoring, measuring, reviewing and rewarding the extent to which the department and employees are implementing the organisation's values.

Thirdly, Department C's organisational structure is interrelated with the organisational strategy and culture. A special unit has been established to drive and monitor the core values of the organisation. This unit is responsible for promoting several educational and team development programmes designed to encourage the internalisation of these values.

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<sup>152</sup> Refer to Chapter 5, Section 5.4.



Finally, Department C's organisational culture reflects behaviour that is based on the department's espoused purpose and values. Department C has achieved this by conducting regular climate surveys in order to ascertain the needs and concerns of employees. Frequent seminars have also been organised to enhance the employees' understanding of the department's purpose and values. In addition, the employees feel valued as they are encouraged to express their opinions openly. Team members also hold each other accountable.

### **Deep learning**

The service providers and student interview respondents articulated that any training or mentoring process intended to assist public service managers and employees to implement the ISL model will be futile unless the principles of the model are truly internalised. Only some of the spiritual leadership models offered by the service providers had achieved sustainable internal change by introducing continuous reflective processes. The total internalisation of learning or deep learning is important because it can contribute to eradicating the organisational challenges related to the unethical conduct and poor performance that are crippling the public service. Deep learning involves higher order cognitive processes that replace old fixed patterns of behaviour and attitudes with new thoughts, behaviours and attitudes (Bennet and Bennet, 2007:153).

### **Involvement of relevant stakeholders**

One interview respondent was of the opinion that lobbying the relevant stakeholders was critical to securing buy-in for the ISL model. This interview respondent (Government Training Agency, 4 June 2012) suggested lobbying various stakeholders on several levels. Firstly, political decision makers should be included, for example, the Forum for Director-Generals in South Africa (FOSAD) and the Department of Cooperative Governance and Traditional Affairs (CoGTA). These political stakeholders are extremely powerful because they

could form a mandate for the implementation of the ISL model in all public service departments. Secondly, internal stakeholders such as senior managers, all levels of staff, unions and, possibly, the bargaining council should be involved. Internal stakeholder support is vital because these are the people who are involved in the direct implementation of the ISL model. Thirdly, buy-in should be sought from external stakeholders such as community members, other public service departments and, possibly, private sector organisations. These external stakeholders would contribute to creating a demand for the ISL model and they would be able to exert sufficient pressure on public service departments if they failed to deliver according to their mandate. The importance of stakeholder involvement is confirmed in the literature.<sup>153</sup> In view of the importance of stakeholders, managing them effectively would be critical to the endorsement and successful adoption of the ISL Model.

## **9.6 IMPROVEMENTS TO THE ISL MODEL**

Only the interview respondents were asked to suggest ways in which to improve the ISL model in order to render it more relevant to the public service.<sup>154</sup> The recommended changes pertained to the way in which the subsystems are depicted and interconnected. A few of these respondents suggested that the ISL model should reflect a more organic shape that would emphasise greater intra-dependence and interdependence. The rectangular boxes were construed as being too rigid and, consequently, less dynamic.

Some of the interview respondents also pointed out that the external environment was visibly absent from the ISL model. One service provider (Government Training Academy, 4 June 2012) perceived the dynamics of the external

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<sup>153</sup> Please refer to Chapter 3, Section 3.4.1.

<sup>154</sup> The ISL model was not presented to the survey respondents because there was concern that it would not be possible to explain the model to them in a manner that would ensure a common understanding.

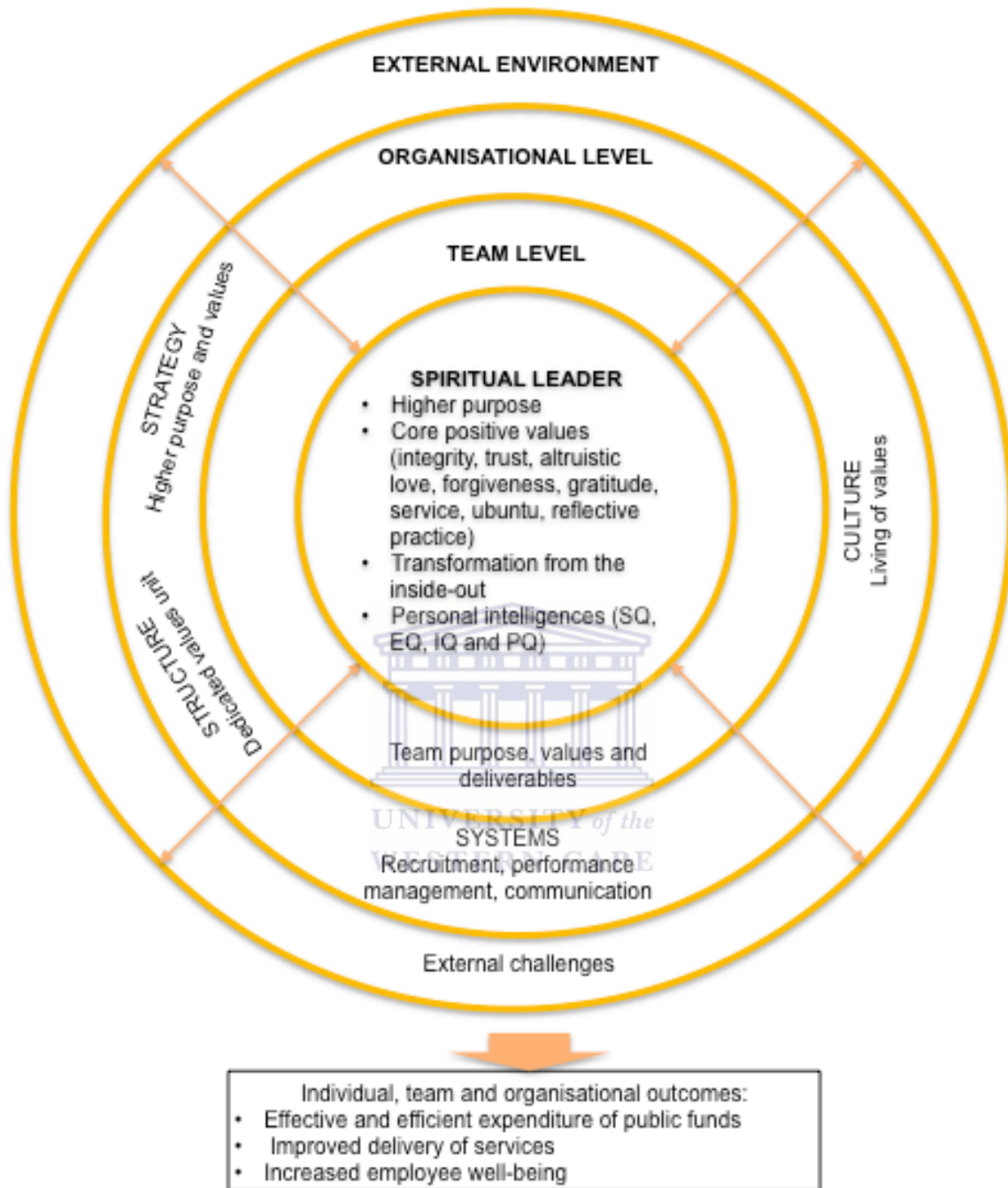
environment as influencing the individual, team and organisational levels extensively.

In view of the fact that there was strong support for the constructs of the ISL model on the part of both the survey and the interview respondents, these constructs were retained. However, an additional construct of deep learning was incorporated to emphasise the importance of internalising the spiritual leadership attributes.

Refer to **Figure 9.1** to appreciate visually the way in which some of the interview respondents perceived that the ISL Model could be improved.



FIGURE 9.1: IMPROVEMENT TO THE ISL MODEL



## 9.7 SUMMARY

This chapter discussed and interpreted the findings discussed in Chapter Seven. The constructs of the ISL model were deemed relevant to the public service. Indeed, the service providers and the student interview respondents all indicated that spirituality and spiritual leadership are highly relevant to the South African public service in the context of corruption, favouritism, organisational politics and poor service delivery. Spiritual leadership was perceived as a leadership approach that could address these challenges. Technical competence was perceived to be the greatest priority, thus indicating the dire need for technical skills in the public service. The rankings of the personal intelligences remained inconclusive even though each of these intelligences was perceived as important. There is a correlation between the application of spiritual leadership principles and perceived organisational performance. The effective implementation of the ISL model is dependent on certain success factors being present. Suggestions were made to improve the ISL model in order to address gaps in the model and to enhance its applicability within the public service.

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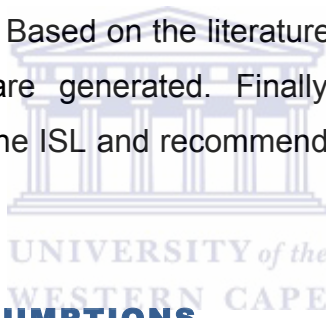
## **10 CONCLUSIONS AND RECOMMENDATIONS**

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### **10.1 INTRODUCTION**

This study examined the relevance of the ISL model for the South African public service. The purpose of this chapter is to draw conclusions based on the discussion of the research findings and in relation to the purpose of the study. This chapter also proposes a set of recommendations to decision makers to ensure that the ISL model is implemented in a sustainable manner. Further recommendations regarding issues in the area of spiritual leadership for the South African public service are also proposed.

This chapter discusses the extent to which the findings confirm the research assumptions and objectives. Based on the literature review and findings, general and specific conclusions are generated. Finally, recommendations for the effective implementation of the ISL and recommendations for future research are proposed.



### **10.2 RESEARCH ASSUMPTIONS**

Research assumptions were developed to formulate the research questions. Ultimately, the findings generally confirmed the research assumptions. However, because the research data were not sufficiently representative, the findings are generally applicable to Gauteng public service departments only. Hence, the confirmation of these research assumptions should be understood within this context.

Both the survey and the interview respondents confirmed the need for strong values-based leadership that is able to challenge unethical behaviour and maladministration in the public service.

The literature review established that spiritual leadership contributes significantly to addressing organisational problems such as poor performance, low morale and unethical conduct. In addition, both survey and interview respondents showed strong agreement for the constructs of the ISL model in improving organisational performance. The survey and interview respondents also revealed strong support for spiritual leaders who are driven by a clear higher purpose and vision to inspire public servants to overcome organisational challenges.

This study contributed to addressing a gap in the literature on spiritual leadership by presenting a model that guides the development and effective implementation of spiritual leadership in South African public service departments. Accordingly, this study presented an Integrated Spiritual Leadership model that can be considered by training and academic institutions for guiding the development or customisation of their leadership and training programmes.

### **10.3 RESEARCH OBJECTIVES**

The extent to which this study has achieved the research objectives is presented as follows:

***Overall objective:*** *To advocate for an Integrated Spiritual Leadership model that can be adapted for implementation in the South African public service.*

This study proposed an ISL model that could be adapted for implementation in the Gauteng public service departments. The research data were not sufficiently representative and thus, it is not possible to generalise the findings to other provincial or national public service departments.

**Objective 1:** *To review literature pertaining to leadership theories with particular reference to the ability of these theories to address organisational challenges and unethical behaviour.*

Literature related to leadership theories falling within the traditional and spiritual paradigms was reviewed. It emerged from the literature review that spiritual leadership is a highly relevant leadership theory for addressing organisational challenges and unethical behaviour in the South African public service because its focus on higher purpose, core positive values, approach from the inside out and application of personal intelligences is transformative (Zohar and Marshall, 2004; Cashman, 1998; Covey, 2004; Benefiel, 2005:739).

**Objective 2:** *To review spiritual leadership models critically and develop an Integrated Spiritual Leadership model.*

Nine published spiritual leadership models were critically examined and compared in order to develop an Integrated Spiritual Leadership model. Criteria based on the dimensions of spirituality were then used to develop an ISL model that can be applied to the South African public service.

**Objective 3:** *To develop an Integrated Spiritual Leadership model that is relevant to the South African public service context.*

An ISL model was developed. However, the model is relevant only to the Gauteng public service departments because the data collected were not sufficiently representative to be generalised to all the other provinces and/or national departments.

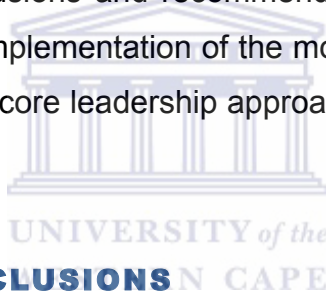


**Objective 4:** *To determine the factors that either facilitate or constrain the implementation of an Integrated Spiritual Leadership model in the South African public service.*

Factors that would either facilitate and/or constrain the implementation of the ISL model were gleaned from the research findings. The study identified certain factors that would play a critical role in promoting the implementation of the ISL model in the public service.

**Objective 5:** *To determine how the Integrated Spiritual Leadership model could be developed so that it may be adopted as a core leadership approach in the South African public service*

The study resulted in conclusions and recommendations that would encourage the broad acceptance and implementation of the model. Suggestions on how the model may be adopted as a core leadership approach in the South African public service were made.



## **10.4 GENERAL CONCLUSIONS**

The following general conclusions emerged from the literature review chapters:

It can be concluded from the literature review that spiritual leadership is a comprehensive leadership theory. This is because spiritual leadership theory addresses the deficiencies of leadership theories (such as altruistic leadership, ethical leadership, servant leadership and transformational leadership) operating in the spiritual paradigm and is an extension of these theories (Fry, 2005b).

It may be concluded that the ISL model is comprehensive because it addresses both the deficits of leadership theories operating in the spiritual paradigm and classical leadership theories (Fry, 2003). Although classical leadership

approaches are insufficient to address organisational problems encountered in the public service (Howard and Welbourne, 2004; Robbin et al., 2009; Borger, 2007), the ISL model does not abandon the merits of the classical leadership theories. The ISL model encompasses critical elements of the classical leadership theories, such as analytical thinking and technical competence (components of IQ) which emerged as a critical weakness for public service managers and officials.

It was established from the review of the literature on spiritual leadership that most of the research and literature on this topic is relevant to a Western context, thus exposing a gap in the literature pertaining to the South African and the African context. Parameshwar (2005:715) argues that research on spiritual leaders from a non-western context could provide insights on how to transform the public sector in their attempts to eradicate injustice.

It may be concluded that the nine spiritual leadership models which were used to develop the ISL model were developed primarily for organisations in the Northern hemisphere but that they are, nevertheless, relevant to and may be adapted for the South African public service.

It can be concluded that there is a need for further research on spiritual leadership, as such research may contribute to the existing body of knowledge on the way in which leaders can effectively overcome the organisational challenges and ethical misconduct in the South African public service.

## **10.5 SPECIFIC CONCLUSIONS**

The specific conclusions are based on the inferences drawn from the findings which emerged from the opinions of the survey and interview respondents. These conclusions are discussed as follows:

The ISL model is relevant for the public service. However, it is possible to generalise it to the Gauteng public service departments only.

Most of the survey and the interview respondents deemed the constructs of the ISL model to be important in improving organisational performance in the public service. Integrity was perceived to be the most important, core positive value for improving organisational performance, while unfair recruitment and selection processes were conceived as a primary reason for the dire lack of competent public service managers and officials. The inadequate technical competence in the public service led the survey respondents to believe that IQ is more important than SQ, EQ or PQ. Public service managers and officials were perceived to regard spirituality and SQ as novel concepts for the workplace environment and they were prone to confusing these concepts with religion or an attempt to proselytise.

Low-, medium- and high-performing public service departments all confront similar organisational challenges. However, the leaders and employees in the high-performing departments perceive and address organisational challenges differently to their counterparts in the low- and medium-performing departments. It would appear that the leaders of high-performing departments are directed by a higher purpose that enables them to transcend adversity. In addition, they tend to adopt a more inclusive and participatory leadership style that encourages the development and active contribution of team members. The leaders in the low- and medium-performing organisations were perceived to adopt a more autocratic leadership style that promotes individualism, favouritism and low levels of trust. In addition, the high performing departments tend to reflect higher levels of accountability than the low- and medium-performing organisations.

The personal accounts of respondents from Directorates A and B illustrated that individuals who assimilate the principles of spiritual leadership may make a significant difference by inspiring their teams and increasing levels of

commitment and performance. Such a leader's transformation from the inside out creates a ripple effect in a team which exerts a positive influence on the attitudes of team members who are then prepared to make personal sacrifices in order to achieve the higher purpose of serving others. This has a positive effect on organisational performance.

Despite the fact that both the survey and the interview respondents were receptive to the constructs of the ISL model and in general regarded all of them as relevant, it would appear that many public service managers and employees are not applying these constructs. The public service is generally open to new models, including the ISL model, but is not always effective at implementing and applying these new models. It is therefore essential that the implementation of the ISL model promote deep learning.

Employees tend to support and apply the principles of spiritual leadership when they observe a leader to be a positive role model who lives the principles. Operating with integrity by authentically living one's higher purpose and core values fosters trust in leaders and this, in turn, influences employees to model behaviour.

A higher purpose assists both leaders and employees to overcome adversity and to remain focused during difficult times, while core values establish a foundation for behaviour as they guide the way in which leaders and employees should interact with and treat each other. There is greater adherence to the department's higher purpose and core values if these are aligned to the individual's higher purpose and core values. The focus on higher purpose and values also contributes to overcoming any resistance to change when implementing the spiritual leadership principles.

The respondents regarded the ISL model as a way in which to overcome the organisational challenges faced by leaders in the public service. This model was

considered particularly relevant because it is able to address dire challenges related to unethical conduct, inferior service delivery, favouritism, political sabotage, lack of competence and the demoralisation of staff.

The overall effectiveness of the ISL model is dependent on promoting buy-in and dynamic involvement on the part of multiple levels and stakeholders. This is especially important because if all the relevant stakeholders are not involved the ISL model may be subject to sabotage or non-adherence. In addition, top senior leaders must ensure that there is widespread endorsement and promotion of the spiritual leadership principles.

The efficacy of the ISL model is influenced by the extent to which the organisational strategy, systems, structure and culture are aligned to the principles of spiritual leadership. Furthermore, organisational performance is enhanced when the values of the leader, team and organisation are aligned.



## **10.6 RECOMMENDATIONS TO DECISION MAKERS**

The following recommendations are intended for decision makers and senior managers from public service departments. These recommendations are intended to ensure that the ISL model is implemented in a sustainable manner in public service departments.

### **Role of leadership in promoting the ISL model**

All senior managers in the department should visibly endorse the ISL model and behave as role models so as to enable employees to adopt behaviour that reflects the principles of the ISL model. The literature confirms that leaders who serve as positive role models influence desirable behaviour in others (Pattakos, 2004:109; Van der Westhuizen, 1998:18; Covey, 2004).

Leaders should explain the importance of the ISL model and ensure that all employees understand the constructs fully, to ensure a common approach in the implementation of the model. Covey (2004:275) argues that having clarity and understanding of a strategy is instrumental in its successful implementation.

Decisions should be made based on the core values of the ISL model in order to promote the transparent and fair treatment of all employees. Values are critical for leaders because they inform behaviour and can assist leaders to make difficult decisions (Ferguson and Milliman, 2008:443).

### **Align the ISL model to the organisational systems of the public service departments**

The organisational systems should be aligned to the ISL model. The performance management system should include indicators that can measure the effective application of the spiritual leadership principles and employees who can implement the spiritual leadership principles successfully. The inclusion of spiritual leadership principles in the performance management system serves to promote behaviour that increases organisational performance (Wright, 2013 cited in Ziskin, 2013). Accordingly, improvement in organisational performance and service delivery should be duly rewarded. In addition, the performance management system should promote accountability. The literature confirms that if public service managers are not held accountable, they will behave unethically (Dorasamy, 2010b:57).

The human resource management system should ensure that all human resource processes promote and foster the development of the principles of spiritual leadership. The literature review advocated for the alignment of values with organisational systems, such as human resource systems, to promote organisational performance (Wolf, 2004, Ferguson and Milliman, 2008). Recruitment processes should be improved to ensure that candidates are employed on the basis of relevant qualifications and experience. Candidates

should also embrace the values of the department. A selection tool should be devised and administered to ensure that there is alignment of the values of the candidate and the organisation. Furthermore, candidates should not be selected only on the basis of possessing intellectual intelligence, but also on the extent to which they are strong in SQ and EQ. Employees should undergo regular training and development so that they are aware of how to implement the spiritual leadership values in the department and operate as spiritual leaders. Training also serves to overcome any confusion between the concepts of spirituality and religion.

The communication systems should communicate and inform the organisation about the way in which employees are implementing the ISL model and the impact the model is having.

### **Align the ISL model to the organisational culture of public service departments**

The organisational culture should be aligned to the ISL model by promoting the implementation of core positive values. Ferguson and Milliman (2008:440) posit that core organisational values establish an organisation's culture, which in turn informs behaviour in the organisation. The implementation of the core positive values intends to improve organisational performance.

Managers should act as role models for the core values of ubuntu, love, trust, integrity and gratitude to ensure that these become accepted as the dominant culture in the organisation. When managers model ideal behaviour and attitudes, others are inspired to emulate their behaviours, which in turn creates a positive impact in the organisation (Covey, 2004 and Cashman, 1998).

## **Obtain buy-in for the model**

A stakeholder analysis should be conducted to ensure that the relevant stakeholders are suitably involved in supporting the implementation of the ISL model in the public service department(s).

It is essential that buy-in on the part of political and strategic stakeholders such as senior politicians and unions is ensured, if the ISL model is to be implemented in all public service departments and adopted as a key leadership approach in the public service.

Community members and private sector training providers should be engaged to create a demand for the ISL model and to exert pressure on politicians for the ISL model to be adopted.

The importance of buy-in is evident in literature, in that Ferguson and Milliman (2008) contend that engaging on a regular basis with stakeholders increases the application of core organisational values. Furthermore, when people actively participate in developing strategic decisions, they tend to connect emotionally with the strategy which then shifts the locus of management and motivation from the outside in (Covey, 2004:271). Obtaining buy-in from stakeholders will therefore inspire stakeholders to implement the ISL model because they realise its value as opposed to it being imposed on them.

## **Training approach**

The ISL model is a model that may be customised to suit any training or development intervention. In addition, the model can be used as the foundation for a training or mentoring programme.



Service providers, the training units of public service providers and managers could develop interactive activities to assist public service managers and employees in adopting the principles of spiritual leadership.

The promotion of deep learning should be emphasised to ensure that the constructs of the ISL model are internalised and applied. Deep learning is critical because it ensures that undesirable fixed patterns of behaviour and attitudes are replaced with desirable thoughts, behaviours and attitudes (Bennet and Bennet, 2007:153). In addition, regular reflective exercises should be developed to encourage continuous reflection on the way in which the principles of the model are implemented. These reflective exercises will not only contribute to improving the way in which the ISL model is implemented, but also serve to further internalise the principles of the model.

Service providers should stress the importance of simultaneously developing spiritual leadership and aligning the organisational strategy, systems, structure and culture with the model. In addition, service providers should emphasise the value of aligning the individual, team and organisational levels. Fry (2009) argues that the alignment of the leadership, team and organisational levels to a common purpose and core positive values results in improved organisational performance.

It is, however, important to ensure that all the constructs of the ISL model are retained, as these collectively foster the development of a holistic and influential spiritual leader.

### **Monitoring and evaluation**

A dedicated unit should be established that is solely responsible for driving the department's vision and core values. Covey (2004:280) argues that a breakdown in execution of strategy occurs when people do not operate in an enabling environment where the required structure, systems or autonomy allow people to

perform their work effectively. The role of this unit would be to establish an enabling environment so that the principles of the ISL model are aligned with the organisation's vision and core values. The role of the unit would also be to ensure that there is ongoing training and development so that all employees understand the core positive values and how they may be practically implemented within the department. This unit should regularly monitor and evaluate the impact of the ISL model implementation and recommendations should be made to senior managers on how it can be improved.

## **10.7 RECOMMENDATIONS FOR FUTURE RESEARCH**

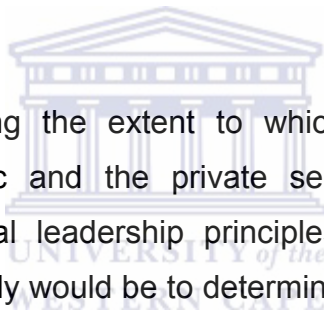
The academic discourse on spiritual leadership has been confined mainly to Western circles. However, these debates should become more accepted in Africa and specifically in South Africa, especially in view of the fact that the African continent as a whole is under threat of being crippled by unethical practices and failure to deliver services to disenfranchised communities. Hence, research on spiritual leadership that also takes into account the complex reality of South Africa is required. It is within this context that the following recommendations for future research are suggested.

This research study has confirmed the relevance of spiritual leadership for the Gauteng public service departments and it has recommended ways in which spiritual leadership may be effectively implemented. Thus, future research should be conducted to examine the impact of spiritual leadership on the public service. Such research could contribute to convincing decision makers in the public service that spiritual leadership should be accepted as a key leadership approach. It is recommended that such research also assess the impact of the ISL model on both financial and non-financial factors in public service departments. However, in order to measure true impact, the research should be conducted over a minimum period of 24 months as the effects of spiritual leadership are often realised over time.

A limitation of this research study is that it is not possible to generalise it to all the provinces in South Africa or to local government. Further research should, therefore, examine the extent to which the ISL model is uniformly relevant to all provinces or whether certain provinces have specific peculiarities that should be noted. Moreover, the relevance of the ISL model for local government is a critical area that requires further study.

A criticism of the relevant literature is that none of the nine spiritual leadership models reviewed examined the methodology of learning in sufficient detail. In addition, none of the service providers were able to suggest a sound learning process that would promote internalising and embodying the attitudes, behaviours and values of a spiritual leader. Accordingly, further research should be conducted to examine how to promote deep learning when developing spiritual leadership.

Finally, a study ascertaining the extent to which successful South African leaders, in both the public and the private sectors, either consciously or unconsciously apply spiritual leadership principles could be conducted. The purpose of this research study would be to determine the extent to which spiritual leadership principles contribute to the success of leaders.



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## APPENDIX 1: SURVEY DATA

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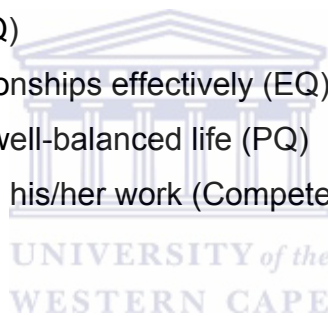
### Important Factors for Managerial Performance

Question 17 requested the survey respondents to assess the importance of seven different factors of managerial performance on a 7-point, semantic, differential scale ranging from “Not at all important” to “Extremely important”.

These factors included:

1. Following a higher purpose or calling (SQ)
2. High salary
3. Driven to make a difference (Higher purpose)
4. Mental intelligence (IQ)
5. Able to manage relationships effectively (EQ)
6. Leads a healthy and well-balanced life (PQ)
7. Competent to perform his/her work (Competence)

### Leadership Effectiveness



Question 18 asked the survey respondents to pick five of the most important elements from the following list in respect of leadership effectiveness in stimulating organisational and team success:

1. Initiating, managing and monitoring projects (hereafter: “Projects”)
2. Showing compassion, empathy and respect to others (hereafter: “Ubuntu”)
3. Forgiving people by accepting having being wronged and not being filled with hatred and revenge (hereafter: “Forgiveness”)
4. Planning effectively by scheduling, forecasting and prioritising work (hereafter: “Planning”)

5. Trusting others by instilling confidence that the person is reliable and has integrity (hereafter: “Trust”)
6. Showing selfless love by being caring and concerned about others (hereafter: “Love”)
7. Reflecting on own practices by being self-reflective and self-critical (hereafter: “Reflection”)
8. Operating with integrity by ‘walking the walk and talking the talk’ (hereafter: “Integrity”)
9. Showing gratitude and learning from adversity (hereafter: “Gratitude”)
10. Managing and controlling finances and budgets (hereafter: “Finance”)
11. Serving others by selflessly uplifting the conditions of colleagues and communities (hereafter: “Service”)
12. Managing strategy by developing and implementing vision, goals, objectives and plans (hereafter: “Strategy”)

### Regressing Constructs of the ISL Model on Departmental Performance

Figure 10.1 presents the final regression results for all the above variables according to the departmental performance ratings by managers.

FIGURE 10.1: REGRESSION OF THE ELEMENTS OF THE ISL MODEL ON DEPARTMENTAL PERFORMANCE

Variable	B	SE	$\beta$
<b>Intercept</b>	30.24	20.64	.00
<b>Location</b>			
<i>National</i>	4.98	3.81	.10
<i>Gauteng</i>	-2.94	2.94	-.08
<b>Tenure</b>			
<i>Department</i>	.98	1.28	.06
<i>Public service</i>	-1.05	1.77	-.05
<b>Age</b>	-.51	1.55	-.03
<b>Education</b>	-.09	1.06	-.01
<b>Position</b>			
<i>Top management</i>	3.29	3.28	.08
<i>Supervisory</i>	5.00	3.60	.11
<b>Manager Orientations (Q15)</b>			
<i>Purpose</i>	3.42	2.50	.14
<i>Love</i>	-3.51	2.63	-.14
<i>Transcendence</i>	1.51	1.07	.10
<i>Reflection</i>	-2.40	2.02	-.11

<i>Integrity</i>	4.20	2.52	.16
<b>Manager performance (Q17)</b>			
<i>Higher purpose</i>	-.42	1.13	-.03
<i>High salary</i>	1.24	.77	.12
<i>Driven to make a difference</i>	.27	1.15	.02
<i>Mental intelligence</i>	-.12	1.53	-.01
<i>Relationships</i>	-1.46	1.44	-.10
<i>Physical intelligence</i>	.64	1.34	.04
<i>Competent</i>	2.63	1.87	.13
<b>Spirit Rank (Q18)</b>	-.10	.33	-.02
<b>Team and organisational (Q19)</b>			
<i>SQ</i>	-.11	.12	-.08
<i>IQ</i>	-.15	.13	-.09
<i>EQ</i>	.00	.15	.00
<b>R<sup>2</sup></b>		.12	
<b>F</b>		1.14	



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## **APPENDIX 2: INTERVIEW SCHEDULE FOR MANAGERS**

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9 May 2012

Dear Sir/Madam

**Interview schedule: Research on the development of an Integrated Spiritual Leadership Model for the South African Public Service**

It would be highly appreciated if you would participate in this research project that forms part of my doctoral studies through the University of the Western Cape. The purpose of the study is to develop a spiritual leadership model that is both relevant and applicable to the South African public service.

The findings of this study will make a valuable contribution to existing models and theories on leadership because the development of an integrated spiritual leadership model that has been adapted for the South Africa public service has not been researched.

Please note that your identify will not be revealed and neither will it be identifiable in any way in this research report. Your anonymity will be respected and the information from the questionnaire will be treated confidentially.

This research study has been approved by the University of Western Cape's Senate Research Committee and Ethics Committee. Should you have any questions regarding this study or wish to report any concerns, please contact my PhD supervisor, Professor Michelle Esau, Deputy Dean, School of Government, 082 447 8731.

The interview should take approximately 60 minutes.

Thanking you kindly in advance.

**Penny Law**

082 341 6309

[penny@regenesys.co.za](mailto:penny@regenesys.co.za)

## SECTION 1: RESPONDENT'S INFORMATION

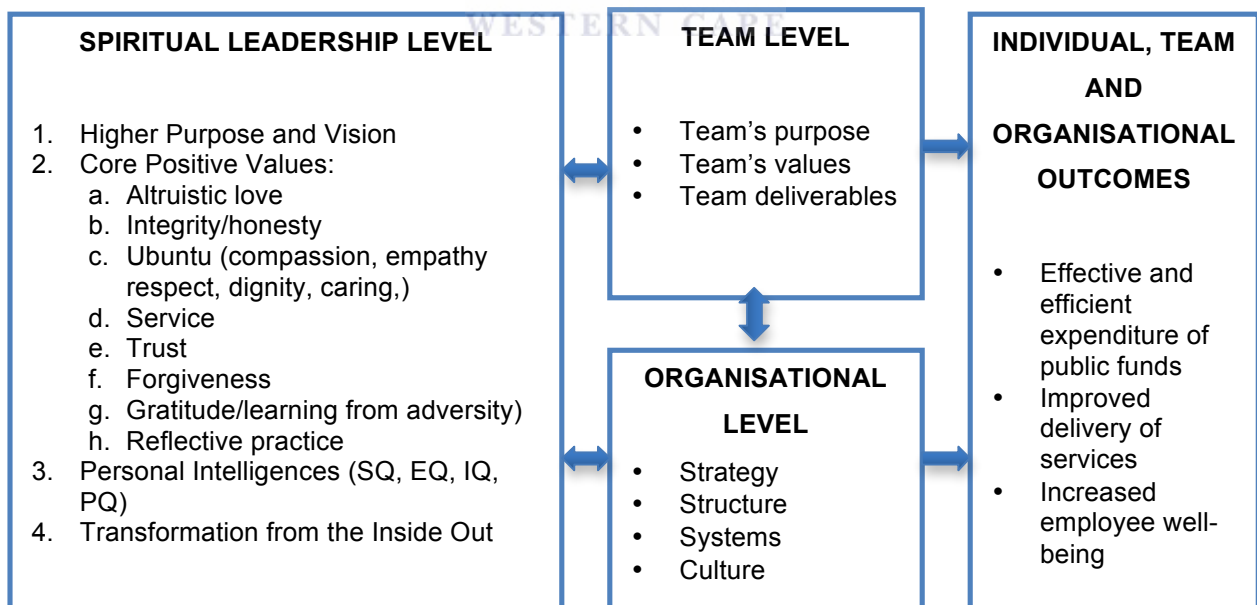
<b>Position/Designation</b>	
<b>Department</b>	
<b>Division/Business Unit</b>	
<b>Province</b>	

## SECTION 2: OPEN-ENDED QUESTIONS

1. What was the key reason why you joined the public service? Please explain.
2. Would you consider your department to be low, medium or high performing in relation to meeting the department's targets and strategic objectives? Please explain.
3. Explain the most critical organisational challenges that leaders/managers in the public service are currently experiencing?
4. How effective are leaders/managers in the public service in addressing these organisational challenges? Explain by providing examples.
5. What are the leadership attributes (qualities, style and values) that would be required to address these organisational challenges and improve organisational performance?
6. What are the leadership attributes that prevent a high level of organisational performance in your department?
7. What would you recommend to enhance the positive leadership attributes and to minimise the negative leadership attributes in order to promote a high level of organisational performance in your department?
8. What is the extent of the congruence between the values of your department, the leadership and the employees? Explain.
9. How relevant are the following fundamental values for leaders/managers in improving organisational performance? Please explain by providing examples of how you have observed these values either being applied or not being applied in your department.
  - a. **Altruistic love** (selfless, deep caring and concern for others)
  - b. **Ubuntu** (compassion, empathy, humility, respect, dignity)
  - c. **Trust** (being willing to collaborate with another because you have confidence in that person's integrity and reliability)
  - d. **Integrity** (being honest and courageous by standing up for your convictions and "walking the talk")
  - e. **Service** (giving to others with no expectation of personal gain)
  - f. **Forgiveness/acceptance** (releasing and letting go of hurt without wanting to harm or take revenge)

- g. **Gratitude and learning from adversity** (being thankful for both positive and negative experiences, learning from difficulty as well as success)
  - h. **Reflective practice** (engaging in self-awareness and self-reflective practices such as meditation, journaling or being still so that one is able access one's inner core)
10. Of the above values, which one do you think is the most needed for leaders/managers to improve organisational performance in your department? Why?
11. What leadership style is more prevalent in your department? Taking responsibility or blaming others for problems in the department?. Explain by providing examples. What could be done to encourage leaders/managers to take more responsibility for problems in the department?
12. How relevant are the following intelligences for leaders/managers in improving organisational performance in your department? Explain. Are you able to provide examples of where you have seen these intelligences being applied in your department? What are the obstacles to these intelligences being applied in your department? How could these obstacles be overcome?
- a. SQ – Being directed by a higher purpose and core positive values
  - b. EQ – Managing emotions and developing effective interpersonal relationships
  - c. IQ – Analysing, evaluate and solve complex abstract problems
  - d. PQ – Living a healthy and well balanced physical life
13. Do you have other comments regarding ways in which to improve leadership in the public service?

**FIGURE: INTEGRATED SPIRITUAL LEADERSHIP MODEL**



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## **APPENDIX 3: INTERVIEW SCHEDULE FOR SERVICE PROVIDERS**

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### **PROVIDERS OF SPIRITUAL LEADERSHIP TRAINING**

2 May 2012

Dear Sir/Madam

**Interview schedule: Research on the development of an Integrated Spiritual Leadership Model for the South African Public Service**

It would be highly appreciated if you could participate in this research project that forms part of my doctoral studies through the University of Western Cape. The purpose of the study is to develop a spiritual leadership model that is both relevant and applicable to the South African public service.

The findings of this study will make a valuable contribution to existing models and theories on leadership, because the development of an integrated spiritual leadership model that has been adapted for the South Africa public service has not been researched.

Please note that your identify will not be revealed nor identifiable in any way in this research report. Your anonymity will be respected and the information from the questionnaire will be treated confidentially.

This research has been approved by the University of Western Cape's Senate Research Committee and Ethics Committee. Should you have any questions regarding this study or wish to report any concerns, please contact my PhD supervisor: Professor Michelle Esau, Deputy Dean, School of Government, 082 447 8731.

The interview should take approximately 60 minutes.

Thanking you kindly in advance.

**Penny Law**  
082 341 6309  
[penny@regenesys.co.za](mailto:penny@regenesys.co.za)



## SECTION 1: RESPONDENT'S INFORMATION

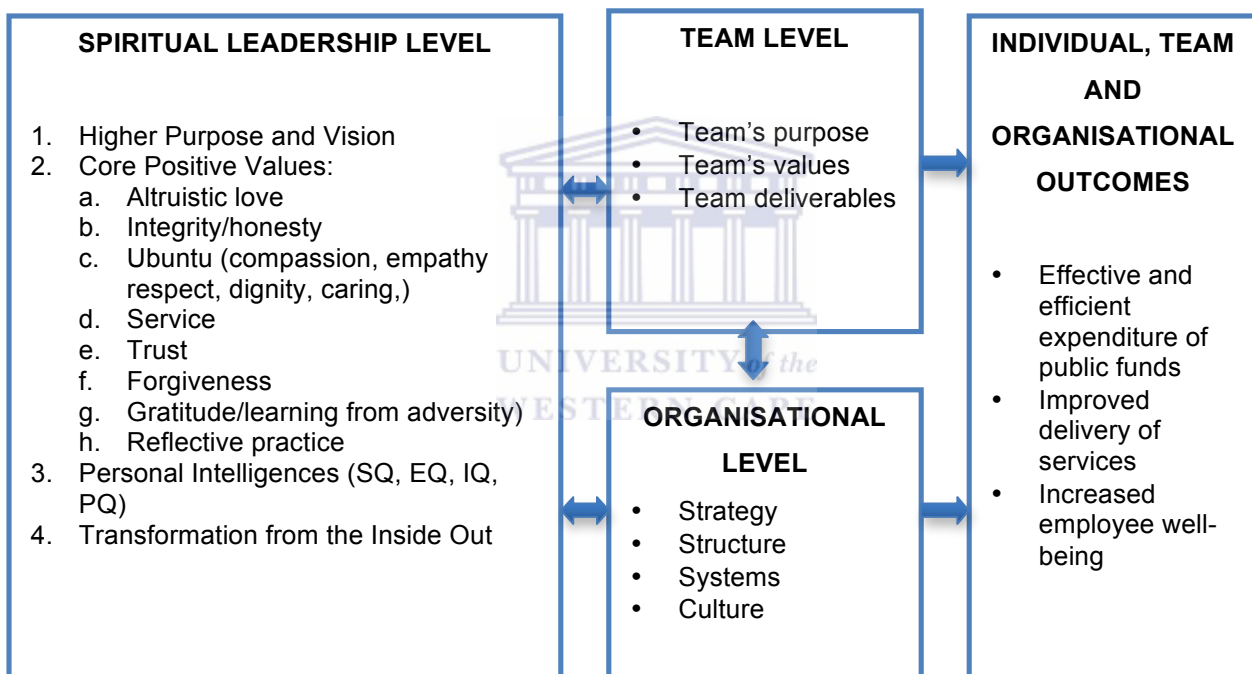
<b>Name and Surname</b>	
<b>Position/Designation</b>	
<b>Department</b>	
<b>Division/Business Unit</b>	
<b>Province</b>	

## SECTION 2: OPEN-ENDED QUESTIONS

1. Briefly explain the purpose of the leadership model you offer(ed)?
2. Did you offer this leadership model to people from the public service i.e. national and provincial government?
  - a. If yes, to which levels of management and to which departments in the public service?
3. Did you use the notions of spirituality and spiritual leadership in your intervention?
  - a. If yes, briefly describe or define how the notions of spirituality and spiritual leadership were used in your intervention.
  - b. How were the notions of spirituality and spiritual leadership received by your participants?
  - c. How did you overcome problems (if any) as regards your participants' acceptance of these notions?
4. What are the key features or characteristics of your leadership model?
  - a. Does it emphasise higher purpose? If yes, in what way?
  - b. Does it emphasise values? If so, which ones?
  - c. Does it emphasise authenticity? If so, how?
  - d. Does it emphasise the personal intelligences of SQ, EQ, IQ and PQ? If so, how?
  - e. Does it emphasise transformation from the inside out? If so, how?
  - f. Does it emphasise interconnectedness? If so, how?
  - g. Does it emphasise improving organisational performance? If so, how?
5. What impact (if any) has your spiritual leadership model had on the work performance of participants? Please explain.
6. How relevant do you think the implementation of a spiritual leadership model is for the public service? Please explain.
7. What do you think are the barriers to the implementation of a spiritual leadership model in the public service?
8. What do you think are the enabling factors as regards the implementation of a spiritual leadership model in the public service?

9. What do you think are the critical organisational challenges facing leaders in the public service?
10. What are the leadership attributes (qualities, style and values) that would be required to address these organisational challenges and improve organisational performance?
11. What are the leadership attributes that prevent the attainment of high organisational performance in a public service department?
12. What would you recommend to enhance the positive leadership attributes and minimise the negative leadership attributes to promote high organisational performance in a public service department?
13. Do you have other comments regarding how to improve leadership in the public service?

**FIGURE: INTEGRATED SPIRITUAL LEADERSHIP MODEL**



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## **APPENDIX 4: INTERVIEW SCHEDULE FOR STUDENTS**

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2 May 2012

Dear Sir/Madam

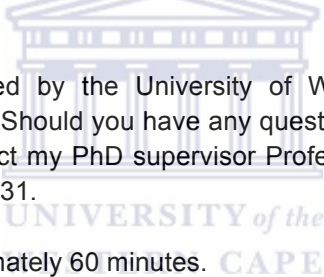
**Interview schedule: Research on the development of an Integrated Spiritual Leadership Model for the South African Public Service**

It would be highly appreciated if you could participate in this research project that forms part of my doctoral studies through the University of Western Cape. The purpose of the study is to develop a spiritual leadership model that is relevant and applicable for the South African public service.

The findings of this study will make a valuable contribution to existing models and theories on leadership because the development of an integrated spiritual leadership model that is adapted to the South Africa public service has not been researched.

Please note that your identify will neither be revealed nor will it be identifiable in any way in this research report. Your anonymity will be respected and the information from the questionnaire will be treated confidentially.

This research has been approved by the University of Western Cape's Senate Research Committee and Ethics Committee. Should you have any questions regarding this study or wish to report any concerns, please contact my PhD supervisor Professor Michelle Esau, Deputy Dean, School of Government, 082 447 8731.

The interview should take approximately 60 minutes. 

Thanking you kindly in advance.

**Penny Law**  
082 341 6309  
[penny@regenesys.co.za](mailto:penny@regenesys.co.za)

## RESPONDENTS WHO HAVE UNDERGONE SPIRITUAL LEADERSHIP TRAINING

### SECTION 1: RESPONDENT'S INFORMATION

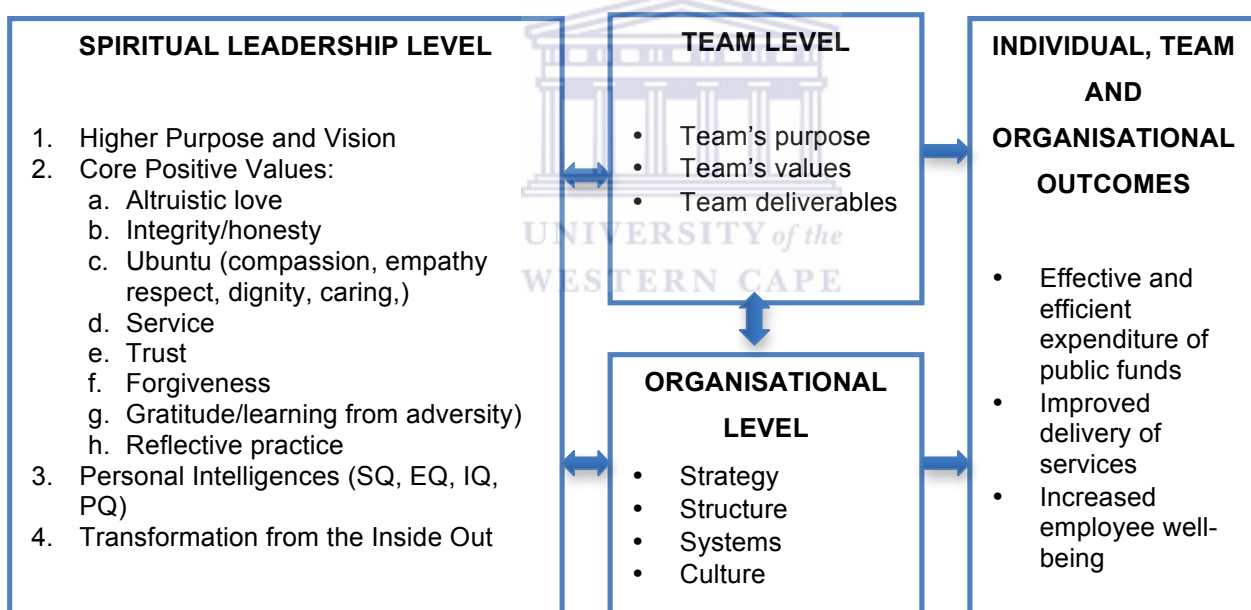
<b>Name and Surname</b>	
<b>Position/Designation</b>	
<b>Department</b>	
<b>Division/Business Unit</b>	
<b>Province</b>	

### SECTION 2: OPEN-ENDED QUESTIONS

1. What training did you receive on spiritual leadership?
2. Briefly explain the spiritual leadership model that was covered during the intervention.
3. What were the key features or characteristics of your leadership model?
  - a. Did it emphasise higher purpose? If yes, in what way?
  - b. Did it emphasise values? If so, which values?
  - c. Did it emphasise authenticity? If so, how?
  - d. Did it emphasise the personal intelligences of SQ, EQ, IQ and PQ? If so, how?
  - e. Did it emphasise transformation from the inside out? If so, how?
  - f. Did it emphasise interconnectedness? If so, how?
  - g. Did it emphasise improving organisational performance? If so, how?
4. What aspects of the spiritual leadership model that you covered in the training are relevant for the public service?
5. What aspects of the spiritual leadership model that you covered in your training are not relevant for the public service?
6. How relevant do you think your spiritual leadership training was for the public service? What impact did the spiritual leadership training have on your performance at work? Please explain.
7. How relevant do you think the implementation of a spiritual leadership model is for the public service? Please explain.
8. What would the general attitude of managers in the public service be to the implementation of a spiritual leadership model? In other words, how receptive would they be to implementing a spiritual leadership model in the public service?
9. What do you think are the barriers to a spiritual leadership model being implemented in the public service?

10. What do you think are the enabling factors as regards a spiritual leadership model being implemented in the public service?
11. What do you think are the critical organisational challenges facing leaders in the public service?
12. What are the leadership attributes (qualities, style and values) that are required if these organisational challenges are to be addressed and organisational performance improved?
13. What are the leadership attributes that prevent the attainment of high organisational performance in your department?
14. What would you recommend to enhance the positive leadership attributes and minimise the negative leadership attributes in order to promote high organisational performance in your department?
15. Do you have other comments regarding how to improve leadership in the public service?

**FIGURE: INTEGRATED SPIRITUAL LEADERSHIP MODEL**



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## APPENDIX 5: SURVEY QUESTIONNAIRE

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Postnet Suite 405  
Private Bag x29  
Gallo Manor, 2052

22 May 2012

Dear Sir/Madam

### Questionnaire: Spiritual Leadership Model for the South African Public Service

It would be *highly appreciated* if you could participate in this research project that forms part of my doctoral studies through the University of Western Cape. The purpose of the study is to develop a spiritual<sup>155</sup> leadership model that is relevant and applicable for the South African public service.

The findings of this study will make a valuable contribution to existing leadership models and theories because the development of an integrated spiritual leadership model that is adapted to the South Africa public service has not been researched. The study hopes to introduce a leadership model that may address key leadership and organisational challenges in the public service.

This survey and answers are anonymous. Confidentiality is guaranteed. Personal answers will not be disclosed.

The questionnaire takes about 20 minutes to complete. If you participate in this survey, please complete the survey by **Thursday, 31 May 2012**.

This research has been approved by the University of Western Cape's Senate Research Committee and Ethics Committee. Should you have any questions regarding this study or wish to report any concern, please contact my PhD supervisor: Professor Michelle Esau, Deputy Dean, School of Government, University of Western Cape, 082 447 8731.

If you require further information or clarity, please feel free to contact me.

Thanking you kindly in advance.

#### Penny Law

082 341 6309

[penny@regenesys.co.za](mailto:penny@regenesys.co.za)

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<sup>155</sup> This study makes a distinction between spirituality and religion. In brief, this study refers to spirituality as authentically living one's highest purpose and core positive values while religion refers to a belief system that typically involves organised doctrine, rituals, a set of customs and specific behaviours (Zohar and Marshall, 2004).

**GENERAL INSTRUCTIONS**

1. Please attempt **ALL** questions in this survey.
2. This survey is anonymous: the researcher only will see the answers.
3. This survey is concerned about your opinions so there are no right or wrong answers.

**SECTION 1: PLEASE COMPLETE BY TICKING IN THE APPROPRIATE BOX.**

E.g.  Male  Female

<b>1. Your position/designation</b>				
<b>2. Department</b>				
<b>3. Division/unit</b>				
<b>4. Location of your department</b>	National	Gauteng	Western Cape	Mpumalanga
	Limpopo	Free State	Kwa-Zulu Natal	
	North West	Eastern Cape	Northern Cape	

<p><b>5. How long have you been working in your department?</b></p> <p><input type="checkbox"/> Less than 6 months</p> <p><input type="checkbox"/> 6 months – 1 year</p> <p><input type="checkbox"/> 1 – 2 years</p> <p><input type="checkbox"/> 3 – 5 years</p> <p><input type="checkbox"/> 6 – 10 years</p> <p><input type="checkbox"/> More than 10 years</p>	<p><b>6. How long have you been working in the public service (national or provincial government)?</b></p> <p><input type="checkbox"/> Less than 6 months</p> <p><input type="checkbox"/> 6 months – 1 year</p> <p><input type="checkbox"/> 1 – 2 years</p> <p><input type="checkbox"/> 3 – 5 years</p> <p><input type="checkbox"/> 6 – 10 years</p> <p><input type="checkbox"/> More than 10 years</p>	<p><b>7. Your age (on your last birthday)?</b></p> <p><input type="checkbox"/> 16 - 25</p> <p><input type="checkbox"/> 26 - 34</p> <p><input type="checkbox"/> 35 - 44</p> <p><input type="checkbox"/> 45 - 55</p> <p><input type="checkbox"/> 55 - 64</p> <p><input type="checkbox"/> 64 or older</p>
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<p><b>8. Your current management level?</b></p> <p><input type="checkbox"/> Senior management</p> <p><input type="checkbox"/> Middle management</p> <p><input type="checkbox"/> Front line supervisory</p> <p><input type="checkbox"/> Other (specify) _____</p>	<p><b>9. Your highest level of education?</b></p> <p><input type="checkbox"/> Grade 12</p> <p><input type="checkbox"/> Diploma</p> <p><input type="checkbox"/> Degree</p> <p><input type="checkbox"/> Honours/Postgraduate Diploma</p> <p><input type="checkbox"/> Masters</p> <p><input type="checkbox"/> Doctorate</p>
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**SECTION 2: PLEASE ATTEMPT ALL QUESTIONS**

10. What was your key reason for joining the public service? Please explain.
11. What are the key leadership attributes (style, qualities and values) that contribute to the attainment of high organisational performance (meeting the strategic objectives and targets) in your department? Please explain.
12. What are the key leadership attributes that prevent the attainment of high organisational performance in your department? Please explain.



13. Based on your responses to question 11 and 12, recommend ways in which to maximise the positive leadership attributes and to overcome the negative leadership attributes in order to promote high organisational performance in your department?
14. Do you have other comments regarding how to improve leadership in the public service?



**SECTION 3: Please indicate on the scale of 1 – 7 provided below the extent to which the following are important for you as a public service manager.**

**(Indicate by ticking your selected number e.g. 1 2 3 4 5 6 7**

	<b>15. HOW IMPORTANT IS IT FOR YOU AS A PUBLIC SERVICE MANAGER:</b>	<b>EXTENT TO WHICH IT IS IMPORTANT</b>								
1.	To go out of your way to assist someone with personal problems in the workplace?	Not at all important	1	2	3	4	5	6	7	Extremely important
2.	To ensure that your behaviours and thoughts are consistent?	Not at all important	1	2	3	4	5	6	7	Extremely important
3.	To make a difference in people's lives?	Not at all important	1	2	3	4	5	6	7	Extremely important
4.	To be analytical and generate solutions to problems?	Not at all important	1	2	3	4	5	6	7	Extremely important
5.	To show deep concern and care for your colleagues?	Not at all important	1	2	3	4	5	6	7	Extremely important
6.	To rely on colleagues to accomplish a task?	Not at all important	1	2	3	4	5	6	7	Extremely important
7.	To remove work related obstacles that lead to employees feeling distressed?	Not at all important	1	2	3	4	5	6	7	Extremely important
8.	To be transparent in the workplace?	Not at all important	1	2	3	4	5	6	7	Extremely important
9.	To admit to making mistakes in the workplace?	Not at all important	1	2	3	4	5	6	7	Extremely important
10.	To assist employees to see beyond their present constraints by focusing on a better future?	Not at all important	1	2	3	4	5	6	7	Extremely important
11.	To be aware of other people's feelings?	Not at all important	1	2	3	4	5	6	7	Extremely important
12.	To value another person's experiences, values and opinions in the workplace?	Not at all important	1	2	3	4	5	6	7	Extremely important
13.	To learn from negative experiences?	Not at all important	1	2	3	4	5	6	7	Extremely important
14.	To honour agreements in the workplace?	Not at all important	1	2	3	4	5	6	7	Extremely important
15.	To participate in reflective practices such as meditation, silent reflection or journaling?	Not at all important	1	2	3	4	5	6	7	Extremely important
16.	To be driven by a calling or purpose?	Not at all important	1	2	3	4	5	6	7	Extremely important

17.	To relinquish or give up control by delegating responsibility?	Not at all important	1 2 3 4 5 6 7	Extremely important
18.	To use your intuition or inner wisdom in the workplace?	Not at all important	1 2 3 4 5 6 7	Extremely important
19.	To let go and move on from a situation where you were harmed?	Not at all important	1 2 3 4 5 6 7	Extremely important
20.	To uplift communities with no expectation of personal gain?	Not at all important	1 2 3 4 5 6 7	Extremely important
21.	To show appreciation when a colleague does a good job?	Not at all important	1 2 3 4 5 6 7	Extremely important
22.	To take some responsibility for a work problem that involves you but was not caused by you?	Not at all important	1 2 3 4 5 6 7	Extremely important
23.	To view your experiences from a different perspective?	Not at all important	1 2 3 4 5 6 7	Extremely important
24.	To take revenge when you have been deeply hurt by a colleague?	Not at all important	1 2 3 4 5 6 7	Extremely important
25.	To eat healthily, exercise regularly and be aware of your energy levels?	Not at all important	1 2 3 4 5 6 7	Extremely important
26.	To be selfless in the workplace?	Not at all important	1 2 3 4 5 6 7	Extremely important
27.	To change your own negative attitudes and behaviour?	Not at all important	1 2 3 4 5 6 7	Extremely important

16. TO WHAT EXTENT DO YOU AGREE WITH THE STATEMENT:		EXTENT TO WHICH YOU AGREE			
28	Public service managers should reciprocate a kind deed by mutually showing or giving in return.	Completely disagree	1 2 3 4 5 6 7	Completely agree	
29	Public service managers should always receive personal gain when they help others.	Completely disagree	1 2 3 4 5 6 7	Completely agree	
30	It is acceptable for a public service manager to behave unethically occasionally.	Completely disagree	1 2 3 4 5 6 7	Completely agree	

17. THINK OF A <i>HIGH PERFORMING</i> PUBLIC SERVICE MANAGER.  How important is each factor below in contributing to this manager's high level of performance?		EXTENT TO WHICH IT IS IMPORTANT  Select the relevant number								
1.	Following a higher purpose or calling	Not at all important	1	2	3	4	5	6	7	Extremely important
2.	High salary	Not at all important	1	2	3	4	5	6	7	Extremely important
3.	Driven to make a difference	Not at all important	1	2	3	4	5	6	7	Extremely important
4.	Mental intelligence	Not at all important	1	2	3	4	5	6	7	Extremely important
5.	Able to manage relationships effectively	Not at all important	1	2	3	4	5	6	7	Extremely important
6.	Leads a healthy and well-balanced life	Not at all important	1	2	3	4	5	6	7	Extremely important
7.	Competent to perform her/his work	Not at all important	1	2	3	4	5	6	7	Extremely important

18. REFER BELOW TO THE 12 FACTORS THAT CONTRIBUTE TO LEADERSHIP EFFECTIVENESS.	Ranking
<ul style="list-style-type: none"> <li>• Select <i>only FIVE</i> factors from the list below that an ideal public service manager must possess to improve team and organisational performance.</li> <li>• <b>RANK</b> these <i>FIVE</i> factors in order of importance by prioritising your five most important factors from 1 – 5 so that 1 = your first priority and 5 = your fifth priority.</li> <li>• Example: If you were given a list of 10 drinks and you had to prioritise five of your favourite drinks (1 = most important and 5 = fifth important), your rank might look like this: <b>1</b> = Coke; <b>2</b> = Sprite; <b>3</b> = Fanta; <b>4</b> = Diet Coke; <b>5</b> = Tab</li> </ul>	
1. Initiating, managing and monitoring projects	
2. Showing compassion, empathy and respect to others	
3. Forgiving people by accepting having being wronged and not being filled with hatred and revenge	
4. Planning effectively by scheduling, forecasting and prioritising work	
5. Trusting others by instilling confidence that the other person is reliable and has integrity	
6. Showing selfless love by being caring and concerned about others	
7. Reflecting on own practices by being self-reflective and self-critical	
8. Operating with integrity by 'walking the walk and talking the talk'	
9. Showing gratitude and learning from adversity	
10. Managing and controlling finances and budgets	
11. Serving others by selflessly uplifting the conditions of colleagues and communities	

12. Managing strategy by developing and implementing vision, goals, objectives and plans	
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<b>19. What percentage should an ideal public service manager allocate to each of the factors below to improve team and organisational performance?</b>  <ul style="list-style-type: none"> <li>Example: If you had to indicate as a percentage the extent to which you preferred a drink, your response might be: <b>a.</b> Coke = 45%; <b>b.</b> Sprite = 20% <b>c.</b> Fanta = 5% <b>d.</b> Diet Coke = 30%</li> </ul>	Percentage	
1. Living a healthy and well balanced physical life	%	<b>Please ensure that these percentages collectively ADD up to 100%</b>
2. Being directed by a higher purpose and core positive values	%	
3. Analysing, evaluating and solving complex abstract problems	%	
4. Managing emotions and developing effective interpersonal relationships	%	
TOTAL PERCENTAGE	100 %	

<b>20. Select the percentage that you think currently reflects your department's overall organisational performance i.e. your department's current ability to achieve its strategic objectives and targets successfully.</b>  <b>Alternatively, you could also indicate a specific percentage that is not reflected below e.g. 43% or 55% or 68%.</b>										
0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%

**Thank you. Your participation and cooperation have helped a great deal.**