

Investigating workplace spirituality and perceived mentoring support in a public sector department in Limpopo province

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DECLARATION

I hereby affirm that the dissertation *Investigating workplace spirituality and perceived mentoring support in the department of Transport and community safety in Limpopo Province*. Is original to me, has not been submitted to another university for consideration for a different degree or examination, and has been appropriately cited according to APA standards in all cases, to the best of my knowledge. This mini-dissertation is being submitted for the Masters of Business Administration at North West University

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Abstract

The key objective of the study is to establish the relationship between perceived mentoring support (including career support, psychosocial support, and role modeling) in the department of Transport and community safety in the Limpopo Province and workplace spirituality, encompassing (productive work, association with organizational values and a sense of belonging). Individuals who worked in the department of Transport and community safety in the Limpopo Province, South Africa, made up the research population. A sample of 322 employees was given a study questionnaire, to which 259 responses were returned. The feedback was compiled into an excel data sheet, where it underwent statistical analysis. The validity and reliability of the questionnaire were mostly verified by statistical analysis. The results demonstrated a favourable association between perceived mentoring support and workplace spirituality. Employees who engage in workplace spirituality are more in line with the department's goals and beliefs.

KEYWORDS: Workplace Spirituality, Mentoring, Mentoring support, Sense community.

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CHAPTER ONE: INTRODUCTION

1.1. Introduction

Investigating workplace spirituality and perceived mentoring support in the Department of Transport and community safety in Limpopo Province. Over the final ten years of the twentieth century and into the new millennium, interest in workplace spirituality has steadily risen. A person's fundamental sense of connection to his or her own selves, other people, and the universe is what is known as spirituality. An increasing number of businesses are embarking on spiritual journeys. It is not about forcing people to recite mantras at their desks or bringing religion into the workplace. Instead, the corporate spirituality movement is an effort to foster a feeling of meaning and purpose at work as well as a bond between the business and its employees.

Corporate, academic, and research interests in the subject of spirituality in the workplace are expanding. Workplace spirituality has several advantages. Individuals and teams have the chance to live a well-rounded, holistic life by incorporating the best of their skills and capacities into everything they do, when they practice and lead with spirituality in the workplace. We must rejuvenate our bodies, hearts, minds, and souls to spiritually unleash potential, retain effectiveness, and grow it. In other words, we must engage in spiritual practice in order to preserve and improve our efficacy in whatever we do.

1.2. Background of the study

Prior to the twenty-first century, the world then was, confronted with a new set of difficulties that had a significant impact on organisational development (Chidiac, 2018). Nair and Sivakumar (2018) highlighted human capital as a major accelerator for great organisational performance and would not be possible without the contribution of human capital (Janssen, Tahitu, van Vuurnen & De Jong, 2018). Multinational corporations have since incorporated workplace spirituality in an attempt to gain an insight into the benefits of engaging their employees' inner lives, outer lives, and brains in the production agenda (Kumar, 2016). This concept is referred to as "workplace spirituality." Several organisations and academics have turned their attention to workplace spirituality (Weinberg & Locader, 2014) and therefore, research has shown that spirituality is proven most useful when nurtured on an individual rather than a collective level (Koleva, 2015; Kadzomba, 2015; Weinberg & Locader, 2013). In Nigeria, Nwankwo, Ike and Anozie (2017) reveal that spiritual activities are crucial for increasing job productivity and are included in corporate wellness programmes.

Employment settings have changed drastically in recent years, both in public and commercial organizations. According to Nair and Sivakumar (2018), employees now look for meaningful employment than merely making money. Therefore, there has been a significant shift towards creating a positive work environment that promotes work place spirituality. Individuals are in search of purpose, connection, fulfilment, and nourishment at work (Ahmad & Omar, 2016). Individual and

organisational performance improve when spirituality is encouraged in the workplace (Maziriri, Mapuranga & Madinga, 2018). The improvement has been mediated through the infusion of perceived mentoring support in the organisational practices. Mentoring is a significant aspect of management training in organizations focusing on new employee induction and orientation to job satisfaction, staff retention, empowerment, motivation, job commitment, and professional development (Koleva, 2015; Jansen et al., 2018; Mokaba, 2020). Many firms and organizations have continued to have well-established and popular mentorship programs to boost the workplace spirituality of employees for enhanced organisation performance such as Intel, Xerox, Avon, General Electric, and Kodak (Onyia, Asikhhia, Egbuta, & Makinde, 2019; Nwanko et al, 2017). It is therefore, on this basis that, the research examines the relationship between workplace spirituality and perceived mentoring support in a public sector department in Limpopo province.

1.3. Problem statement

Workplace spirituality has been a pivotal innovation in the development and sustenance of conducive and favourable work environments. The workplace has a long history of association with an unpleasant working atmosphere worldwide (Paul & Jena, 2022). This scenario has led to feelings of discouragement and isolation, insecurity, dissatisfaction and disloyal employees (Breytenbach, 2016). In South Africa, the department of Transport and community safety hires new employees who have recently completed their studies at both public and private universities and colleges (Makhado, 2015; Mhlahlo, 2017). The majority of these new employees attend their initial full-time job interviews at this specific government department. After being hired, they all go through a period of orientation and induction (Idoko, Ugwuanyi & Osadebe, 2016). The implemented official or professional mentorship programme is carried out to bridge the gap between academic and professional teaching and training required in the world of work. Mataboee, Venter, and Rootman, (2016) confirm that work-based programmes are inclined to improve personal and professional abilities of employees and to help them gain confidence, competence, motivation, self-esteem and positive spirituality. Despite the fact that mentoring benefits individuals, employers and departments, the influence is not well understood exerted by the connection of workplace spirituality (WPS) and mentoring support (MS) in creating meaningful work places. It is therefore, befitting that this study investigates the relationship between workplace spirituality and mentoring support in the department of Transport and community safety in Limpopo Province. The following research questions serve as a guide for the investigation:

1. How is workplace spirituality phenomenon conceptualised in the literature?
2. How prevalent is workplace spirituality among workers in the department of Transport and community safety in Limpopo Province?
3. What is the correlation between workplace spirituality and perceived mentoring support in the department of Transport and community safety?

1.4. Research objectives

1.4.1. Primary objective

The main objective of this study is to investigate the relationship between workplace spirituality and perceived mentoring support in the department of Transport and community safety in Limpopo Province.

1.4.2. Secondary objectives

The following research goals serve as a guide for the investigation:

- To conceptualize workplace spirituality phenomenon.
- To ascertain the prevalence of workplace spirituality among workers in the department of Transport and community safety in Limpopo province.
- To investigate the correlation between workplace spirituality (WPS) and perceived mentoring support (MS) at the selected public sector department.

1.5. Rationale and significance of the study

The study extends knowledge base on workplace spirituality and perceived mentoring support in the department of Transport and community safety in Limpopo Province. There is a growing desire by organisations of all sizes and levels to create productive work environments for their employees. This has hastened the need to articulate and cultivate tenets that boost workplace spirituality for the benefit of individuals, organisations and communities. This study will help to close the knowledge gap on workplace spirituality and perceived mentoring support in the department of Transport and community safety in Limpopo Province context. Additionally, there is a dearth of research on demographic variations, particularly with regard to workplace spirituality and perceived mentoring support. The study will also fill a gap about the relationship between workplace spirituality and perceived mentoring support. It is hoped that this study will help to create positive working conditions in the department to address problems pertaining to absenteeism, loss of morale and, interpersonal confrontations that lead to a high staff turnover rate. The study will help policy makers to design policies and regulations that take cognisance of workplace spirituality with respect to mentoring efforts within the department. This will subsequently influence a recast in the practices of orientation, induction, and supervision and employee evaluation. Managers and team leaders will be assisted to foster a shift in the mind-sets of employees to encourage them to align their goals, values, vision and mission of the department in their practice.

1.6. Delimitations of the study.

The study will be located in organizational behaviour within a department of Transport and community safety in Limpopo Province and will cover five district municipalities in the area comprising Capricorn District, Mopani District, Sekhukhune District, Vhembe District and Waterberg District. The department has offices in all the districts, and provides transport and infrastructure to the community of Limpopo Province in South Africa. Permanent employees who

have at least a Grade 12 qualification and three years of work experience will respond to the questionnaire during data collection.

1.7. Definitions of key concepts.

Mentoring: This is the bond that occurs between a mentor, who is older or wiser, and mentee, who is younger or less experienced, which seeks to assist the junior person to enter and participate successfully in the workplace (Van der Berg, 2020; Onyia et al., 2019; King & Upadhyay, 2022). Similarly, Kadzomba (2015) presents mentoring as the process through which the mentor delivers supporting practices and actions for the growth and development of mentees. In this study, mentoring describes the connection between a knowledgeable person and a less experienced junior person to facilitate the teaching of the mentee skills about the industry as well as personal and social issues related to the job.

Mentoring support: This is described as mentors' support, advice, guidance, protection, and exposure of mentees in order for them to accomplish their work confidently and humanely (Jyoti, Sharma & Poonam, 2015). It consists of emotions or views that mentees develop about how efforts and contributions at work are regarded and respected by the mentor. The mentor will take care of mentees' well-being and socio-emotional needs in return for their diligent work (Onyia, Asikhia, Egubata, & Makinde, 2019). In the context of this study, mentoring support correspond to the actions of the mentor to enable junior employees to understand their mandate in an organisation.

Workplace spirituality: Is an outline of business values that are reflected in the culture that supports employees' sense of being connected to other people in a way that elicits emotions feelings (Johnson 2017; Mousa, 2020). It is the pleasant interaction that energizes the motivation of employees to complete their tasks (Nafis, Agus, & Mujib, 2018; Yusof, Yaacob, & Rahman, 2019). Adiguzel, Sonmez and ve Atalav (2021) view workplace spirituality as an assessment of the spiritual calm in the work environment that is experienced by employees. In the context of this study, workplace spirituality refers to the spiritual tranquil that is expressed in the feelings and motivation of employees to work collectively with others to achieve departmental goals.

Sense of community: This is the internal connection that workers have with one another at the organizational level (Mousa, 2020). It is the strong sense of belonging to or unity with the rest of the workforce (Nair & Sivakumar, 2018). The relations in the sense of community are typified by support, trust, communication and care (Gatling, Kim & Milliman, 2016). In this study, sense of community describes concerns about the feelings of belonging to the rest of the members within the organisation to create a favourable work environment.

1.8. Methodological approach

This study will be quantitative in nature. According to Bell et al. (2017), it is crucial for researchers to figure out whether the study will use quantitative, qualitative or mixed methods before they commence with subsequent stages of the research. In quantitative research, quantities or

amounts of one or more variables of interest are examined (Creswell et al, 2016). This is the type of research that focuses on numeracy or numbers in the description or representation of elements of phenomena under study. Qualitative research is linked to the interpretivist research paradigm and focuses on a small group of participants to represent their subjective opinions and beliefs (Bell et al., 2017). The qualitative approach is utilized to learn more about the topic at hand and develop a theory using the in-depth data acquired (Antwi & Hamza. 2015). However, in this study, the quantitative approach will be appropriate to examine the relationship between the independent variable workplace spirituality and the dependent variable mentoring support.

1.9. Limitations of the study

The research was inhibited by data collecting challenge during the COVID-19 pandemic as it caused disruptions on the functioning of most organisations. The rate of return of online questionnaires affected due to the physical absence of the researcher to influence participation by the respondents. In addition, the study was limited to one department, which made it challenging to generalise conclusion beyond the province. The study also relied solely on the use of the quantitative methodology, which effectively removes the complimentary strength of using multiple methods, procedures and processes. The responses in the questionnaire had the potential to inhibit possibilities by the respondents to express capture the available range of opinions, feelings and views as the responses are structured.

1.10. Layout of the study

Chapter 1: In this chapter, an introduction and background on the effect of workplace spirituality and mentoring support is presented. The chapter discusses the rationale of the study, problem statement and the research questions.

Chapter 2: This chapter will review literature on workplace spirituality and perceived mentoring support with reference to both the local and international contexts. This will include the components of spirituality and mentoring, types of mentoring and the benefits thereof, which is followed by the summary of the chapter.

Chapter3: This chapter will provide a description and explanation of the research design and methodology that will be employed in the research project. The chapter will comprise the paradigm, research design, research methodology, inclusive of population, sampling techniques, and data collection methods and data analysis.

Chapter4: This chapter will focus on quantitative data analysis and presentation. The chapter will give an interpretation and discussion of the results presented in the form of tables and figures; taking into cognisance the study's main objective, which is to investigate the relationship between workplace spirituality and perceived mentoring support in the department of Transport and community safety in Limpopo Province. The focus of the chapter will be on the descriptive statistics.

Chapter5: This chapter will provide the summary of the findings, conclusion, recommendations and prospects for future research.

1.11. Chapter summary

The discussion in this research chapter makes it clear that the research study is required to investigate the relationship between perceived mentoring support and workplace spirituality in the department of Transport and community safety, in order to determine if workplace spirituality affect mentoring support. To fulfil the goals of this research study and address the problem statement, the details of these factors are further studied in the following chapter. This in turn provides more details on the topic of investigating workplace spirituality and perceived mentoring support, which can help the department to promote employee's professional development.

CHAPTER 2: LITERATURE REVIEW

2.1. Introduction

The introduction to the research problem statement, research objectives, research methodology, the limits, and the report outline were covered in the preceding chapter. The focus of this chapter is on workplace spirituality and mentorship support, as well as other elements like fulfilling work, a feeling of community, alignment with company values, and support including career support, psychosocial support, and role modelling. It also looks at the connections between these factors. Include theoretical framework

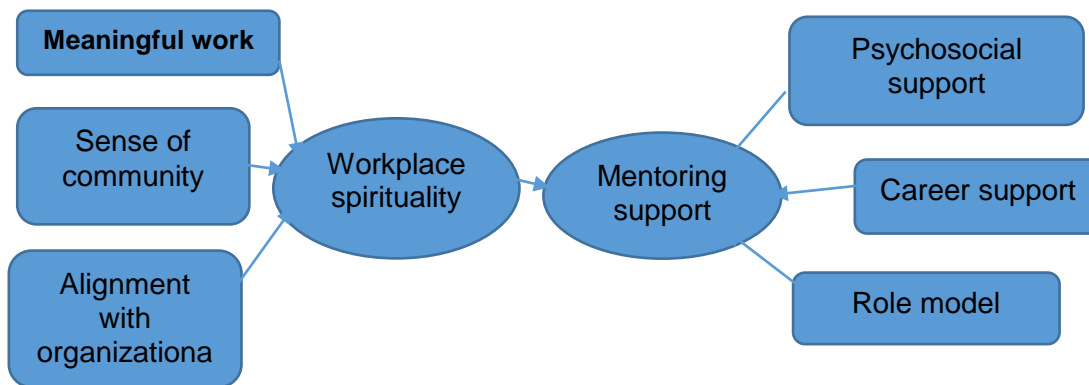


Figure 1: Theoretical framework model of the research

Source: Author own creation

Figure 1 shows the theoretical basis for the study. The rationale behind structural equation modeling forms the basis of this model. This study employs three dimensions; meaningful work, a sense of community, and alignment with organizational values to measure workplace spirituality after identifying the indicators from the research literature. Three criteria are used to evaluate the mentoring support: psychosocial support, career support, and role model.

2.2. Workplace spirituality

2.2.1. Difference between spirituality and religion

Spirituality is not dogmatic or constrained by any one particular belief system, although religion can be seen as an abstract belief system with ritualistic behaviours. For most people, spirituality is based on their own morals and philosophical beliefs rather than having a religious meaning (Breytenbach, 2016). According to Russel (2012), religion is defined as a community's organised system of values and practices that are cantered on spiritual matters and spirituality is more of an internal conduct while religion is more of an exterior, rule based behavior. Spirituality is any behavior or experience that is deeply personal but also serves to lift us above ourselves and establish a connection with a higher consciousness that is unconstrained by our environment or our time (Hodge & Derezotes, 2008).

2.2.2. Definition of workplace spirituality

Researchers have tried to define workplace spirituality from a variety of perspectives. Workplace spirituality is characterized as the backbone and pleasant interaction that energizes employees' motivation to complete their tasks (Hassan, Nadeem, & Akhter, 2016; Nafis, Agus, & Mujib, 2018; Yusof, Yaacob, & Rahman, 2019). According to Haldorai (2020), workplace spirituality is the manifestation of the existence of meaning and purpose in the life of an employee seeking employment in a positive work atmosphere. Adiguzel, Sonmez and ve Atalav (2021) believe that it is an assessment of the spiritual calm in the work environment that is experienced by employees. Garg (2017) and Ignal et al, (2020) describes workplace spirituality as the understanding that people work because they have inward existence that flourishes and is catalysed by positive work that takes place in a community. According to Asfar and Rehman (2015), this concept is directed on the issues of understanding, tolerance, the feeling of interconnectivity, goal and suitability of the soul to the ethics of the organisation, incorporated to create individual ethics.

According to Adguzel et al. (2021), a positive work environment improves employee wellbeing in terms of psychological well-being, finding meaning and displaying great work and self-performance. This is related to workplace spirituality, which according to Nafis, Agus and Mujib (2018), allows employees to connect to themselves, others, and the entire outer space. This spirituality, represent a condition or experience that can direct a person with direction and understanding, as well as a feeling of purpose, and significance (Haldorai, Kim & Chang, 2020). This leads to a state of insider oneness. Workplace spirituality instils traditions of oneness and a feeling of loyalty in the workforce who are engaged in a specific tasks process, resulting in cordial togetherness (Honore, 2018; Nafis et al., 2018; Nair & Sivakumar, 2018; Mahlaba, 2015). This results in a stable inspired organisation driven by motivation, as evidenced by a positive reaction, as well as concord and agreement among the workforce. This increases performance personal level and enhances overall organisational excellence (Asfar & Rehman, 2015; Van der Walt, 2018).

2.2.3. Evolution of workplace spirituality

Scholarly evidence shows that most workers have been, negatively influenced by the evolution of the workplace, leading to feelings of discouragement and isolation, insecurity, dissatisfaction and disloyal employees (Breytenback, 2016). For many employees, the workplace has been associated with an unpleasant working atmosphere (Paul & Jena, 2022). For these reasons, it is apparent that employees require life from the inside, connectedness, work that speaks to them and conform to organisational ethics. Employees want to make a positive difference in the organisation, the community and people's lives in general (Breytenback, 2016; Ali, Ali, Khan & Afzal, 2021). Money appears not to be everything there is in life and what matters is happiness (Walia, 2018). Employees want to integrate their personal and professional lives since they devote a large portion of their time to work, and therefore want to perform jobs that are meaningful to them. Employees'

work should become a natural part of their lives. Spirituality is therefore, seen as playing a crucial role in learning by individuals (Pio & Tampi, 2018).

2.2.4. Dimensions of workplace spirituality

According to Breytenbach (2016), there are four main forms of workplace spirituality. These include “inner life, meaningful work, a sense of connection and alignment with organisational principles” (Walia, 2018).

According to Gupta, Kumar and Singh (2014), the inner and exterior lives of every human being are very important. It is when the inner life of an individual is fulfilled; that the same can live a meaningful, productive and contented outside existence. The outside character; and personality of a man are shaped by his inside life. Workers are always looking for a spiritual atmosphere at work to nourish their inner lives. This is a place where people can engage in mystical experiences, discover purpose in their work and work in a team. *Meaningful work* is described as the impression that the work is essential and important in the life of an individual and that it has purpose beyond monetary compensation (Igbal et al, 2018). This component of workplace spirituality examines how individuals relate to their work on a personal level. (Ahmad & Omar, 2016).

Iksan, Igbal, Adawiyah, Suroso & Wihuda (2020) state that *sense of community* is the internal connection that employees have with one another at the organisational level. It is that intense sensation of oneness or belonging to the rest of the workforce (Ahmad & Omar, 2016). Trust, support, communication and care are typical characteristics of this form of relationship (Gatling, Kim & Milliman, 2016). The perception of employees that the ideals of a company or organisation are compatible with their own values and beliefs is perceived as *alignment with organisational values* (Arokiasamy & Tat, 2019). Spiritual values in the organisation support the sense of well-being, joy and completeness of employees (Gatling et al., 2016). It is the connection between the values of the organisation and of the employees (Ali et al, 2021).

People work with their hands and emotions in organizations in addition to their physical abilities (Syed, 2016). When people labour with a deeply dedicated inner life, meaning, purpose and fulfilment emerge. According to Syed (2016), spirituality not only enhances values and ethics but also improves self-esteem, satisfaction and a sense of belonging. Workplace spirituality boosts organisational performance, job satisfaction, and employees' motivation (Ali et al, 2021). This study will focus on “meaningful work, sense of community and alignment with organisational values” (Breytenbach, 2016).

2.3. Mentoring

Formal mentoring and informal mentoring are two different kinds of mentoring interactions. Mohammed et al, (2017) and Rains Kram (2007) claim that the formality level upheld by the mentorship initiative determines the type of relationship involved. Organizations can use mentorship programmes to help new employees become more effective and advance women and minorities.

2.3.1. Formal mentoring

Formal mentoring programmes are interactions that are organized, carried out, and controlled by the organization (Mokaba, 2020). Nwankwo et al (2017) asserts that the organization's programme administrators must evaluate the mentees' needs, skills, and mentorship options. For the organization, formal mentoring serves a number of reasons; promotion, growth and development acquire skills and others (Ramjan, Hay & Fogarty, 2017; Kram & Isabella, 1985).

2.3.2. Informal mentoring

There are no formal rules that govern informal mentoring; it is a voluntary partnership (Mokaba, 2020). Little or no organization intervention occurs during informal mentorship, aside from the initial introduction. Being active in mutual selection and adjustment throughout the relationship is important for both mentees and mentors (Mokaba, 2020). This study will focus on both type of mentoring.

2.3.3. Mentoring phases

Initiation, nurturing, separation, and redefinition are the essential phases of mentoring that Kram (1983) cited by (Mokaba, 2020) noted as successive phases in his conceptual model. The six to one-year period known as the *Initiation*, is when a relationship first begins and becomes significant to both parties. During this stage, the mentor provides coaching, challenging work, and visibility, and the mentee provides technical support, respect, and a desire and willingness to take coaching. In the two to five years known as cultivation, the mentor's career and psychosocial roles are increased to their fullest potential (Joseph-Collins, 2017). The relationship between the mentor and mentee deepens throughout this phase. After a change in the nature and scope of the partnership, *separation* might last anywhere between six months and two years (feelings of independence, threat, betrayal). The mentee establishes ties with new mentors. *Redefinition*: features as an extended period in which a relationship terminates and transitions to a closer friendship with peers. The mentee forges bonds with new mentors.

2.4. Mentoring Support.

Mentoring support is perceived as mentors' support, advice, guidance, protection, and exposure of mentees in order for them to accomplish their work confidently and humanely (Jyoti & Sharma, 2015). Mentoring support is the emotional attachment that mentees form about the fact that the mentor respects and values their efforts and accomplishments at work, and that the mentor will take care of mentees' well-being and socio-emotional needs in response to their hard work (Onyia, Asikhia, Egubata & Makinde, 2019). According to Chung (2017) and Mhlahlo (2015), how mentors support their mentees determines how mentees perceive mentor support. If the mentees are handled well, they will be content and function well in a favorable atmosphere with a low turnover rate (Onyia et al, 2019). When the support of mentors is seen as unfavorable, the conditions of mentees will suffer, resulting in a high turnover rate (Idoko, Ugwuanyi & Osadebe, 2016). Mentoring assistance has a sound association with occupational spirituality because satisfied

mentees will be highly devoted, value the mentor, and respect the organization's rules, regulations, goals and values (Nwankwo et al, 2017).

Mentoring support is derived from the practice of mentoring. According to Allen, Eby, O'Brien and Lentz (2008) as cited in Onyia, Asikhia, Egbuta and Makinde (2019), mentoring is the relationship between a more experienced individual (the mentor) and a less experienced individual (the mentee) with the goal of intention of providing instruction or industry orientation, organisation, and social and personal issues about the job. It is a structured process in which a higher-level employee with suitable abilities takes a desire for one's professional and personal growth of a lower-level employee (Department of public service and administration, 2015). Mentoring can be divided into formal and informal types. Sekhosana (2011) Describe formal mentoring as encounters that are organized, supervised, and controlled in a highly structured manner by the organization. This type of mentoring is used for talent development, staff retention, employee socialisation and diversity enhancement (Koleva, 2015; Sekhosana, 2011). It involves agreed-upon goals, timetables, guidelines for frequency and content of interactions (Sekhosana, 2011). On the other hand, informal mentoring relationships emerge naturally because of shared perceptions of competence and interpersonal comfort (Maziriri, 2018). No set standards are used to guide the informal mentoring relationship and it is voluntary. The organization has little or no involvement with informal mentorship (Nwako, Ike & Anozie, 2017).

2.4.1. Types of mentoring supports

Mentors provide three types of mentoring supports, which include career and psychosocial support and role modelling (Jyoti, Sharma & Poonam, 2015). These are discussed as follows:

2.4.1.1. Career support

This involves the components of mentoring that help mentees advance in the organisation (Mohammed, Rufai & Oludare, 2017). This support enables the mentee to learn inside the organization's hierarchical structure, as directed by the mentor (Muhammad, 2015). Protection, coaching, sponsorship and exposure for the mentee are all part of career assistance (Shanks, 2017; Onyia et al, 2019). The amount and value of the conduct of the mentor reveals the readiness of the mentor to offer a safe environment for the mentee to be creative without fear of punishment (Kunaka and Moos, 2019) and to assist the mentee in every respect (Subrahmanyam, 2018).

According to Woo (2017), career mentoring and coaching support focus on assisting the mentees in achieving their job goals. During coaching, the mentors impart wisdom, information and their points of views (Shanks, 2017). The benefits of career mentoring support, according to Van Vianen et al. (2018), include extrinsic success indicators including remuneration, career advancement mobility. Perceived mentoring support is associated with positive employee outcomes, including effective organizational engagement, job involvement, and fewer aspirations to leave their jobs. (Onyia et al., 2019).

2.4.1.2. Psychosocial support

The psychosocial support will be in the form of mentoring assistance that is tailored to a specific individual (Onyia et al., 2019). The mentees' perceptions of their own abilities, creativity, and success as they advance professionally inside an organization are touched by this support (Williams, 2017). Counselling, companionship, and role modelling are all included in psychosocial support (Woo, 2017; Johnson, 2017). Counselling helps the mentee improve problem-solving and decision-making skills. Friendship is the term used to describe the social interaction between a mentor and a mentee. Role modelling on the other hand is defined as the mentor's personal views, values and behaviour that serves as a pattern and structure for the mentee to follow (Johnson, 2017). Affective results, such as affective job involvement or organizational commitment are covered by psychosocial mentoring support (Williams, 2017).

2.4.1.3. Role Model

Onyia et al (2019) view a role model as someone who acts as an inspiration and an example to others, whether in a professional or individual capacity. Inspires someone else in some professional or personal way and serves as an example to that person. When a person's mentor serves as their role model, the mentee looks up to or idolizes the mentor and aspires to be like them.

2.5. Importance of mentoring support

According to Jordan et al, (2018) and Kunaka and Moos (2019), many of the things we learn come from real-life experience; but, without mentoring, the majority of our learning would come from trial and error. Those who have recently entered the workforce will find that mentoring assistance reduces the learning time and speeds up the process of obtaining the aptitude and information that are important for a successful career (Mohammed et al., 2017; Davies, 2017). Starting a new job is a difficult period that may be unpleasant, stressful, and tough, as new demands are placed on new employees who are looking to solidify their abilities (Ramjan, Hay, & Fogarty, 2017). According to Muhammad (2015), mentoring is a moment when employees require substantial supervision and assistance in order to acquire expertise and confidence. Mentoring theory states that by providing psychological support, the mentor can assist the mentee in acquiring expertise, self-assurance, and self-worth (Onyia et al, 2019).

Mentoring support is a notion that conceptualized under internship and learner-ship in South Africa. Previous research on mentoring in South Africa has centered on identifying and describing mentors (Makhado, 2015), analysing the efficiency of mentoring programmes (Mhlahlo, 2017), and views of mentorship on venture growth (Kunaka & Moos, 2019; Davies, 2017). There is no known study on workplace spirituality and perceived mentoring support. Employees with mentoring experience have higher organisational commitment (Mousa, 2020), lower turnover intention (Makhado, 2015), and higher work performance, according to other studies (Mataboee, Venter, & Rootman, 2016). Mentoring is linked to improved job satisfaction, dedication, and performance among plateaued individuals (Van der Berg, 2020).

2.6. Benefits of mentoring support

Mentoring support has been seen to be beneficial to a number of stakeholders such as the organisation, mentor and mentee. The majority of mentoring's advantages for an organization are related to the improvement of its human resources. Mentoring has been shown to improve employee engagement, work performance and retention rates, as well as a stronger sense of dedication within the organization (DPSA, 2015). Onyia et al. (2019) discovered that mentoring benefits the organisation's long-term social structures that promote health. This is accomplished by establishing a systematic framework to support and confirm the organization's culture's continuity (Sekosana, 2011; Hu, Pellgrini, & Scandura, 2011). Members of a company culture share common set of ethics, as well as an implicit understanding of what they can expect from the company and from themselves.

According to Sekosana (2011), in mentoring relationships, mentors obtain significantly greater psychosocial support, boost their professional knowledge, broaden their professional networks, become more motivated at work, and improve their competence. Davies (2017) discovered that mentors benefit from assisting their mentees in exchange for their time and effort, including career renewal, personal recognition, happiness, organizational repute, and an increase in knowledge and influence. However, mentees gain advantages from mentoring assistance as well. Kadzomba (2015) shows that mentoring through initiation and socialization has several positive effects on mentees' performance. The salary, frequency of promotions, career happiness, expectations and advancement, career commitment, high job satisfaction, and goal to reduce turnover are favorably correlated with these mentoring responsibilities. (Gopee, 2015; Sekosana, 2011).

2.7. Workplace spirituality and mentoring support

According to Rekha and Ganesh (2019), mentors provide two types of supports or functions to the mentee, which are career development support and psychosocial support. The mentee's career assistance promotes their success within the company, and the psychological support aids in their professional and personal development. (Weinberg & Locander, 2014). Since the mentor-mentee connection does not involve ties with supervisors or subordinates, mentors do not necessarily need to be official organizational leaders. (Forbes, Lao, Wilesmith & Martin, 2021). It is however, predicted that the support that mentees receive on the job assist them to perceive their job as enriching, fulfilling and satisfying (Hall, Walkington, Shanahan, Ackley & Stewart, 2018). The reverse is also true, as workplace spirituality fosters the acceptance of mentors and the ease with which their guidance and support are appreciated.

2.8. Workplace spirituality dimensions and mentoring support

In order to support a mentee's personal growth and development, spiritual mentoring requires both delivering or proposing meaningful activity that speaks to the mentee's feeling of belonging. This promotes people to have transcendent experiences while doing their jobs. (Weinberg & Locander, 2014).

Both mentoring and meaningful employment are essential. This is the crucial aspect of professional integrity, which includes a strong feeling of worth and purpose (Hasannejad, & Ghosi, 2017; Buzzaneli, 2009). The important of work, according to Ashmos and Duchon (2000), serves as proof of mentees' lives and connect individual spirits to their jobs. On a personal level, workplace spirituality refers to how staff members engage in their routine tasks (Yusof, Yaacob & Rahman, 2019). Involving the mentee in productive work, provides psychological and employment advancement, further helping by connecting professional and personal growth (Hasannejad & Ghosi, 2017).

Connectedness and mentorship support form one of the essential facet of spirituality in the workplace; covering a profound oneness with others. This takes the shape of a sense of togetherness (Van der Walt, 2018). Mentors can satisfy the demand of mentees to belong to a group and feel valued for their contributions to the success of the group by fostering an atmosphere in which organizational membership and/or social ties are attractive (Grant, 2016). The desire for worth goes far beyond a materialistic view of value to include a desired sense of interconnectedness between one's goals, work, and the greater good of society (Ashmos & Duchon, 2000).

Alignment with the ideals of the organization has mutual linkage with mentoring support. This third component of workplace spirituality emerges when employees have a strong feeling of alignment with their own beliefs and objectives, as well as the goals of their company (Hasannejad & Ghosi, 2017; Pirkola, Rantakokko & Suhonen, 2016). Connectedness includes both one's internal self and their exterior living, but one's entire interior self. Mentees seek methods to tie their deep life views to the company's ideals, and through this process, feel connected to the organization, to others at work, and to their own selves (Weinberg & Locander (2014). Mentors can help achieve this goal by sharing mentee ideas with upper management and inviting mentees to participate in brainstorming sessions.

2.9. Chapter summary

This chapter has provided an in-depth discussion on workplace spirituality and perceived mentoring support to better understand these concepts. Additionally, it focused on the dimensions of workplace spirituality: meaningful work, sense of community and alignment with organisational values. It also concentrated on mentoring and mentoring support. Formal mentoring and informal mentoring were addressed in detail. Additionally mentoring support, which covers career support, psychosocial support and role modelling were discussed. The relationship between workplace spirituality and mentoring support was explained in more detail using theoretical framework model. The literature suggests a positive relationship between workplace spirituality and perceived mentoring support.

In this chapter's literature study, the definitions and conceptualizations of meaningful work, a sense of belonging to a community, alignment with organizational values, career support, psychosocial support, and role modelling were the main topics of discussion.

CHAPTER 3: RESEARCH METHODOLOGY

3.1. Introduction

The key subjects of the research study in the previous chapter, which also provided definitions and conceptualizations of these workplace spirituality traits, were meaningful work, a sense of community, alignment with company values, and mentorship support that covers career support, psychosocial support and role model. In this chapter, both the study methodology and the empirical research are discussed including, the sample, population, assessing tools, method for interpreting the tools, and statistical analysis.

3.2. Research Paradigm

A positivistic research paradigm foregrounds this study. The term paradigm is derived from the Greek term "*paradeigma*", indicating pattern (Antwi & Hamza, 2015). According to Kaushik and Walsh (2019), paradigm relates to system of beliefs or philosophical presumptions that serve as a set of rules for behaviour and define a certain worldview. It is used to employ to talk about the community's shared generalizations, ideas and values of a community of practitioners when it comes to the nature of truth reality and knowledge (Creswell et al., 2016; Kelly, Dowling, & Miller, 2018). A paradigm describes the basic set of beliefs and agreements shared by scientists regarding the way in which research difficulties should be understood and taken care to.

According to Creswell et al. (2016), while there are numerous research paradigms in use today in the world of research, the positivist and interpretivist paradigms are most commonly utilized in the domains of social science and management fields. The positivist research paradigm subscribes to an objective reality. This is the belief that reality exists outside of the knower. It relies on deductive reasoning. Bell, Dos Santos, Messene and Warner (2017) believe that the impact of the researcher is minimized by researching facts, and using logic and reasoning to ensure precision in the investigation of interactions between variables. Positivist research exhibits facets of generalisability. It holds that outcomes of findings of a study can be applied to another similar study when the same context is used with similar participants (Bell et al., 2017). It is hinged on observation and the testing of hypotheses (Creswell et al., 2017). Positivist paradigm is opposed to interpretivist research paradigm, which uses multiple subjective experiences to give meaning to human conduct and develops theory based on the personal perspectives of participants. This study will use the positivistic research paradigm to ascertain the link between the variables of the problem as directed by the study aim, purposes, the enquiry queries and literature review.

3.3. Research approach

The study made use of the quantitative approach. According to Bell et al. (2017), it is crucial for researchers to figure out whether the research employs quantitative, qualitative or mixed methods. In quantitative research, quantities or amounts of one or more variables of interest are examined

(Creswell et al, 2016; Bryman & Bell, 2014). This is the type of research that focuses on numeracy or numbers in the description or representation of elements of phenomena. Qualitative research is linked to the interpretivist research paradigm and focuses on a small group of participants to represent their subjective opinions and beliefs (Bell et al., 2017). The qualitative method is used to obtain a better view of the subject under inquiry and to build a theory from the detailed information gathered (Antwi & Hamza. 2015). In this study, the quantitative approach was appropriate to examine the link between the independent variable, which workplace spirituality and the dependent variable, which is mentoring support.

3.4. Research design

A cross-sectional design was employed in the research. The cross-sectional study is identified by data collection in one point at a time (Venter, 2021). Research design refers to a blue print or a plan, which provides a framework for conducting research. Research design is a set of principles and instructions that can enable the researcher to anticipate ways to optimize the stability of the results (Venter, 2021). A research study, as far as Creswell et al, (2016), is concerned, is a method where the researcher obtains research participants and collects data from them. The cross-sectional design is non-experimental, implying that it is used in descriptive studies in which the selected research participants are measured on all relevant variables at a specific time (Creswell et al., 2016). The research used of a survey to collect relevant data. Venter (2021) mentions that the survey is the least experimental research design. In this study, survey was used to obtain objective and quantifiable views of respondents regarding the connection of occupational spirituality and perceived mentoring support.

3.4.1. Population

A population is a set of likely respondent to whom the investigator hopes to generalise the research's results (Creswell et al, 2016). According to Bell et al. (2017), population refers to the large set of individuals who constitute the principal purpose of the research. In other words, population is about the target population. The population of study is made up of all employees with a Grade 12 qualification and less than 3 years of experience who work in the department under study in Limpopo Province of South Africa. The department has a total number of 2000 employees.

3.4.2. Sample size

A sample, according to Venter (2021), is a subset of the population with characteristics that are indicative of the entire population. There are two primary sampling approaches, according to Creswell et al. (2016): probability sampling and non-probability sampling.

For this study, a convenience sampling technique was adopted to select a sample of 322 participants to participate in the study. Convenience sampling is a sampling technique used for the selection of participants because they are readily and easily available (Taherdoost & Group, 2017; Alvi, 2016). Convenience sampling was deemed appropriate for this study since the study's target population was nearby, readily accessible at any time, and willing to take part in the research (Alvi,

2016; Nechval & Nechval, 2016). In this scenario, the sample size table was utilized to create a sample with a margin error of 5% and a confidence level of 95%. As a result, from a population of 2000 people, a sample of 322 people was targeted and 259 responded to the questionnaire. This brings the response of the study to 80% rate, which makes the outcomes of the study valid.

3.5. Data collection instruments

This research employed a structured standardized questionnaire containing close-ended questionnaire items. (Refer to Appendix C). This questionnaire was administered online. A questionnaire is described as a document containing a list of questions that solicit information to address research questions (Alvi, 2016). Similarly, Venter (2021) concurs that a questionnaire is a list of questions planned to collect primary data that are required to attain the goals of the research. The constitution of questions in the questionnaire is dependent on information in the existing literature, theoretical perspectives and objectives of the study. The questionnaire consisted of three sections presented below.

Section A focuses on obtaining demographic information, specially gender, age, years working at the organisation and highest academic qualification of the participants. Section B focuses on workplace spirituality questions and section C contains questions on mentoring support. The questions sought the views, opinions and attitudes of participants on the link between spirituality at work and mentoring support at a particular department in Limpopo Province.

The questionnaire made use of a seven (7)-point Likert scale, wherein the participants were allowed to indicate their levels of agreement or disagreement regarding the variables under study. The statements soliciting levels of disagreements used response options ranging from 'strongly disagree' (1) to "strongly agree" (7). Spirituality at work was measured utilising 19 questions derived from present-day instruments where, 5 items represented the subscales of productive work and 7 represented sense of belonging. The 7 latter items were adopted from Millian, Czapleski and Ferguson's (2003) spirituality questionnaire. The final seven (7) questions, which reflected a fit with organizational values, were, taken from the scale for spirituality at work (Ashmos & Duchon, 2000). The sample item for meaningful work dimension was based on the view that "I see a connection between work and social good", the sense of community dimension sample was based on the view that "I feel part of a community at work", meanwhile the alignment of values dimension was represented, as "I feel positive about the values of the organization".

Section C comprised of a mentoring support question items, which covered the dependent variables pertaining to mentoring support, career support, psychosocial support and role modeling support. Because this is the only mentoring function scale that analyses a three-dimensional structure of mentoring relationships, was chosen specifically to examine the measurement of Mentoring Function Questions (MFQ). The Mentoring Functions Questionnaire (MFQ-9) is a simplified version of the 15-item MFQ (Scandura & Ragins, 1993). According to Castro and Scandura (2004), it is the most recent version of the Mentoring Functions Questionnaire (MFQ-9).

The Mentoring Functions Questionnaires (MFQ-9) measured mentoring support. The mentees were provided with a framework attracting responses to 3 items of measurement of career support, 3 items measuring psychosocial support and 3 items of measurement of role modeling on a four-point scale ranging from 1 (never) to 4 (always). The sample example of career support question was, "My mentor takes a personal interest in my career"; and an example of psychosocial support was, "I share personal problems with my mentor". The sample example of role modeling inclined question was "I try to model my behaviour after my mentor". Due to the online nature of the study, the questionnaire was distributed to the respondents via email.

The advantage of using a questionnaire is that it is able to collect large quantities of data from a large sample of the population (Kumar, 2011). Furthermore, the questionnaire makes it possible to gather data in a way that is easy and fast meanwhile, it also facilitates the collection of quantifiable data that can be represented in many ways.

3.6. Data collection

The department under study was requested to provide permission for field study. (Refer to appendix, A). This was guided by the authorisation to conduct the study provided by the North West University (NWU) Business School. The researcher liaised with the gatekeeper at the department to facilitate in the provision of information of potential participants to enable questionnaires be posted to them, particularly through e-mails. A gatekeeper is any organization or individual who serves as an intermediary between the researcher and potential respondents (Creswell et al., 2016). The authority of gatekeeping is necessary where the researcher does not have legitimate access to personal data such as the names and contact details of potential participants. In this study, which adopts online questionnaire administration, the Human Resources department served the purpose of gatekeeping in connecting the researcher to research participants Bell et al., 2017)

On obtaining the particulars of respondents, the gatekeeper e-mailed questionnaires to them for completion. They were provided with consent forms, which served as proof of their voluntary participation in the study. Respondents were given a period of two weeks to complete the survey instrument. This allowed them enough time to read, understand, complete and return the responses. The researcher thanked the respondents after receiving questionnaire returns for analysis.

3.7. Data coding and analysis

Data was coded and analysed using the Statistical Package for the Social Sciences (SPSS). According to Creswell et al (2016), coding is the process of grouping the information been gathered into categories and giving those categories numerical codes. It should be noted that numerical data is shared by every statistical program, therefore coding makes data conversion easier and comparability of measurements. Bell et al. (2017) and Hair et al, (2010) state that coding is the process of identifying response groups with numbers or symbols. For each question,

a coding scheme will be designed based on the developed categories. When the allocated symbols, along with the specific variable item and code number assigned to each category, are what cause the coding schemes to be created. Data were transferred to machine punch cards; the codebook was used to identify the column in which it was entered. The coding methods were influenced by the way the variables were measured (measurement scale) in the research instrument. This depended on whether a response to a question was categorical or quantitative. This also considered the way a variable was communicated to the audience.

The key information gathered from the research questionnaires was entered into a spreadsheet using Microsoft Excel for the purposes of this study. The data analysis procedures commenced with the determination of the validity and reliability aspects using an exploratory factor analysis (EFA) and Cronbach's alpha coefficients, respectively. Descriptive statistics such as mean, standard deviation and frequency distribution will be performed. Inferential statistical techniques including Pearson's product moment correlation coefficients and regression analysis were undertaken to show, for instance the relationship between workplace spirituality and mentoring support at the department. The validity of the measuring instrument was tested by conducting an EFA, which is a statistical method used by researchers to identify and describe the variability among variables (Creswell et al, 2016). The SPSS was used as it, among others, provides numerous statistical procedures, colour graphics and highlight the nature of interaction between the data and user.

3.8. Ethical aspects

This study complied with the University requirements for ethical clearance and the study was of low risk to the respondents. Ethical considerations describe the standards of behavior that set apart acceptable from inappropriate behavior (Resink, 2015). In cases where human participants are involved in research, the researcher must ensure that ethical principles are considered (Creswell et al., 2016). The ethical clearance was obtained from the research committee at the Business School within the North West University (NWU). The researcher requested for permission from the public sector department for field entry. (Refer to Appendix, D). Once permission was granted, participants were emailed a link to the questionnaires on line to fill out. A questionnaire document was sent together with a consent form. This form contained an introductory note briefing respondents regarding the data collection process. Participants were asked to indicate their willingness to be involved in the study by signing the consent form. The aims and objectives of the research were outlined clearly in the introductory letter. The researcher ensured that respondents were not conned or forced into participation. Respondents were assured that their personal information would be kept private and were to complete the survey anonymously (Creswell et al., 2016; Bell et al., 2017). In this case, they were not required to append their names on the distributed questionnaires and their names were not divulged in the analysis strategy. This further ensured that their personalities were not harmed. Anonymity and confidentiality of the respondents

were guaranteed since no personal information, like mentioning a name or identification number, was required when participating in the study. Respondent's anonymity and confidentiality were maintained throughout the study under the conditions in the POPI act 2013.

3.9. Chapter summary

This chapter discussed the research process and empirical research. The research methodology, study population, numerous measurement tools, and statistical analysis were all described.

CHAPTER FOUR: RESULTS OF THE STUDY

4.1. Introduction

This chapter presents the findings from the statistical analysis of the study. The Statistical Package for the Social Sciences (SPSS) version 27 was used to code and analyse the data. When a $p < 0.005$ it shows a statistical significance. The study's goals were to conceptualize the workplace spirituality phenomenon, to ascertain the prevalence of workplace spirituality among employees in the department of Transport and community safety, and to ascertain the connection between workplace spirituality (WPS) and perceived mentoring support (MS) in this public sector department in Limpopo Province. Based on the obtained biographical data and the measurement tools, the descriptive statistics offer. Three hundred and twenty-two (322) people received a link with the questionnaire. There were only $N = 259$ returns and the biographical data is presented as follows:

4.2. Section A: Demographic data

4.2.1. Findings in biographical data

Biographical data was used, in this study for statistical analysis only, as stated in the ethical application for this study. Respondents' biographical data, including their gender, age group, number of years employed in the organization, number of years in their present position, and highest degree obtained, were gathered for this study. (See Table 4.1).

Table 4.1 below shows the number of respondents by age, where 9.3% were between the ages of 18 and 27 years, followed by 18.9% between 29 and 39 years, 45.6% between 40 and 49 years, and 26.3 percent between 50 and 61 years. The gender response to the survey, showed involvement of women with (44. 4%) and (55. 6%) for men. This is an accurate reflection of the sector's gender profile. According to employment data, men have historically predominated the workforce in South Africa. However, the demographics are changing for the better due to equity representation, and more women now appear to be occupying various employment roles within the public sector. The years of work experience for the respondents are shown in the table below.

The bulk of respondents (60.2%) had between 11 and 15 years of experience, followed by those with between 15 and 20 years (27.0%). The remaining respondents were made up of those aged between 0 and 5 years (11.6%) and those aged between 6 and 10 years (1.2%). According to the highest academic qualification criterion, the degree was the most common level of education among the respondents (32.4%), followed by a diploma (29.7%), a postgraduate diploma (26.3%), and a high school certificate (11.6%).

Table 4.1 **Biographical information**

Variables	Frequency	Percent
Age group		
18-27 years	24	9.3
28-39 years	49	18.9
40-49 years	118	45.6
50-61 years	68	26.3
Respondents gender		
Male	144	55.6
Female	115	44.4
Respondents' highest academic qualification		
High school	30	11.6
Diploma	77	29.7
Degree	84	32.4
Postgraduate	68	26.3
Years Worked for the company		
0-5 years	30	11.6
6-10 years	3	1.2
11-15 years	156	60.2
16-20 yea	70	27.0

4.3 Section B: Workplace Spirituality

4.3.1. Findings on workplace spirituality

Employees who engage in workplace spirituality live an integrated existence that is more in line with the department's mission and values. Workplace spirituality offers a backdrop for employees to find their life's ultimate purpose, forge close bonds with mentors and others connected to the workplace, and for establishing a connection between their basic values and the company's principles (Fagley and Adler, 2012, Pio et al, 2018). A seven-point Likert type scale ranging from 1 (strongly disagree) to 7 (agree) was used to collect responses for each issue. The Likert scale was

selected because it was easy to use, provided a suitable range for respondents' answers, and ensured that the outcomes varied. Furthermore, the scale is a well-known measuring device, which made statistical testing easier by allowing the comparison of means of two samples. The Cronbach alpha values of workplace spirituality (WPS) and perceived mentoring support (MS) which consists of 19 and 10 questions has an alpha value between 0.78 - 0.917 indicating good reliability. All the Cronbach's alpha values are above the desired cut-off, 0.7 (Hair *et al.*, 2010) and 0.5 in case of average variance extracted (Fornell & Larcker, 1981; Pirkola et al, 2016).

The Cronbach's alpha for the five measures are listed in Table 4.1 below.

Variable	mean	Standard deviation	coefficient
Age	3.2	5.7	0.50
Gender	4.1	3.6	0.56
Workplace Spirituality	4.37	0.85	0.78
Mentoring support	4.36	0.81	0.91
Person-organization behaviour	4.24	0.73	0.83

Table 4.1

Workplace spirituality in this research were determined using frequency distribution and the level of mean scores. Table 4. 2 below shows frequency distribution and details means scores variables of the person-organization behaviour constructed on a seven point -Likert scale.

Table 4.2

	FREQUENCY	MEAN PERCENTAGE (%)
I enjoy what I do at work.		
Disagree	34	13.1
Somewhat disagree	22	8.5
Unsure	22	8.5
Somewhat agree	3	1.2
agree	99	38.2
Work energizes my spirit		
Disagree	3	1.2
Somewhat disagree	21	8.1
Unsure	22	8.5
Somewhat agree	90	34.7
agree	101	39.0
Strongly agree	22	8.5
What I do for a living and what I believe to be significant are related		
Disagree	21	8.1
Somewhat disagree	31	12.0
Unsure	6	2.3
Somewhat agree	80	30.9
agree	99	38.2
Strongly agree	22	8.5
Most days I look forward to coming to work most days		
Strongly disagree	36	13.9
Disagree	43	16.6
Somewhat disagree	45	17.4
Unsure	18	6.9
Somewhat agree	16	6.2
agree	60	23.2
Strongly agree	41	15.8
My work enhances my life's inner feelings		
Somewhat disagree	19	7.3
Unsure	39	15.1

Somewhat agree	16	6.2
agree	118	45.6
Strongly agree	67	25.9
In my workplace, collaboration with others is valued.		
Disagree	3	1.2
Somewhat disagree	12	4.6
Unsure	40	15.4
Somewhat agree	33	12.7
agree	132	51.0
Strongly agree	39	15.1
At work, I feel part of the community		
Strongly disagree	18	6.9
Disagree	19	7.3
Somewhat disagree	9	3.5
Unsure	25	9.7
Somewhat agree	34	13.1
agree	130	50.2
Strongly agree	24	9.3
In my workplace, I think people are supportive of one another.		
Strongly disagree		
Disagree	21	8.1
Somewhat disagree	55	21.2
Unsure	58	22.4
Somewhat agree	38	14.7
agree	84	32.4
Strongly agree	3	1.2
In my workplace, I think that people are supportive of one another.		
Strongly disagree	36	13.9
Disagree	43	16.6
Somewhat disagree	45	17.4
Unsure	18	6.9
Somewhat agree	16	6.2
agree	60	23.2
Strongly agree	41	15.8
At work, I'm at liberty to voice my ideas.		
Somewhat disagree	19	7.3
Unsure	39	15.1

Somewhat agree	16	6.2
agree	118	45.6
Strongly agree	67	25.9
Disagree	3	1.2
Somewhat disagree	12	4.6
Unsure	40	15.4
Somewhat agree	33	12.7
agree	132	51.0
Strongly agree	39	15.1
In my workplace, I think there is a connection amongst workers who have a shared goal		
Strongly disagree	18	6.9
Disagree	19	7.3
Somewhat disagree	9	3.5
Unsure	25	9.7
Somewhat agree	34	13.1
agree	130	50.2
Strongly agree	24	9.3
In my workplace, I think that people actually care about one another.		
Disagree	21	8.1
Somewhat disagree	55	21.2
Unsure	58	22.4
Somewhat agree	38	14.7
agree	84	32.4
Strongly agree	3	1.2
I think my workplace fosters a sense of belonging to a family		
Strongly disagree	54	20.8
Disagree	21	8.1
Somewhat disagree	34	13.1
Unsure	12	4.6
Somewhat agree	19	7.3
agree	113	43.6
Strongly agree	6	2.3
I have a good feeling about the principles of my organisation		
Disagree	18	6.9
Somewhat disagree	6	2.3
Unsure	42	16.2

Somewhat agree	83	32.0
agree	98	37.8
Strongly agree	12	4.6
My present employer is concerned about how motivated I feel at work		
Strongly disagree	3	1.2
Disagree	58	22.4
Somewhat disagree	19	7.3
Unsure	42	16.2
Somewhat agree	88	34.0
agree	28	10.8
Strongly agree	21	8.1
My current organisation cares about the underprivileged in our neighbourhood		
Disagree	27	10.4
Unsure	45	17.4
Somewhat agree	93	35.9
agree	88	34.0
Strongly agree	6	2.3

The results above show that respondents agreed (38.2%) that “they enjoy what they do at work” whereas (13.1%) somewhat disagreed and (8.5%) were unsure. Meanwhile (39.0%) of the respondents said that “work energized their spirit” followed by (34, 7%) who somewhat agreed and (1.2%) somewhat disagreed with this view. Workplace spirituality is characterised by an intense feeling of well-being, a belief that the work is meaningful and has a higher purpose, an awareness of alignment between one’s values and beliefs and one’s work, a spiritual connection to something larger than self and a sense of connectivity with oneself and others for a common purpose.

The respondents agreed that the work they do is connected to what they think is important in life (38.2%) and their work adds personal feeling in their life (45.6%), whereas (51.1%) said they enjoyed working closely with others and felt appreciated at work. Employers are increasingly trying to promote the practice of spirituality at the workplace in order to instil loyalty in employees and boost their morale. The study also observed that (50.2%) of the respondents felt as part of the community at work. They responded positively (51.0%) to believing that there was a sense of being part of the family in their work environment.

Variables	Mean score
I enjoy what I do at work	5.1
Working energizes my spirit.	5.0
My work enhances my life's inner feelings	4.9

In my workplace, collaboration with others is valued.	5.1
At work, I feel a member of the community.	5.2
In my workplace, I think people are supportive of one another.	4.8
At work, I'm at liberty to voice my ideas.	5.0
In my workplace, I think there is a connection amongst workers who have a shared goal.	4.1
In my workplace, I think that people actually care about one another.	3.8
I think my workplace fosters a sense of belonging to a family.	5.58
Regarding the principles of my organizations, I feel optimistic.	5.20
My present employer is concerned about how motivated I feel at work.	5.36
The disadvantaged in our town are a problem for my current organization.	4.26
Every employee at my current company is valued.	5.2
My current workplace values morality and proper behavior and has a conscience.	5.36

Most respondents said that; being part of their spirituality was having a feeling of belonging to the family in their work space; with the highest mean (5.58%), followed by the view that organisation cares about whether their spirit is energized by their work (5.36%), and thirdly, how they feel positive about the values of their organizations and that it has a conscience: a strong sense morality and ethical behaviour (5.20%) Strong workplace spirituality on variables expressed by the mean(s) of around 4.8. Therefore, overall, there appears to be a strong representation of workplace spirituality in this study.

4.4 Section C: Mentoring support

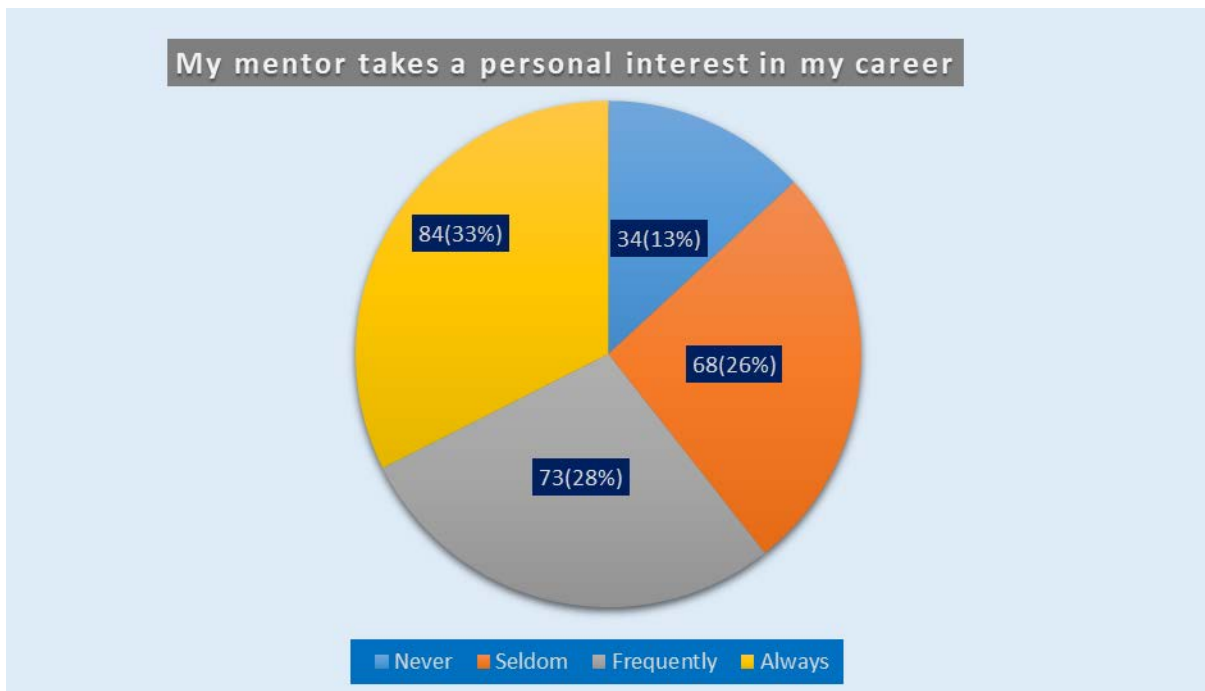
4.4.1. Respondent in mentoring support

Respondent in mentoring support shows highly good range between 50.6% - 59.1% for frequently and always being entered in their career, helps them coordinate professional goals, consider their mentor to be their friend and admire their mentor's ability to motivate others. See results in details below.

4.4.2. Mentor takes a personal interest in my career

Figure 4.1 shows the distribution of respondents on the question relating to whether "mentor takes interest in my career". The majority of respondents (33%) indicated that their mentors seldom take a personal interest in their career followed by (28%) of the respondents who said frequently, (26%) who said seldom and (13%) who said the mentor never takes personal interest in the career.

Figure 4.1



4.4.3. My mentor helps me coordinate professional goals

Figure 4.2 shows results on the question regarding whether the mentor helped the respondents to coordinate their professional goals, respondents said that their mentors helped them to coordinate their professional goals, followed by 66% respondents, while 59% and 40% indicated that their mentor helped them to coordinate professional goals.

Figure 4.2



4.4.4. I share personal problems with my mentor

Figure 4.3 illustrates the views of respondents who shared personal problems with their mentors. Seventy-four percent (74%) frequently shared personal problems with their mentors, followed by (70%) who always shared personal problems with their mentor, (59%) who seldom did and (50%) who never shared personal problems with their mentor.

Figure 4.3

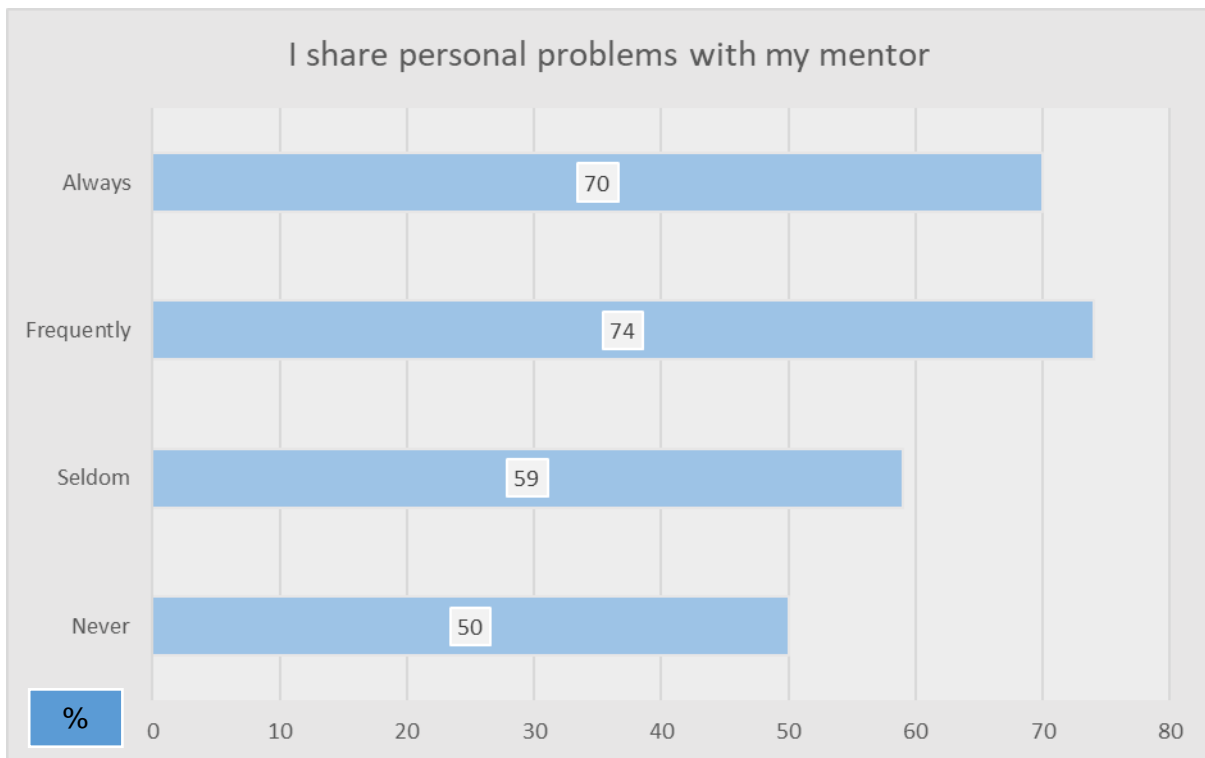


Table 4.2

	FREQUENCY	PERCENTAGE (%)
I exchange confidence with my mentor		
Never	34	13.1
Seldom	68	26.3
Frequently	73	28.2
Always	84	32.4
I consider my mentor to be my friend		
Never	66	25.5
Seldom	40	15.4
Frequently	94	36.3
Always	59	22.8
I try to model my behaviour after my mentor		
Never	66	25.5
Seldom	40	15.4
Frequently	94	36.3
Always	59	22.8
I admire my mentor's ability to motivate others		

Never	42	16.2
Seldom	96	37.1
Frequently	96	37.1
Always	25	9.7
I respect my mentor'		
Never	36	13.9
Seldom	121	46.7
Frequently	44	17.0
Always	58	22.4

The relationship between employees' perception of the organization and demographic variables.

The relationship between employees' perceptions of the organisation and the following biographic variables were investigated: age (with categories of 18-28 years, 28-39 years, 40-49 years, and 50-61 years), and gender. For the analysis of age and gender, the Kruskal-Wallis test was used which is the appropriate test to compare three or more groups with ordinal data where rank is important. Testing was performed at the 0.005 level of significance.

There was no statistically significant ($p = 0.007$) relationship between employees' perception of the organisation with age. The results is in agreement with Nair and Sivakumar (2018) who observed no difference in mentorship support and workplace spirituality across respondents by age and experiences.

This supports Demirel's (2008) result that there is no relationship between employee view of the organization and age.

Variables showed a statistically significant relationship with gender ($p = 0.001$). This is alluded by Aboobaker (2022) and Aftab et al (2022) who found a moderate relationship with gender. Regardless of the respondents' varying demographics, the respondents' level of workplace spirituality has an impact on all of them (Nair & Sivakumar, 2018).

The study has demonstrated that there is workplace spirituality and that employees in the targeted public sector sense mentorship assistance.

The relationship between workplace spirituality (WPS) and perceived mentoring support (MS) at the selected public sector department.

This segment presents the analyses' finding to provide a response to the third research question. Which was to investigate the correlation between workplace spirituality (WPS) and perceived mentoring support (MS) at the selected public sector department. An analysis of variance (ANOVA) was used which is the appropriate test for the relationship between variables.

Variables showed an association between workplace spirituality (WPS) that is statistically significant and perceived mentoring support (MS) at the selected public sector department with $p < .001$. See results below.

According to earlier research, developing workplace spirituality on an individual rather than a group level is more successful (Herman & Gioia, 1998; Aboobaker, 2022). Major international firms have adopted workplace spirituality in an effort to gain high profit by engaging their employees' hearts and brains (Fry, 2003; Mitroff & Denton, 1999)

Researchers recognize the connection between spirituality and crucial workplace outcomes. Studies indicate that the psychosocial components of mentoring; including role modeling, encouraging, supporting, and befriending play a significant part in the spiritual growth of mentees (Buzzanell, 2009; Middendorf, 2010; Reave, 2005).

Research has linked the perception of workplace spirituality and receiving mentoring support (sponsorship, visibility, protection, coaching, and giving demanding work projects) (Duffy, Reid, & Dik, 2010). By coordinating occupation and personal growth, mentoring the mentee in productive workplace spirituality develops both psychosocial and career development support. According to research, bringing meaning and purpose to one's life of purpose and meaning into configuration with an organization's mission while receiving mentorship support can make one's work more meaningful (Fry 2003).

According to research, workplace spirituality has numerous advantages. These include self-efficacy, contentment, improved joy and tranquillity, honesty and confidence in oneself and others, job satisfaction, creativity, and organizational dedication (Duchon & Plowman, 2005; Nair & Sivakumar, 2018). According to Saeed et al (2022), workplace spirituality may strengthen the beneficial association between mentoring assistance and mentee job happiness.

Analysis of Variance (ANOVA)

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.711 ^a	.505	.452	.667	1.726

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	106.005	25	4.240	9.523	<.001 ^b
	Residual	103.748	233	.445		
	Total	209.753	258			

Analysis of Variance (ANOVA)

Model	R	R Square	Adjusted Square	R Std. Error of the Estimate	Durbin-Watson
1	.579 ^a	.335	.264	.427	1.893

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	21.427	25	.857	4.698	<.001 ^b
	Residual	42.511	233	.182		
	Total	63.938	258			

Analysis of Variance (ANOVA)

Model	R	R Square	Adjusted Square	R Std. Error of the Estimate	Durbin-Watson
1	.736 ^a	.542	.493	.696	1.814

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	133.599	25	5.344	11.017	<.001 ^b
	Residual	113.019	233	.485		
	Total	246.618	258			

Model Summary^b

Model	R	R Square	Adjusted Square	R Std. Error of the Estimate	Durbin-Watson
1	.708 ^a	.501	.448	.642	1.525

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	96.635	25	3.865	9.364	<.001 ^b
	Residual	96.176	233	.413		
	Total	192.811	258			

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients Beta	t	Sig.	95.0% Confidence Interval for B		Correlations		
		B	Std. Error				Lower Bound	Upper Bound	Zero-order	Partial	Part
1	(Constant)	2.155	.439		4.914	<.001	1.291	3.019			
	MW1	-.106	.039	-.191	-2.699	.007	-.183	-.029	-.019	-.174	-.120
	MW2	.173	.062	.191	2.771	.006	.050	.296	.257	.179	.123
	MW3	.044	.050	.062	.873	.384	-.055	.142	.255	.057	.039
	MW4	-.049	.026	-.107	-1.877	.062	-.101	.002	.008	-.122	-.083
	MW5	.460	.068	.573	6.802	<.001	.327	.593	.412	.407	.302
	SC1	-.092	.043	-.107	-2.129	.034	-.178	-.007	-.156	-.138	-.094
	SC2	.063	.028	.109	2.243	.026	.008	.118	.118	.145	.099
	SC3	.155	.075	.217	2.054	.041	.006	.303	.105	.133	.091
	SC4	.048	.046	.102	1.043	.298	-.042	.138	.172	.068	.046
	SC5	-.155	.042	-.191	-3.716	<.001	-.237	-.073	-.176	-.237	-.165
	SC6	-.093	.035	-.177	-2.687	.008	-.161	-.025	.113	-.173	-.119
	SC7	.153	.056	.272	2.733	.007	.043	.263	.084	.176	.121
	OV1	-.096	.055	-.204	-1.742	.083	-.205	.013	.044	-.113	-.077
	OV2	-.206	.052	-.335	-3.980	<.001	-.308	-.104	-.068	-.252	-.176
	OV3	-.128	.070	-.163	-1.821	.070	-.267	.011	-.105	-.118	-.081
	OV4	.041	.089	.071	.460	.646	-.134	.216	.099	.030	.020
	OV5	-.216	.090	-.263	-2.389	.018	-.394	-.038	.097	-.155	-.106
	OV6	-.099	.062	-.209	-1.583	.115	-.222	.024	.084	-.103	-.070
	OV7	.086	.044	.146	1.937	.054	-.001	.174	.219	.126	.086
	CS1	.060	.128	.069	.470	.638	-.191	.312	.012	.031	.021
	CS2	.211	.112	.223	1.875	.062	-.011	.432	.173	.122	.083
	CS3	.131	.113	.148	1.164	.246	-.091	.354	.025	.076	.052
	SS1	.309	.113	.276	2.739	.007	.087	.532	.076	.177	.121
	SS2	-.483	.108	-.521	-4.469	<.001	-.696	-.270	-.055	-.281	-.198
	SS3	-.243	.098	-.246	-2.495	.013	-.436	-.051	-.048	-.161	-.111

a. Dependent Variable: DM3

4.3 Chapter summary

In this chapter, quantitative data were presented and discussed. The chapter gives an interpretation and discussion of the findings shown as tables and figures; taking into cognisance the study's main objective, which was to investigate the relationship between workplace spirituality and perceived mentoring support in the department of Transport and community safety in Limpopo Province. The results indicated that there is a relationship between workplace spirituality and perceived mentoring support.

CHAPTER 5: FINDINGS, RECOMMENDATIONS AND CONCLUSION

5.1 Introduction

The summary findings from chapter 4 are discussed in this chapter in regard, to each research objective and question. To determine whether the findings are, shared by other academics and studies in this field of study, the results are cross-referenced with other articles. The conclusions, which are followed by recommendations, for further research that may enhance how people perceive and comprehend this collection of knowledge will be discussed.

5.2 Findings from the study

5.2.1. Research question and objective 1

Research question and objective one focus on the conceptualisation of workplace spirituality in the literature. A lot of this research question and objective has been covered in the literature review. Throughout the latter decade of the 20th century and into the new millennium, interest in workplace spirituality has steadily risen (Aboobaker, 2022). According to Afsar et al (2015) being fundamentally connected to one's full self, other people, and the universe is what it means to be spiritual. Companies are embarking on spiritual journeys in greater numbers. It is not intended to introduce religion into the workplace or to mandate that workers recite mantras while at their desks. Instead, the corporate spirituality movement is an effort to forge connections between the business and its employees as well as a feeling of meaning and purpose at work (Garg, 2017). According to Walia (2018), there are four dimensions of workplace spirituality, inner life, meaningful work, a sense of connection and alignment with organisational principles. In this research, only three were discussed, meaningful work, sense of community and alignment with organisational values (Breytenbach, 2016). There are many benefits of workplace spirituality, workplace spirituality enhances values, ethics, improves self-esteem, job satisfaction, boosts organisational performance (Syed, 2012; Breytenbach, 2016; Ali et al, 2021)

5.2.2. Research objective and question 2

Research question and objective two focus to ascertain the prevalence of work place spirituality among workers in the department of Transport and community safety. In the analysis of the results of the responses showed the prevalence of workplace spirituality. The results show that respondents agree (38, 2%) that they enjoy what they do at work. Meanwhile (39, 0%) of the respondents said, "Work energized their spirit". Workplace spirituality is characterised by an intense feeling of well-being, belief that the work I do is meaningful and has a higher purpose, awareness of alignment between one's values and beliefs in one's work, a spiritual connection to something larger than self and a sense of connectivity with oneself and others for common purpose (Duchonand Plowman, 2005)

The respondents agreed that the work they do is connected to what they think is important in life (38.2%) and their work adds personal feeling in their life (45.6%), whereas (51.1%) said they enjoyed working closely with others and felt appreciated at work. Employers are increasingly trying to promote the practice of spirituality at the workplace in order to instil loyalty in employees and

boost their morale (Gupta et al, 2014). The study also observed that (50.2%) of the respondents felt as part of the community at work. They responded positively (51.0%) to believing that there was a sense of being part of the family in their work environment

5.2.3. Research objective and question 3

Research question and objective three look at the correlation between workplace spirituality and perceived mentor support. This segment presents the analyses' finding to provide a response to the third research question. Which was to investigate the correlation between workplace spirituality (WPS) and perceived mentoring support (MS) at the department of Transport and community safety. An analysis of variance (ANOVA) was used which is the appropriate test for the relationship between variables.

Variables showed a correlation between workplace spirituality (WPS) that is statistically significant and perceived mentoring support (MS) at the department of Transport and community safety with $p < .001$. See results below.

According to earlier research, developing workplace spirituality on an individual rather than a group level is more successful (Herman & Gioia, 1998; Aboobaker, 2022). Major international firms have adopted workplace spirituality in an effort to gain high profit by engaging their employees' hearts and brains (Fry, 2003; Mitroff & Denton, 1999)

Researchers recognize the correlation between spirituality and crucial workplace outcomes. Studies indicate that the psychosocial components of mentoring; including role modeling, encouraging, supporting, and befriending play a significant part in the spiritual growth of mentees (Buzzanell, 2009; Middendorf, 2010; Reave, 2005).

Research has linked the perception of workplace spirituality and receiving mentoring support (sponsorship, visibility, protection, coaching, and giving demanding work projects) (Duffy, Reid, & Dik, 2010). By coordinating occupation and personal growth, mentoring the mentee in productive workplace spirituality develops both psychosocial and career development support. According to research, bringing meaning and purpose to one's life of purpose and meaning into configuration with an organization's mission while receiving mentorship support can make one's work more meaningful (Fry 2003).

According to research, workplace spirituality has numerous advantages. These include self-efficacy, contentment, improved joy and tranquillity, honesty and confidence in oneself and others, job satisfaction, creativity, and organizational dedication (Duchon & Plowman, 2005; Nair & Sivakumar, 2018). According to Saeed et al (2022), workplace spirituality may strengthen the beneficial correlation between mentoring support and mentee job happiness.

5.3 Conclusions

The purpose of the study was to examine the relationship between workplace spirituality and perceived mentoring support in a particular public sector department in the Limpopo Province. Workplace spirituality is a developing area of research within the community of organizational development that has recently attracted a lot of interest (Iksan et al., 2020). This increased focus highlights the significance of understanding that workers may be productive if they find their work to be fulfilling, taking place in the context of a community, and aligned with their values and those of the organization (Duchon, 2005).

The value of mentoring support—including career support, psychosocial support, and role modelling has also received significant attention. This support can be strengthened by workplace spirituality. The current flaws, failures, and negligence of organizations to act properly toward the interests and advantages of all stakeholders are the bases of both these issues. The research supports the existence of a moderately positive association between perceived mentoring support and workplace spirituality. The focus of the literature on workplace spirituality has been on organizational and individual attitudes toward mentoring support.

Thakur, Singh and Kaur (2017) maintain that this contributes to the corpus of knowledge by demonstrating a significant but unexplored relationship between perceived mentoring support and workplace spirituality. Because of this, a worker with a higher spiritual viewpoint demonstrates greater regard for the connections with meaningful work, such as communities, society, the environment, and the organization's ideals.

This study expands the construct to take into account when providing mentorship support by including workplace spirituality. The study has concluded that there is a relationship between workplace spirituality and perceived mentoring support.

5.4 Recommendations

The results of this study may be helpful to businesses, academic communities, and governing bodies within and outside South Africa. According to the first finding, an employee who shows strong regard for stakeholder relationships typically has the following demographic traits:

The survey's gender response revealed that both males (55, 6%) and women (44, 4%) participated in the survey. The gender profile of the sector is accurately reflected here. According to employment statistics, men have historically dominated the workforce in South Africa. This can be applied to achieve gender parity in the workplace.

5.5 Suggestions for Future Research

The suggestions for further study are covered here and; should be read in combination with the report on confines of the study. The first recommendation would be to verifying the connections discovered in this research by carrying out the identical research in various businesses, eliminating the study's sample size limitation. The second recommendation would be to use various public

sector departments as discussed in the literature review to look into workplace spirituality and perceived mentoring support.

5.6 Limitations of the research

The research sample was chosen based on the workers' accessibility. The study was carried out within a single departmental site, where the sample was geographically restricted to Limpopo Province. Because the research confined to respondent in one specific location of the public sector only, readers should use caution when extrapolating the findings to the whole public sector.

The research was conducted using a cross-sectional design survey, which has the drawback of being time-consuming and provides a picture of the population at a single point in time. The reader should exercise caution when interpreting the study's findings because they can only be used to illustrate the correlations between workplace spirituality and mentoring support because the research technique used has a limitation for causation.

5.7 Chapter Conclusion

Based on the study findings, some conclusions were drawn in this chapter. This study showed that all the open-ended questions in the study were addressed. Additional recommendations have been made for both the target organization and future study. In the end, the chapter discussed potential constraints, which were associated with the execution of the study.

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APPENDICES

Appendix A**NWU Business School****Company: Request for permission letter****To: The HOD Limpopo Transport and Community Safety**

Request for authorization to carry out research

Dear sir/Madam

I Mukhaninga Tshililo a Masters in Business Administration student in the North West University (NWU), the school of Business and Governance Studies request authorisation to carry out research in your department. My research topic is: **Investigating workplace spirituality and perceived mentoring support in the department of Transport and community safety at Limpopo Province**. I am intrigued in what makes work more meaningful. Researchers have indicated that employees who find their work meaningful and work for organisations they that value them tend to be more productive, devoted and driven.

The procedure to be followed is a quantitative research design. Basic background information related information will be asked like male or female, highest qualifications and related questions on workplace spirituality and perceived mentoring support.

I intend to use the on-line survey questionnaire, of which all ethical protocols will be observed and not limited to:

- Participation is entirely voluntarily
- The research study will not include any names in the document
- The study will be kept completely private
- The survey should only take 20 minutes or less to complete
- Biographical information will be needed for record purpose only
- The results are for academic purposes only
- No harm and manipulation are intended towards the participant
- Completion of the on-line questionnaire will be at a time convenient to the participant
- Should the participants feel uncomfortable, can withdraw the participation at any time

Your consent to carry out this research will be appreciated. Thank you in advance for your co-operation,

Yours sincerely:

For any questions, queries or concerns feel free to contact the researchers:

	<p>Researcher:</p> <p>Mr T. Mukhaninga</p> <p>Student no 22497064</p> <p>Contact no: 0824914506</p> <p>Email:</p> <p>tshililomu@statssa.gov.za</p>	<p>Supervisor:</p> <p>Ms N. Khumalo</p> <p>Tel: 0182852613</p> <p>Email:</p> <p>27491528@nwu.ac.za</p>
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Appendix B

NWU Business School

Consent Form

Ethics clearance reference number: [NWU- 01297-21-A4]

Dear Participant

I am an MBA student at North-West University Business School. As part of my MBA program, I'm running this study. I kindly request for assistance in participating in this academic survey. In this research project, I'm looking into workplace spirituality and perceived mentorship support in a Limpopo government department. I'd like to learn more about your workplace and what motivates you to come to work every day. As a public sector employee in South Africa, the input will be crucial in this research, since it will allow me to draw conclusions and provide references to the public sector department. The study is separated into three portions: A, B, and C. You are advised to complete all three sections as soon as possible

There are **32 brief questions**, and answering them will take you about 15 to 20 minutes.

Eligibility requirements for participation:

- As a voluntarily participating volunteer, your sole obligation is to answer this questionnaire as truly as you can
- You are not allowed to fill out this form with your name or any other personal details that could be used to identify you. .
- Your participation in this study is entirely voluntary, and you can withdraw at any time with no repercussions.
- As a freely consensual participant, your only responsibility will be to complete this questionnaire as honestly as possible.
- As a participant in this study, you are not required to write names or any personal identification.
- Your participation in this study will be voluntary and you can withdraw at any time without suffering any repercussions.

- There will be no repercussions if you refuse to participate, and the study's results and presentation will be anonymous so that no individual links are disclosed, and no individualized information will be or shared.
- By freely agreeing to fill out this questionnaire, you consent to the use of the information you provide for the sole purpose of this study, as well as any subsequent academic publications and conferences.
- You're only supposed to mark one box with a tick or a circle.
- There is no such thing as a correct or incorrect answer.

When the completed questionnaire and your data are gathered, the researcher undertakes to keep them safe and will not disclose or publish them outside of the study parameters.

Please feel free to contact the researchers with any questions, comments, or concerns:

	Researcher:	Supervisor:
	Mr T. Mukhalinga	Ms N. Khumalo
	Student no 22497064	Tel: 0182852613
	Contact no: 0824914506	Email: 27491528@nwu.ac.za
	Email: tshililomu@statssa.gov.za	

There is nothing else you need to do if you do not want to take part in this study.

Appendix C

Questionnaire

Dear Participant

You are urged to engage in this academic survey; but there are no consequences for denying joining or terminating once you have begun.

Demographic Information

This data is essential so that the researcher may explain the entire sample for future study readers. The findings would be utilized to determine how typical it was of the general employee population in general. Information you offer will be combined with that of other respondents and will not be linked to you or any other research respondent.

Section A: Demographic Data

Please check the box next to the demographic information that applies to you in this area.

1. Age

18-27 years

28-39 years

40-49 years

50-61 years.

2. Gender

Male

Female

Other

3. Highest level of education (select only one)

High School

Diploma

Degree

Post graduate

4. What is the length of your employment in the department?

0- 5 years

6-10 years

11-15 years

16-20 years

Section B: Workplace Spirituality

Please may you carefully read each statement and choose what suitably fits you, your feeling or attitude toward what is being described by the statements.

1= strongly disagree, 2= disagree, 3= somewhat disagree, 4= unsure, 5= somewhat agree, 6= agree, 7= strongly agree

Your honest answer to each item is very important. There is no right or wrong answers in respond to these items. However, for the scale to be useful, you should respond to each item in a way that reflects your true thoughts and feelings. The seven responses are:

Workplace spirituality scale

No	Statement	1	2	3	4	5	6	7
5	I enjoy what I do at work.	1	2	3	4	5	6	7
6	Working energizes my spirit.	1	2	3	4	5	6	7
7	What I do for a living and what I believe to be significant are related.	1	2	3	4	5	6	7
8	Most days I look forward to going to work.	1	2	3	4	5	6	7
9	My work enhances my life's inner feelings.	1	2	3	4	5	6	7
10	In my workplace, collaboration with others is valued.	1	2	3	4	5	6	7
11	At work, I feel a member of the community.	1	2	3	4	5	6	7
12	In my workplace, I think people are supportive	1	2	3	4	5	6	7

	of one another							
13	At work, I'm at liberty to voice my ideas	1	2	3	4	5	6	7
14	In my workplace, I think there is a connection amongst workers who have a shared goal.	1	2	3	4	5	6	7
15	In my workplace, I think that people actually care about one another.	1	2	3	4	5	6	7
16	I think my workplace fosters a sense of belonging to a family.	1	2	3	4	5	6	7
17	I have a good feeling about the principles of my organizations.	1	2	3	4	5	6	7
18	My present employer is concerned about how motivated I feel at work.	1	2	3	4	5	6	7
19	My current organisation is concerned about the poor in our community	1	2	3	4	5	6	7
20	All of the staff at my present company are valued.	1	2	3	4	5	6	7
21	My current workplace values morals and ethical behavior and has a conscience.	1	2	3	4	5	6	7
22	I identify with the objectives of my organization	1	2	3	4	5	6	7
23	My current workplace cares about the wellbeing of its employees.	1	2	3	4	5	5	7

Section C: Mentoring questions

This section requires your personal experiences as regards to

mentoring support

Choose the most significant perceived mentoring support in the organisation. Using this perceived mentoring support, give an appropriate response to the extent that your most perceived mentoring support demonstrates the following functions. Mark an x in the box for each of the career and psychosocial support

1	2	3	4
Never	Seldom	Frequently	Always

Mentoring support

No	Statement	1	2	3	4
24	My mentor shows a genuine interest in my professional life.	1	2	3	4
25	My mentor aids me in juggling my career objectives.	1	2	3	4
26	My mentor has given my career additional attention and concern.	1	2	3	4
27	I discuss my personal issues with my	1	2	3	4
28	I share my assurance with my mentor	1	2	3	4
29	I view my mentor as a close friend.	1	2	3	4
30	I make an effort to emulate my role model in behavior	1	2	3	4
31	I respect my mentor's capacity to inspire others.	1	2	3	4
32	I admire my mentor.	1	2	3	4

Appendix D

Research consent form



LIMPOPO
PROVINCIAL GOVERNMENT
REPUBLIC OF SOUTH AFRICA

DEPARTMENT OF
TRANSPORT AND COMMUNITY SAFETY

RESEARCH CONSENT FORM

I **Mukhaninga Tshililo David** a student representing the Institution the **North West University (NWU)** hereby give consent that I shall abide by the Code of ethics for research as contained in the Research Policy Document of the Department of Transport and further undertake to assure the Department that the purpose of this research is in line with the objectives of the operational research policy of the Department of Transport. I also undertake to share my research findings with the Department of Transport.

Name of the Researcher: **Mukhaninga TD**

Signature: *Mukhaninga TD*

Date: *30/10/2020*

**SUBJECT: REQUEST FOR AUTHORITY TO CONDUCT RESEARCH IN THE
DEPARTMENT: MUKHANINGA TD STUDENT NO. 22497064**

Mr Mukhaninga TD is currently studying with North West University (NWU) for the completion of his Masters. He has requested to undertake research in the Department.

3. DISCUSSION

The research conducted in the Department will be used for academic purpose only. The researcher will conduct research titled *“Investigating workplace spirituality and perceived memntoring support in the selected public sectors at Limpopo Province”*. The researcher will be required upon receipt of an approval to fill in Departmental consent form before commencement of this research. This will ensure that the researcher understands that he has to treat without failure every finding with confidentiality and only use it for his academic purpose only and not share his findings for any reasons beyond his completion of MBA.

4. PERSONNEL IMPLICATIONS

Officials in the Department will be requested to assist Mr. Mukhaninga TD during office hours for filling of questionnaires to be conducted by the researcher for the purpose of the study.

5. FINANCIAL IMPLICATIONS

There will be no financial implications for the Department as the researcher has initiated to conduct the research.

6. COMMUNICATION IMPLICATIONS

Mr Mukhaninga TD will be informed as soon as an approval is granted.

**SUBJECT: REQUEST FOR AUTHORITY TO CONDUCT RESEARCH IN THE
DEPARTMENT: MUKHANINGA TD STUDENT NO. 22497064**

7. LEGAL IMPLICATIONS

Legal actions will be taken if the researcher is found not following the code of conduct outlined in the HRD policy.

8. STRATEGIC FOCUS

To improve institutional capacity by 2020 through provision of quality administration support, government, fleet services, ICT and Corporate governance, sound financial management and procedures.

9. RISK MANAGEMENT PLAN

Attached consent form will be filled and signed before the commencement of the research.

10. ATTACHMENTS

- Consent forms
- A letter from Mr Mukhaninga TD

11. RECOMMENDATION/S

It is hereby recommended that HoD approve that Mr Mukhaninga TD to conduct research within the Department.


Mr. Rasefate S.S

Deputy Director: HRD

Date: 2020/10/28

**SUBJECT: REQUEST FOR AUTHORITY TO CONDUCT RESEARCH IN THE
DEPARTMENT: MUKHANINGA TD STUDENT NO. 22497064**

7. LEGAL IMPLICATIONS

Legal actions will be taken if the researcher is found not following the code of conduct outlined in the HRD policy.

8. STRATEGIC FOCUS

To improve institutional capacity by 2020 through provision of quality administration support, government, fleet services, ICT and Corporate governance, sound financial management and procedures.

9. RISK MANAGEMENT PLAN


Attached consent form will be filled and signed before the commencement of the research.

10. ATTACHMENTS

- Consent forms
- A letter from Mr Mukhaninga TD

11. RECOMMENDATION/S

It is hereby recommended that HoD approve that Mr Mukhaninga TD to conduct research within the Department.


Mr. Raseerate S.S
Deputy Director: HRD
Date: 2020/10/28

**SUBJECT: REQUEST FOR AUTHORITY TO CONDUCT RESEARCH IN THE
DEPARTMENT: MUKHANINGA TD STUDENT NO. 22497064**

Recommended ~~/ not recommended and/or~~


Mr Jabu Mtebule

Director: HRM & D

Date 29/10/2020

Recommended / not recommended and/or

~~for approval.~~


Mr Ngoako Mangena

CD: Corporate Services

Date: 29/10/2020

Approved / Not Approved and/or


Ms Harli du Plessis

HoD: Transport and Community Safety

Date: 29/10/2020