The development of a well-being model for middle managers in a financial services organisation

by

BONGANI MBOKAZI

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SUPERVISOR: PROF R M OOSTHUIZEN

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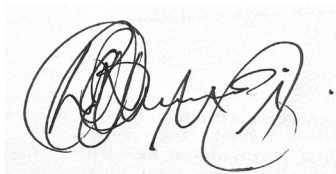
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DEDICATION

This work is hereby dedicated to my parents, Dr Simon Zwelibanzi Mbokazi and Greta Senzangani Mbokazi, for the inspiration and unending encouragement they have given me to achieve academically.

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I would like to express my gratitude and appreciation to the University of South Africa and the following people who assisted me during this doctoral project:

Finally, I would like to thank my friends, relatives, and all well-wishers without whom I would have not progressed to this point. I particularly want to thank Dr Sipho Ncongwane for his constant motivation and words of encouragement.

CONDENSED CURRICULUM VITAE

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BA Honours (Psychology)	1989	University of Zululand
Masters Diploma in Human Resources Management	1998	University of Johannesburg
MA (Industrial Psychology)	2002	University of Johannesburg

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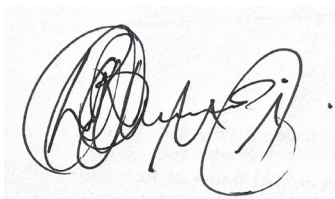
I am the Head of Operations for South Africa in the Corporate and Investment Banking division of Standard Bank.

My performance output entails but is not limited to

- develop and lead the implementation of strategy and architecture for the CIB SA Operations function

- provide strategic leadership, direction, and effective management to the CIB Operations function within CIB SA

- build and maintain sound and professional relationships with other business units and suppliers.

- **Customer Relationship Management**: Identifies customer service expectations, applies SLAs in order to deliver an appropriate service and investigates customers' complaints and satisfaction levels with the CIB SA Operations offerings through

continuous interaction with various customers to ensure high service levels by CIB Operations function.

- **Cost Management**: Develops and implements initiatives to reduce costs and ensures that budgets for CIB SA Operations are met and ensures that throughput is maximised throughout CIB SA Operations by implementing principles of Lean manufacturing and Six Sigma.

- **Control**: Identifies and assesses the risks facing CIB Operations function in SA, thereby providing effective loss and risk management, and so minimising the operational risks and liaises with other business areas through continuous interactions to ensure that best practices are implemented, and a standard approach is followed.

- **People Management**: Drives a performance management and career development culture through mentoring and motivating in teams and one-on-one meetings to ensure optimal performance and minimise staff turnover rate and ensures that the correct calibre of staff is recruited through being in the recruitment process, thereby ensuring CIB Operations function has the correct talent to always meet the strategic goals.

Signature: **Date: 10 June 2023**

ABSTRACT/SUMMARY

THE DEVELOPMENT OF A WELL-BEING MODEL FOR MIDDLE MANAGERS IN A

FINANCIAL SERVICES ORGANISATION

by

Bongani L Mbokazi

SUPERVISOR	**:**	**Prof. R. M. OOSTHUIZEN**
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There has been significant growth and changes in the financial services industry, in general and in operations departments, in particular, over the recent years, due to fourth industrial revolution, technology, competition, client behaviour, financial products and services, digitisation and advent of artificial intelligence. These changes have impact on employees, particularly, middle managers' well-being given their role and level in the hierarchy of the organizations. The research project focused on developing a well-being model for middle managers in a financial services organisation by establishing the relationship between middle managers' dispositional attributes (personality types and emotional competencies) and the positive psychological functioning attribute (Spiritual Well-being).

Three hundred and ninety-one (391) participants as a sample of middle managers from the Operations department of a South African financial services organisation with a staff compliment of 621 of middle managers across the country, were randomly selected to represent biographical factors (race, age, gender, and tenure) of middle managers in the department. One hundred and fifty (150) participants returned all three questionnaires (MBTI, ESCQ and SWBQ) and these could subsequently be used for statistical analysis. Of the 150 participants 40 (26.67%) were male and 110 (73.33%) were female, Africans were most

represented at 47% of the sample, followed by Coloured category at 27%. The last two categories were White (15%) and Indian (12%).

The research goal was accomplished using a survey design. The statistical association between the three dimensions (personality types, emotional competence, and spiritual well-being) was investigated using a cross-sectional quantitative technique. Multiple regression analyses indicated that the main construct variables that influence participants' psychological well-being models appear to be their emotional competencies, moderated by personality types, which predict how the middle managers tend to be spiritually well within an organisation. The analysis also showed how age, race and years of service (tenure) tend not to influence how participants express their emotions. The partial least square structural equation modelling (PLS-SEM) indicated a good fit of the data with the correlation-derived measurement model. Tests for mean differences discovered that participants did not differ significantly in terms of their age, race, and years of service (tenure).

The study made a significant contribution to the bulk of knowledge in the field of Industrial and Organisational Psychology. On a theoretical level, the study deepened the understanding of the individual and cognitive, affective, conative and relations management dimensions of the hypothesised psychological well-being model. On an empirical level, the study developed an empirically tested psychological well-being model that informs well-being practices for individual middle managers and organisational levels. On a practical level, dispositional and well-being practices that inform the dimensions of the psychological well-being model were recommended.

KEY TERMS

Psychological well-being, dispositional attributes, emotional competence, personality types, middle managers, career development and spiritual well-being.

IQOQO LOKUBALULEKILE

UKUTHUTHUKISWA KOHLELO OLUYISIBONELO SOKUPHILA KAHLE KUBAPHATHI ABASEZINGENI ELIMAPHAKATHI ENKAMPANINI ESIZA NGOHLINZEKOMALI

ngu

Bongani L Mbokazi

UMELULEKI: NguSolwazi R. M. OOSTHUIZEN

UMNYANGO: Izifundo Ngezokuphila Kahle Ngowengqondo Emsebenzini Nasenkampanini

IZIQU: Iziqu Ze-PhD (Izifundo Ngezokuphila Kahle Ngokwengqondo)

Kube nokukhula okuphawulekayo kanye nezinguquko embonini yezinsizakalo zezezimali, jikelele kanye naseminyangweni yokusebenza, ikakhulukazi, eminyakeni yamuva, ngenxa yenguquko yesine yezimboni, ubuchwepheshe, ukuncintisana, ukuziphatha kwamakhasimende, imikhiqizo yezezimali kanye nezinsizakalo, ukufakwa kwedijithali kanye nokufika kokulingiswa kwezinqubo zobuhlakani bomuntu ngezinhlelo zamakhompiyutha. Lezi zinguquko zinomthelela kubasebenzi, ikakhulukazi, inhlalakahle yabaphathi abaphakathi uma kubhekwa indima yabo kanye nezinga ekuphathweni kwezinhlangano. Le phrojekthi yocwaningo igxile ekuthuthukiseni uhlelo oluyisibonelo sokuphila kahle kubaphathi abasezingeni elimaphakathi enkampanini esiza ngohlinzekomali ngokubheka ubudlelwano phakathi kwesimo sengqondo ekuziphatheni kwabaphathi abasezingeni elimaphakathi (izinhlobo zesimo somuntu kanye nokukwazi ukulawula imizwa) kanye nesimo sokusebenza kahle kwengqondo (ukuphila kahle ngokomoya).

Ababambiqhaza abangamakhulu amathathu namashumi ayisishiyagalolunye nanye (391) njengesampula yabaphathi abaphakathi bomnyango wokuSebenza wenhlangano

yezinsizakalo zezezimali eNingizimu Afrika enabasebenzi abangama-621 babaphathi abaphakathi ezweni lonke, bakhethwa ngokungahleliwe ukuze bamele izici zokuphila (uhlanga, ubudala, ubulili kanye nokuhlala) kwabaphathi abaphakathi emnyangweni.

Abahlanganyeli abayikhulu namashumi amahlanu (150) babuyisele lonke uhlu lwemibuzo emithathu (*MBTI, ESCQ* kanye ne-*SWBQ*) futhi lokhu kungase kusetshenziselwe ukuhlaziywa kwezibalo. Kwabahlanganyeli abangu-150 abangu-40 (26.67%) ngabesilisa kanti abangu-110 (73.33%) ngabesifazane, abase-Afrika bamelwe kakhulu ku-47% wesampula, kulandele isigaba samaKhaladi ngama-27%. Izigaba ezimbili zokugcina bekungabaMhlophe (15%) kanye namaNdiya (12%).

Umgomo wocwaningo ufezwe kusetshenziswa umklamo wocwaningo. Ukuhlotshaniswa kwezibalo phakathi kobukhulu obuthathu (izinhlobo zobuntu, ikhono lemizwelo, nokuphila kahle ngokomoya) kwaphenywa kusetshenziswa uhlobo lomklamo wocwaningo lwezinombolo, olungasiwo wokuhlola. Ukuhlaziywa okuningi kokubuyiseleka emuva kukhombisa ukuthi izimo ezinqala zokwakha ezinomthelela ohlelweni oluyisibonelo sokuphila kahle kwengqondo yababambiqhaza zibonakala sengathi zingamakhono abo okukwazi ukulawula imizwa alinganiselwa ngokwezinhlobo zesimo somuntu, okubikezela ukuthi abaphathi abasemazingeni amaphakathi bavame kanjani ukuba kahle ngokomoya enkampanini. Ukuhlaziywa kuphinde kukhombise ukuthi iminyaka yobudala, ubuhlanga kanye neminyaka yokusebenza (isikhathi esihlaliwe emsebenzini) akuvamile ukuba nomthelela endleleni ababambiqhaza abaveza ngayo imizwa yabo. Izindlela ezahlukahlukene zokubheka indlela yokuziphatha (PLS-SEM) zikhombisa ukuhambisana kahle kwemininingo nohlelo oluyisibonelo lokulinganisa oluhlola ukuhambisana. Ukuhlolwa komehluko ojwayelekile kuveza ukuthi ababambiqhaza abahluki kakhulu ngokweminyaka yabo yobudala, ngokobuhlanga kanye nangokweminyaka yokusebenza (isikhathi esihlaliwe emsebenzini). Ucwaningo luphonsa okuningi esivivaneni maqondana nolwazi olunzulu emkhakheni wokuPhila Kahle Ngokwengqondo Emsebenzini Nasenkampanini. Ezingeni lenjulalwazi, ucwaningo luqinisa ukuqonda komuntu ngamunye kanye nezigaba zezilinganiso zokukwazi

ukuqonda kahle kwengqondo, zokuthintayo, zokuxhumanisayo kanye nezokuphathwa kobudlelwano nohlelo oluyisibonelo sokuphila kahle ngokwengqondo. Ezingeni locwaningo olufakazelwe, lolu cwaningo lwakha uhlelo oluyisibonelo sokuphila kahle ngokwegqondo esifakazelwe nesinomthelela ezindleleni zokuphatheka kahle kubaphathi abasezingeni elimaphakathi ngabanye kanye nasemazingeni enkampani. Ezingeni lokwenza umsebenzi, kunconywa izindlela zesimo sengqondo nokuphatheka kahle okunomthelela ezigabeni zezilinganiso zokuphila kahle ngokwengqondo.

AMAGAMA ASEMQOKA

Ukuphila kahle ngokwengqondo, isimo sengqondo esikahle, ukukwazi ukulawula imizwa, izinhlobo zesimo somuntu, abaphathi abasezingeni elimaphakathi, ukuthuthukiswa komsebenzi nokuphila kahle ngokomoya.

KAKARETŠO

TŠWELETŠO YA MMOTLOLO WA GO ITEKANELA WA BALAODI BA MAGARENG MOKGATLONG WA DITIRELO TŠA DITŠHELETE

ka

Bongani L Mbokazi

MOHLAHLI	:	**Profesa R. M. OOSTHUIZEN**
KGORO	:	**Industrial and Organisational Psychology**
TIKRII	:	**PhD in Psychology**

Intasteri ya ditirelo tša ditšhelete le mafapha a ditshepedišo, a itemogetše phetogo e kgolo mengwageng ye e fetilego ka lebaka la tsogelo ya bone ya intaseteri, theknolotši, phadišano, maitshwaro a bareki, ditšweletšwa le ditirelo tša ditšhelete, tšhomišo ya titšithale le bohlale bja maitirelo. Diphetogo tše di na le khuetšo mo go itekanela gabotse ga bašomi, kudukudu balaodi ba magareng ka lebaka la mošomo le maemo a bona mekgatlong. Maikemišetšo a protšeke ya nyakišišo ke go hlama mmotlolo wa go itekanela ga balaodi ba magareng mokgatlong wa ditirelo tša ditšhelete ka go laetša kamano ya dika tša tshekamelo (dimelo tša batho le bokgoni bja go tšweletša maikutlo) magareng ga balaodi ba magareng le seka se se phosithifi sa go šoma gabotse ga mogopolo (go itekanela semoyeng).

Nyakišišo e šomišitše mokgwa wa go kgetha dikemedi fela go tšwa go balaodi ba magareng ba makgolo a mararo le masomesenyane tee (391) nageng ka bophara bao ba šomago lefapheng la Ditshepedišo la mokgatlo wa ditirelo tša ditšhelete wa Afrika Borwa wo o nago le bašomi ba 621 go balaodi ba magareng. Batšeakarolo ba balaodi ba magareng ba kgethilwe fela go ba dikemedi go ya ka (morafe, mengwaga, bong, le mengwaga ya bona ya tirelo) lefapheng. Batšeakarolo ba lekgolo le masome a mahlano (150) ba tladitše mananeopotšišo

a mararo ka moka (MBTI, ESCQ le SWBQ) gomme datha ye e šomišitšwe go sekaseka dipalopalo. Go batšeakarolo ba 150, ba 40 (26.67%) ke banna gomme ba 110 (73.33%) ke basadi, palo ya maAafrika ke (47%), ba latelwa ke morafe wa Makhalate ka (27%). Dihlopha tše pedi tša mafelelo ke Bašweu (15%) le maIndia (12%).

Nyakišišo e šomišitše mokgwa wa tekolo go kgoboketša datha. Kamano ya dipalopalo magareng ga dika tše tharo (dimelo tša batho, bokgoni bja go tšweletša maikutlo le go itekanela semoyeng) go sekasekilwe ka go šomiša mokgwa wa go kgoboketša datha wa khwanthithethifi. Tshekatsheko ya nyakišišo e laetša gore dibariabole tšeo di huetšago go itekanela gabotse mogopolong ga batšeakarolo ke bokgoni bja bona bja go tšweletša maikutlo bjo bo lekanetšwago le dimelo tša bona, le go laetšago go itekanela moyeng ga balaodi ba magareng ka gare ga mokgatlo. Diphihlelelo di laetša gape gore mengwaga, morafe le mengwaga ya tirelo (mošomo) ga e huetše ka moo batšeakarolo ba tšweletšago maikutlo a bona. Mokgwa wa tshekatsheko (PLS-SEM) o laeditše kamano e botse ya datha le mokgwa wa go sekaseka tekanyo wo o šomišitšwego. Diteko tša diphapano tša magareng di utolla gore batšeakarolo aba fapani go ya ka mengwaga ya bona, morafe le mengwaga ya tirelo (mošomo). Nyakišišo ye e tlaleletša go tsebo yeo e lego gona go lefapha la Saekholotši ya Intasteri le ya Mokgatlo. Nyakišišo ya thuto e tlaleletša go botsebi bja dikarolo tša motho tša temogo, maikutlo, go laetša maiteko le taolo ya tswalano ya mmotlolo wa go itekanela mogopolong wo o akantšwego. Phihlelelo ya nyakišišo e tšweletša mmotlolo wo o lekotšwego wa go itekanela gabotse mogopolong wo o hlalošago maitshwaro a go itekanela ga balaodi ba magareng le boemo bja mokgatlo. Nyakišišo e šišinya mekgwa ya maitshwaro le ya go phela gabotse yeo e hlalošago mmotlolo wa go itekanela mogopolong.

MANTŠU A BOHLOKWA

Go itekanela gabotse mogopolong, dika tša tshekamelo, bokgoni bja go tšweletša maikutlo, mehuta ya bomotho, balaodi ba magareng, tlhabollo ya mošomo le go ba gabotse semoyeng.

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CHAPTER 1

THE SCIENTIFIC BASIS OF THE RESEARCH

The study is placed in the context of the creation of a middle manager's well-being model in a financial services organisation. As a result, a well-being model was created to enhance the middle managers' overall psychological well-being in a South African financial services organisation. The constructs pertinent to this study are emotional competence, spiritual well-being, and personality types. As a result, the first chapter of the research provides an overview of the contextual and rationale aimed at the intended research, develops the problem statement, lists the hypothesis and the questions of the research, and identifies the research objectives. It also discusses the paradigm perspective, which served as the basis for the study's demarcation, and explains the technique and design of the research. An explanation of how the following chapters will be structured concludes this chapter.

1.1   MOTIVATION AND BACKGROUND FOR THE RESEARCH

The financial services industry in South Africa has witnessed a significant growth and change over the past ten years, largely informed by its sophistication, expansion of financial services, digital adoption, COVID 19, entrants of new players in the market (such as Tyme Bank, Bank Zero, Discovery), over-indebtedness of clients and cryptocurrency trading platforms and advent of artificial intelligence (AI) (Orpen-Lyall, 2008: Financial Sector Conduct Authority, 2022). Similarly, the Operations Departments have experienced an increased investment in technology, digital platforms, and digital fraud. All of these changes have impacted the employees' well-being, especially middle managers in Operations (Soetan, Mogaji, & Nguyen, 2021).

Middle managers are responsible for implementing these everchanging strategies and as a result, are expected to manage in volatile, uncertain, complex, and ambiguous world (Kaiser, Sherman & Hogan, 2023), whilst advancing their careers, the study examined the complex nature of middle managers' psychological and emotional functioning as well as the issues regarding their spiritual well-being. The model created because of this research bridges the career development and well-being gaps for middle managers.

Positions for middle managers are determined by the hierarchy that is in line with the organisational business and job architecture. The strategic goals of the company are supported by the development and/or appointment of these middle managers into various roles. Additionally, they oversee figuring out how to optimally allocate people and other resources to accomplish organisational objectives. The middle manager's role includes a significant amount of acquiring and perfecting the abilities and knowledge necessary for the organisation to operate effectively.

Middle managers must have some educational qualifications, as well as people management qualities, specialist and technical skills, and the desire to inspire others (Bennett, 2014; Toegel, Levy & Jonsen, 2022). They must be able to excite, inspire and motivate subordinates to work harder to achieve set goals and organisational objectives (Dobbins et al., 2018; Rohlfer, Hassi, & Jebsen, 2022; Rothmann & Cooper, 2015). They should also be able to manage the company's vision, inspire followers' confidence in their leadership, attend to their concerns and the demands of their own development, assist subordinates in overcoming old habits in new ways. Currently, there is no psychological well-being model that supports middle managers' personality

types, emotional competence, and spiritual well-being in a financial services organisation.

The study draws its inspiration from the fields of positive psychology and leadership as well as in the operations division of a financial services company. The study specifically looked at how the psychological dispositional constructs of (1) personality types, (2) emotional competence, and (3) spiritual well-being pertain to qualities like race, gender, age, and years of employment in a dynamic workplace. To ensure that the middle management layer of leadership improves its psychological well-being, this study helped establish a sound well-being model. Positive psychology is thought to include these concepts, which support constructive behaviour and positive functioning (Luthans & Broad, 2022; Seligman, 2011, 2015; Teismann & Brailovskaia, 2020). The model created supports the psychological and spiritual well-being of the middle managers in the department of Operations, given that Operations is the heart bit of any organisation, as it ensures that any business runs smoothly (Slack, Brandon-Jones, Johnston, Singh, & Phihlela, 2017).

1.1.1 Personality types

The study explores personality types using Jung's analytical theory, emphasising its psychoanalytical standpoint (Jung, 1921, 1969). While Freud also viewed personality as arising from inner conflict, Jung's theory presents a more optimistic perspective, considering an individual's potential and future (Bergh & Theron, 2006; Louw & Edwards, 1997; Village & Francis, 2022).

Isabel Myers and Katherine Briggs, in Myers et al. (2003) and Ross and Francis (2020), define type theory as an interpretation of Jung's theory, focusing on the

dynamic character created by the interplay of core types. The resulting 16 personality types, as identified by Myers et al. (1998) and Francis et al. (2008), are categorized based on energy attitudes (introversion and extraversion), worldly attitudes (perceiving and judging), and the four mental functions (intuition, sensing, feeling, and thinking).

Personality type theory suggests that utilising four conceptual procedures and attitudes benefits development and expansion (Village, 2021). The study highlights the tendency for individuals to under develop auxiliary functions, primarily relying on their dominant function, and the unconscious activation of secondary functions to avoid rigidity (Quenk, 1993a; Xu et al., 2022). Cataleptic activation of the inferior function is prompted by situations like stress and life changes, serving as a strategy for personality growth and psychological equilibrium (Quenk, 1993a).

Individuals, through learning and understanding their personality dynamics, can consciously use all four mental processes to behave adaptively in challenging situations (Quenk, 1993b). The text defines personality types as deliberate propensities to behave or respond in specific ways, considering the individual's perspective on surroundings and the meaning given to experiences.

The term – personality - refers to a person's repeated behavioural pattern, influenced by genetic predispositions and life experiences (Mammadov & Ward, 2022). Pervin and John (1999) define personality traits as characteristics accounting for recurring patterns of behaving, thinking, and feeling. Jung's theory of eight distinct personality types was expanded by Briggs and Myers into the 16 personality types in the Myers-Briggs Type Indicator (MBTI) (Jung, 1990; Manley, 2012). Theories of personality types emphasise both qualitative and quantitative distinctions within personality traits, such as the opposition between extraversion and introversion (Manley, 2012).

1.1.2 Emotional competence,

The literature explores emotional competence as a significant predictor of human performance, drawing attention to its growing popularity and identification as a powerful predictor of life success (Lau & Wu, 2012; Qualter et al., 2007). Emotional competence is defined by Lau and Wu (2012) as a collection of general abilities developed through cultural and contextual interferences as one matures, distinguishing it from emotional intelligence (EI), which emphasises in-born ability.

Bartroli et al. (2022) highlight the distinction between emotional competence and emotional intelligence, with the former focusing on abilities gained through cultural and environmental influences, while the latter emphasises in-born ability resulting from the interaction of intelligence and emotion. Despite these differences, emotional competence and emotional intelligence are linked (Bartroli et al., 2022; Goleman, 1995, 1998; Humphrey et al., 2012), with emotional competence being teachable and acquirable (Checa & Fernández-Berrocal, 2019; Wolff et al., 2013; Coetzer, 2016).

In the workplace, emotional competence involves the active engagement with one's environment, the application of learned skills, and the demonstration of knowledge and attitudes related to social, mental, emotional, and concurrent elements (Llorent et al., 2020). Emotional competence can be a resource for establishing, understanding, and changing organisational connections. Individuals engage in competent behaviour in organisations by using cognitive and emotional competence to influence collective outcomes (Creed & Scully, 2001; Llorent et al., 2020; Mattingly & Kraiger, 2019; Worline et al., 2002).

The emotional competence model of Wolmarans and Martins (2001) is relevant to the research because it is adaptable to the South African organisational setting and measures emotional competence from various angles. The text emphasises that emotional capacities emerge sooner than cognitive talents, and spiritual education enhances one's capacity to comprehend others on a deeper level (Wigglesworth, 2002; Jaisinghani, 1910).

The development of emotional competence involves fulfilling one's inner needs, letting go of attachment and neediness, and being spiritually educated. Emotional literacy, achieved through self-awareness, is crucial for recognizing, comprehending, and responding to the emotions of others (Creed & Scully, 2004). This aligns with the concept of emotional competence and its role in influencing group outcomes in organisational settings (Mattingly & Kraiger, 2019). The Wolmarans and Martins (2001) emotional competence model is highlighted again for its practicality and adaptability to the South African context.

1.1.3 Spiritual well-being

This research report discusses the concept of spiritual well-being, highlighting its relatively recent development in psychology despite the extensive study of spirituality (George, 2006a; Karagoz et al., 2021; Kubicek, 2005; Tischler et al., 2002). Historically associated with religion, spiritual well-being and spirituality have been linked to organized religious practices and experiences (Durmuş & Durar, 2022; Powell et al., 2003). However, the text emphasises that spiritual well-being is not solely dependent on religious practices (Schneiders, 1986; Villani et al., 2019).

The novelty of the term - spiritual well-being - in psychology is attributed by Van Rooyen and Beukes (2009) and Karagoz et al. (2021) to skepticism regarding spiritual phenomena, a historical adoption of a medical paradigm, and Freudian psychoanalytic theory considering religion as an illness. Positive psychology advocates shifting focus to human strengths, and the development of spiritual well-being is seen as resting on ancient and current traditions emphasising strength and resilience (Durmuş & Durar, 2022; Steen et al., 2003).

Spiritual well-being involves the adaptive use of spiritual knowledge for problem-solving and goal achievement, as recommended by Emmons (2000) and Karagoz et al. (2021). The five components of spiritual health outlined by Emmons include going beyond the tangible, experiencing elevated consciousness, sanctifying daily life, using spiritual tools for problem-solving, and upholding moral principles.

Durmuş et al. (2022) and Noble (2000, 2001) add two more components to Emmons' core abilities, including the cognitive realization of continuous interaction with others and other dimensions of reality, and the deliberate pursuit of psychological health for one's benefit and the global community. Wigglesworth (2002) defines spiritual well-being as the capacity to act with discernment and compassion while maintaining inner and exterior harmony, progressing through stages of physical intelligence, IQ, emotional competence, and spiritual health.

Spiritual well-being, as explored by Vaughan (2002) and Durankuş and Aksu (2020), delves into the internal life of the spirit and mind and their interaction with the outside world. A profound comprehension of existential issues and awareness of spirit as the source of existence contribute to spiritual well-being. Strong spiritual life is essential

for personal resource location, fostering care, tolerance, and adaptation (George, 2006b; Lai et al., 2013; Durmuş et al., 2022).

The text also notes a limited corpus of research on the link between personality types, emotional competence, and spiritual well-being (Effati-Daryani et al., 2020; Garrety et al., 2003; Higgs, 2001; Jessup, 2002), highlighting the need for further investigation by Industrial and Organisational Psychology (IOP) to support middle managers and leaders in navigating the evolving workplace.

1.1.4   Rationale for focusing on spiritual well-being in the workplace

Turkel (2007) discovered that the nature of labour may do great harm to a person's soul after talking to regular people about their jobs in the early 1970s. Turkel (2007) concluded that labour is about seeking daily bread as well as recognition, as well as money and amazement rather than complacency. Despite the contextual differences between work then and now, it may be this appeal—namely, the potential for discovering daily meaning in addition to the necessary quest for "daily bread"—that sparks and maintains interest in spirituality in workplace studies and the role that middle managers play. The idea that workers are typically dissatisfied at work may be feeding this curiosity even further, as middle managers act as a buffer between senior management and employees, thus have a significant impact on how employees feel about their work and well-being. Only 13% of the sampled employees were classified as engaged in Gallup's "State of the Global Workplace" report, which was conducted in 142 countries between 2011 and 2012 (Crabtree, Husain, & Spalek, 2016). The other staggering 87% were either actively disengaged or not engaged.

There are several justifications given for why studying spirituality in the workplace is necessary. According to Cartwright and Holmes (2006) and Saeed et al. (2022),

changes in the nature of work, such as the rise in expectations at work without enough consideration of its detrimental impact on people, have resulted in cynicism and mistrust toward organisations and their middle managers. According to these scholars, the work contract has changed recently from "people contributing loyalty, trust, and commitment in exchange for job security, training, development, promotion, and support from their employers" (Cartwright & Holmes, 2006, p. 200) to one of a purely transactional nature—money in exchange for their labour—and the glaring absence of loyalty, trust, and commitment from either side. As Saeed et al. (2022) claim, this is only one example among many in the field that promote meaningfulness and spiritual well-being in the workplace as viable ideas that might boost motivation and counteract a demoralizing work environment.

The likelihood of a generational shift in values, such as an increasing focus on quality of life, self-expression, and feeling of community (Giacalone & Jurkiewicz, 2003; Utami et al. 2021), are further factors for the focus on spiritual well-being in the workplace and a greater emphasis on higher needs since lower needs are satiated (Zohar & Marshall, 2004). Ashmos and Duchon (2000) and Utami et al. (2000) note, these may also be caused by the decline of traditional channels for individuals to participate and interact, such as places of worship and local neighbourhood communities and the ubiquity of work or employment for many people (Baldry et al., 2007). Additionally, according to Guest et al. (2020), a person's job might determine who they are. As a result, for a rising percentage of the working population, the realm of work and the workplace may be evolving into a crucial backdrop for human interaction and life.

However, seeking spirituality in the workplace presents several difficulties, not the least of which is its peculiar and intangible nature. For example, Robinson and Smith

(2014) and Van der Walt and Swanepoel (2015) draw attention to the divergent theoretical frameworks used in certain research in the field and suggest the possibility of unfavourable repercussions for organisations that participate in actions that promote spiritual well-being. This does not imply, however, that concepts relating to the idea of spirituality in the workplace This does not imply, however, that theories about the role of spirituality in the workplace should be completely abandoned. If organisations want to better understand and engage their workers, this may still be a crucial area for further investigation.

In considering spirituality and spiritual well-being as providing supplementary concepts to organising, managing, and leading, this research collaborates with other studies in the field. In doing so, this research sees its purpose as an examination of how organisations and their employees might be able to handle the need to pursue both spiritual and professional aspirations at once, rather than as a cure-all for the maladies of bad career management and middle management leadership.

1.2   STATEMENT OF THE PROBLEM

The context of the research makes it evident that there aren't many studies specifically focused on the leader's personality, emotional health, and spiritual well-being. The objective of this study was to objectively explore the dynamics of relationships among personality types, emotional intelligence, and spiritual well-being characteristics. It was anticipated that investigating the association empirically will help with the creation of a well-being model. that would be appealing to middle managers in the bank's operations division. The problem with the existing study is that few leaders' psychological well-being, particularly middle management has been given substantial consideration. As a result, some middle managers encounter cognitive dissonance,

contradictory feelings, and disappointment, as well as a decreased sense of engagement with the company, and this has been particularly true for the Operations department (Standard Bank, 2014).

Personality types are, according to Jung (1990), ways in which middle managers choose to observe and evaluate. According to Myers et al.'s description of a type in their 2003 study, a middle manager's concentration of energy and devotion, the way they process material, how they make decisions, and how they view the outside world are all inherent distinctions amongst people. In contrast, emotional competence, is seen as a positive psychological state that includes the ability to monitor the emotions of a middle manager's oneself and others, accurately recognise and classify different feelings and emotions, and use emotional data to impact how one thinks and behaves toward both oneself and other people (Taher, 2018; Van der Merwe, Malan, & Bruwer, 2020).

Spiritual well-being is seen as a beneficial psychological quality that enhances a middle managers' general sense of well-being and physical health. According to Moberg (1984), spiritual well-being is a multifaceted concept and a lifetime process that is like religion but may also be pursued in a variety of other circumstances. Even while there is some overlap, it is not the same as religiosity. According to Moberg (1984), spirituality is divided into two parts: the horizontal (a feeling of life's purpose and happiness that is unrelated to religion) and the vertical (a sense of well-being in connection to God). Ellison (1983) used this idea as the foundation for the Spiritual Well-Being Scale (SWBS), that consists of a vertical component measuring religious well-being and a horizontal component measuring existential well-being. Spiritual well-being for middle managers is characterized as relational and linked to self-awareness

and the quality of connections in a middle manager's one or more of four spheres (transcendental, communal, personal, and environmental), according to Fisher et al. (2000) and Khan et al. (2022).

From the literature that has come before, there is little to no study that particularly addresses the connection between emotional intelligence, personality types and spiritual well-being. Furthermore, there is no particular paradigm of well-being that describes the psychological well-being of middle managers. After examining the three components, the study's main research purpose, aim and goal were as follows: What are the connection subtleties between middle managers' emotional competence, personality types, and spiritual well-being and can a general well-being model be advanced to enlighten middle managers' spiritual well-being, psychological and career development practices in the Operations department of the financial services organisation?

The current study was created to respond to specific literature related and empirical questions regarding the described research problem and the topic.

1.3   QUESTIONS FOR RESEARCH

For the review of the literature and empirical study, the following research questions were developed founded on the aforementioned reasoning:

1.3.1   Questions for the research study related to the literature review

Research question 1: How the three constructs - personality types, emotional competence, and spiritual well-being, are conceptualised and explained by literature's theoretical models?

Research question 2: Does a theoretical relationship exist between personality types, emotional competence, and spiritual well-being, and how can this relationship be explained in terms of an integrated theoretical model?

Research question 3: What are the implications of the theoretical relationship between personality types, emotional competence, and spiritual well-being for Industrial and Organisational Psychology (IOP) practices regarding leader development?

Research question 4: How can a well-being model be developed using the relationship between the constructs of personality types, emotional competence, and spiritual well-being?

1.3.2   Questions for the research related to the empirical study

Research question 1: What is the nature of the relationship dynamics between personality types, emotional competence, and spiritual well-being, as revealed in a sample of participants employed in a South African financial services organisation?

Research question 2: What are the characteristics of the statistical relationships overall between the psychological dispositional attributes (personality types and emotional competence,) and spiritual well-being attribute?

Research question 3: Do the psychological variables (personality types) and age, race, gender, and years of service are among the biographical factors that significantly modify the association between the psychological dispositional trait (emotional competence) and the spiritual well-being attribute?

Research question 4: If there is a relationship between personality types, emotional competence, and spiritual well-being variables, can a well-being model be developed?

Research question 5: Based on the research's findings, what recommendations can be made for IOP procedures in terms of developing leaders and potential future research?

1.4   RESEARCH AIMS

The following objectives were developed from the aforementioned study questions:

1.4.1   The research's overarching aim

In order to develop a model of well-being, this study looked into, analysed, and evaluated whether there was a link between emotional intelligence, spiritual well-being, and personality types. It also explored whether emotional intelligence and personality types could be used to predict spiritual well-being.

1.4.2   The study's specific aims

The literature review and empirical study had the following precise aims:

Literature review

The following precise aims for the literature review were developed:

Research aim 1: To conceptualise the constructs personality types, emotional competence, and spiritual well-being from a theoretical perspective.

Research aim 2: To conceptualise the relationship between personality types, emotional competence, and spiritual well-being in terms of explanatory theoretical models of these three constructs.

Research aim 3: To conceptualise the implications of the theoretical relationship dynamics between personality types, emotional competence, and spiritual well-being for IOP practices regarding leader development.

Research aim 4: To conceptualise the development of a well-being model using the relationship between the three constructs of personality types, emotional competence, and spiritual well-being.

Empirical research

The following particular aims for the empirical investigation were created:

Research aim 1: To conduct an empirical investigation into the relationship dynamics between personality types, emotional competence, and spiritual well-being as manifested in a sample of respondents employed in a South African financial services organisation.

Research aim 2: To determine empirically the nature of the overall statistical relationships between the psychological dispositional attributes (personality types and emotional competence,) and spiritual well-being attribute

Research aim 3: To determine empirically whether the biographical variables (age, race, gender and years of service) and psychological dispositional attributes (personality types) significantly moderate the relationship between the psychological dispositional attribute (emotional competence,) and the spiritual well-being attribute.

Research aim 4: To develop a well-being model based on the empirically determined relationships between the three constructs of personality types, emotional competence, and spiritual well-being.

Research aim 5: To formulate recommendations for the discipline of IOP, particularly regarding leader development, and for further research based on the findings of the current research.

1.5 CENTRAL HYPOTHESIS

The following is the study's main hypothesis:

- The relationship subtleties and dynamics between middle managers' personality types, emotional competence, and spiritual well-being constitute a well-being model that informs middle managers' career development practices and psychological well-being in the Operations department of the financial services organisation.
- The link between the constructs of spiritual well-being and psychological dispositional features (personality types and emotional competence) is moderated by the middle managers' biographical factors (age, race, gender, and years of service).

1.6 STATEMENT OF SIGNIFICANCE AND JUSTIFICATION

The notions of personality types, emotional competence, and spiritual well-being have all been the subject of numerous research (Bayighomog & Arasli, 2022). However, it would seem to be difficult and hard to design a psychological model that addresses the psychological health of middle managers in the operations department. The link between these three conceptions and their biographical factors, as well as how these constructs are connected to one another, have not yet been studied or psychological

models in the Operations department constructed. As a result, the study might be considered unique.

It is commonly known that personality types, emotional intelligence, and spiritual well-being all play significant roles in promoting good behaviour and performance. The study set out to close this gap as there hasn't yet been a well-being model in the Operations department that tackles the psychological well-being of middle managers.

This study investigated how different personality types —as depicted according to Myers et al. (2003) and Ocansey et al. (2022), emotional competence—as described by Wolmarans and Martins (2001) and Wang et al. (2022), spiritual well-being—as described by Emmons (2000) and Rajadurai et al. (2022)—appear in the Operations environment. This study was anticipated to be significant and relevant to address the research gap and offer a solution to the development of a well-being model aimed at middle managers.

1.6.1   Potential theoretical contribution

The relationship between the conceptions of personality types, emotional competence, and spiritual well-being was usefully identified by the study. Following that, the information was helpful in creating a well-being model that could be scientifically and empirically evaluated.

1.6.2   Potential empirical contribution

This research study made a significant contribution to the creation of a middle managers-focused well-being model that may guide activities related to personality types, emotional intelligence, and spiritual well-being. The study further contributed to the topic of the psychological challenges faced by middle managers and highlighted

how individuals from various upbringings vary regarding their gender, race, age, number of years of service and their personality types, emotional competence, and spiritual well-being.

1.6.3 Potential contribution and application to Industrial and Organisational Psychology (IOP)

This research study, at a practical level contributes to the boy of knowledge of IOP and people development and learning practices because the research can be regarded as novel. Positive study findings highlight middle managers' psychological well-being practices and show how these middle managers differ according on their biographical details (age, ethnicity/race, years of service and gender). Overall, this study added to the understanding of topics related to psychological well-being and positive psychology.

1.7 RESEARCH MODEL

Within a particular study domain, in this instance Industrial and Organisational Psychology (IOP), research is driven by a research model made up of three subsystems that are connected to one another (Scotland, 2012). In the field of social science, which IOP belongs to, the objective study of a social reality has a purpose of comprehension (Scotland, 2012). A research model, according to Scotland (2012) and Chiavaroli (2017), includes social, methodological ontological, epistemological, and teleological, and characteristics as its five areas or dimensions. These proportions are grouped inside a systematic research process or framework. The social dimension relates to the study's adherence to the standards of social study ethics. The ontological sphere concerns the subject matter being studied in reality. The teleological component stipulates that research should be methical and goal oriented. The

methodological dimension includes views about the nature of scientific and social research sciences, while epistemological dimension denotes the pursuit of truth (Koufidis et al., 2021).

1.8   PARADIGM PERSPECTIVE

A specific paradigm perspective is used to plan research (Mouton & Marais, 1990). According to Scotland (2012) and Koufidis et al. (2021), research must be placed within the framework of the meta-theoretical field to which it belongs. A paradigm is sometimes thought of as an underlying presumption through which the researcher observes both the obvious and less evident truths about the world (Varela et al., 2017). Using a selected strategy, the researcher internalized certain input from the paradigms to which he adheres for this study endeavour. As a result, he was able to productively engage with the research area and generate work that was supported by science.

The salutogenic and career psychology paradigms were used to analyse the research constructs of personality types, emotional competence, and spiritual well-being. These paradigms concern people and professional development. According to Georg and Gregor (2013), the salutogenic perspective is an approach that focuses on elements that promote human health and well-being. Having received training in the scientist-practitioner paradigm, industrial and organisational psychologists, according to Bergh and Theron (2009), must be active in matters relating to people's professional development and help them manage their careers. While the three concepts (personality types, emotional competence, and spiritual well-being) themselves were presented from a functionalistic paradigm (quantitative approach), the literature review of personality types, emotional competence, and spiritual well-being was presented from a human-existential paradigm.

1.8.1   Intellectual and scholarly climate

1.8.1.1 Existentialist humanistic paradigm

The literature review's themes included emotional intelligence, spiritual well-being, and personality kinds. The humanistic existential paradigm presents these three ideas. Cilliers and May (2010) and Chigangaidze et al., (2022) hold a view that the humanistic-existential psychology differs from other theoretical paradigms of psychodynamic and cognitive psychology because it emphasises a person's individual life experience and the habits in which health constructs are viewed as proving meaning to their world.

The core beliefs of the humanistic existential paradigm that make it pertinent to this study are as follows (Chigangaidze et al., 2022; Myers et al., 2000):

- The person behaves as a cohesive whole.

- The person is a spiritual entity with a higher spiritual dimension who also exhibits other   qualities like emotions, development, and creativity.

- The human being is essentially nice or neutral and has a positive character.

- The person exhibits conscious thought procedures.

- The individual is a lively being who controls one's own behaviour, realizes potential, and can create; the emphasis is on psychological wellness.

- The individual who is experiencing is in the development process.

- The individual is transcendent and self-insightful.

- The individual is free to make decisions, but this freedom must be used properly.

1.8.1.2 The functionalistic paradigm

- The empirical study's thematic measurement efforts were on three factors: personality types, emotional intelligence, and spiritual well-being. From a functionalistic perspective (quantitative approach), these three ideas are offered. The underlying presumptions of this paradigm are as follows (Bertolaso & Rocchi, 2022):

- A functionalistic perspective promotes a social theory approach that focuses on understanding the role of humans in society; its fundamental orientation is mainly governing and practical; it focuses on understanding the world in a way that generates practical, empirical knowledge; the community has a practical, tangible existence and an ordered character; and it focuses on comprehending the community in a way that generates knowledge. that is applicable to real-world situations.

This study is quantitative and is based on the presumption that a connection exits between middle managers' emotional competence, personality types, and spiritual well-being in a financial services organisation.

1.8.1.3 Salutogenesis

- Aaron Antonovsky is credited with coining the term salutogenesis (Antonovsky, 1979, 1990; Tan et al., 2021). In contrast to a method that focuses on variables that lead to illness (pathogenesis), the phrase refers to an approach that emphasises elements that enhance human health and well-being (Becker et al., 2010; Idan et al., 2022). The "salutogenic model" is more focused on the connection between coping, stress, and health (Antonovsky, 1993).

- The fundamental beliefs regarding the salutogenic paradigm that Strümpfer (2005) and Rajkumar (2021) summarize are as follows:

- It is important to research and comprehend the roots of health and wellness.

- The importance to comprehend the way individuals should cope with their stress and deal effectively since paradigm places more emphasis on maintaining and enhancing well-being than on preventing and treating sickness.

- Stressors are more common than unusual, with most individuals enduring and continuing to be healthy.

- The paradigm discards the concept that stressing elements are fundamentally negative in support of stresses' potentially salutogenic outcomes.

1.8.2   The field of intellectual environment and climate

1.8.2.1 Statements about meta-theory

A core collection of ideas about how phenomena of interest in a specific subject should be thought about and investigated might be viewed as the metatheory (Bates, 2009; Kaur, 2022). Analytical psychology, industrial psychology, and their respective application domains - personnel psychology, organisational psychology, psychometrics, training, and development — are provided as the meta-theoretical claims of this study.

Analytical psychology

The theories of analytical psychology, commonly known as Jungian psychology, were developed by Swiss psychiatrist Carl Jung. It highlights the significance of the human search for completeness and the individual mind.

The researcher attempted to organise people's observations by providing an underpinning framework for classifying and describing individual behaviour in his assessment of Carl Jung's (1921, 1959, 1971, 1990) psychological type theory of personality as well as Myers and Briggs' (1987) MBTI personality type theory. The goal was to identify the personality traits that make some people more emotionally and spiritually capable than others.

Industrial psychology

The scientific study of the way individuals act during the production, distribution, and consumption of goods and services in the community or society is known as industrial psychology. It designates a subfield of applied psychology that encompasses people, organisational, military, and economic psychology (Spector, 2021). Industrial psychologists work in the diverse corporate and industrial set up. Managing human resources departments, attempting to improve employee attitudes and morale, promoting productivity and job satisfaction, analysing administrative structures and organisational processes, and proposing suggestions improvement are a few of these duties (Schneider & Pulakos, 2022).

Organisational psychology

According to Schein (1988, p. 6), organisational psychology acknowledges that "organisations constitute complicated social systems, and that almost all questions anybody can pose about the factors that influence of individual behaviour within organisations are considered from the viewpoint of the whole society system." It

must address organisational structure, organisational growth, and group and interpersonal dynamics (Swider et al., 2022). Additionally, it relates to the many components of organisational behaviour.

Personnel psychology

Applying psychological ideas, procedures, and theories to people in the workplace is known as personnel psychology (Bufford et al., 2022). It involves providing the organisation with personnel and compensating and inspiring them. Additionally, (De Klerk & Stander, 1987) states that it also focuses on labour relations.

Training and development

Employee training and development, according to Coetzee et al. (2019), include all efforts to enhance present or the employee's future performance through education and the individual's capability to succeed, frequently by altering and transforming the member of staff's mindset or developing new knowledge and skills.

Psychometrics

According to Smit (2011) on page 19, psychometrics are "objective standardized measurements of a specific area in human behaviour." The purpose of measuring is to "allocate quantities to the amounts of the attributes of items in keeping with established rules whose accuracy and reliability may be verified through research" as stated by Magnussen (1966, p. 1). Psychometrics is the study of features of psychological assessment with an emphasis on the creation and use of mathematical and statistical processes, according to Mondo et al. (2022).

1.9   CONCEPTUAL DESCRIPTIONS

1.9.1   Personality types

The study explores the examination of personality types through psychoanalysis, specifically focusing on Jung's analytical theory (1969, 1974). Jung (1921, 1969, 1971) and Freud (1963, 1983) shared the belief that personality arises from internal conflicts, but Jung's analytical theory presented a distinctive perspective (1921, 1969, 1971).

Personality, as described by Bergh and Theron (2009) and Mammadov and Ward (2022), is the enduring pattern of behaviour shaped by both genetic predispositions and life experiences. It is a collection of hereditary traits, personal styles, behaviours, feelings, patterns, ideas, and attitudes. Pervin and John (1997) define personality traits as responsible for persistent patterns of emotions, thoughts, and actions, and individual differences are the focus of investigation (Village, 2021).

The concept of psychological types or type theory, rooted in the idea that seemingly random behaviour variations are highly organized, suggests that individuals differ in modes of concentration, information intake, decision-making, and orientation to the outside world (Anglim et al., 2020; Myers, 2003). These differences collectively form a person's personality type.

Type theory's major tenets include the independence of each scale, non-mutual exclusivity of each subscale, universality across cultural backgrounds, the absence of superiority of one type over another, and the potential for a person's type to change over time based on various factors (Myers et al., 1998). Types are not strict categorizations, and individuals can adapt their processes as needed for a given circumstance. While a person may have a natural tendency toward introversion, they

can exhibit extraversion depending on the situation, returning to their introverted nature afterward.

1.9.2   Emotional competence

The concept of emotional competence is defined as the ability to act in an emotionally competent manner (Bartroli et al., 2022; Eisenberg et al., 1998; Goleman, 2019). Salovey and Mayer (1990) introduced this term to supplement the traditional understanding of general intelligence, emphasising behaviour requiring emotional and behavioural control in social situations (Kanfer & Kantrowitz, 2002; Llorent et al., 2020).

Several key discoveries characterize emotional competence: (1) It is a distinct intelligence correlated positively with other intelligences, focusing on the ability to navigate the emotional world (Ashkanasy & Daus, 2005; Ashkanasy et al., 2002; Checa & Fernández-Berrocal, 2019; Locke, 2005); (2) Emotional competence varies among individuals and can be enhanced through training; (3) It develops over an individual's lifetime; and (4) It involves specific capacities to think logically about emotions, including recognition and understanding of emotions in oneself and others, as well as the ability to efficiently comprehend and control those emotions in social settings (Ashkanasy & Daus, 2005; Checa & Fernández-Berrocal, 2019; Locke, 2005).

1.9.3   Spiritual well-being

Spirituality, as described by Moxley (1999) and Karagoz et al. (2021), involves being fully human and integrating all the forces that define our existence, establishing a

connection with the life energy that unites us. The distinction between "spirituality" and "religiosity" is emphasised by Mitroff and Denton (1999), with spirituality seen as a suitable topic for workplace discussion, while religion is viewed as an unsuitable form of expression. "Spirituality," according to Mitroff and Denton (1999, p. 15), is "the fundamental feeling of being connected with one's complete self, others, and the entire universe."

Thibault et al.'s (1991) definition of spiritual includes aspects such as inner assets, core values, the main philosophy of life guiding behaviour, and the esoteric and immaterial parts of the human condition. In the context of work, spirituality, according to Karagoz et al. (2021) and Durmuş and Durar (2022), is not about religion or conversion but centres on employees who see themselves as spiritual beings seeking sustenance in the workplace, finding purpose and meaning beyond the traditional job-related meaning.

The definition of spiritual well-being by Zohar and Marshall (2000a) includes knowledge and awareness, describing it as "one's gate to, and utilisation of sense, vision, meaning, and value in a process of thinking and one's decision making" (p. 68). Spiritual well-being encompasses a sense of community at work and with others, emphasising a holistic view of oneself as complete and having integrity through intelligence.

1.10   RESEARCH DESIGN

The research design is a strategy or road map for addressing the study's research questions and goals (Cash et al., 2022; Miller & Salkind, 2002). It can also be described as the logical structure that guides the researcher (DeForge, 2010). It

focuses on the end-product, asking questions such as, What kind of study is being planned and what kind of results are aimed at? What kind of evidence is required to address the research question adequately? The research methodology focuses on the research process and the kind of tools and procedures to be used" (Babbie & Mouton, 2009; Zielhuis et al., 2022). The study methodology, reliability, unit of analysis, and ethical considerations were all mentioned in the design that was provided.

1.10.1   Research approach

The research goal was accomplished using a survey design. Surveys, as opposed to other methods of data collection, may collect information that is nearly precise in terms of the characteristics of the wider population. In addition, surveys may be used to effectively analyse multiple variables (Coetzee et al., 2006; Shaughnessy & Zechmeister, 1997; Zielhuis et al., 2022).

The statistical association between the three dimensions (personality types, emotional competence, and spiritual well-being) was investigated using a cross-sectional quantitative technique. The research was organised using a positivist research viewpoint, as was previously described. A positivist method emphasises the use of instruments that have been verified and found to be reliable in the empirical testing and verification of research hypotheses and theories (Cash et al., 2022; Terre-Blanche et al., 2006).

1.10.2   Exploratory research

The study was conducted from an exploratory point of view. New research fields are investigated by exploratory research (Bentouhami et al., 2021; Salkind, 2012). Such studies aim to determine the feasibility of generating new knowledge by investigating

various theoretical models (Tosh et al., 2022). To investigate the three concepts, three tools were used, namely the Emotional & Social Competence, Questionnaire (ESCQ) (Vladimir, 2009), the Myers-Briggs Type Indicator, Form M (MBTI) (Myers, 1980) and the Spiritual Well-Being Questionnaire (SWBQ) (Fisher, 1998), targeting permanently employed middle managers from the Operations department of a financial services organisation in South Africa, to assess the experimental correlations amongst the above-stated factors.

1.10.3   Explanatory research

According to Salkind (2012) and Tosh et al. 2022, the goal of explanatory research is to clarify the connection between research variables. In light of this, the current study aimed to describe the strength and direction of the connection between middle managers' personality types, emotional competence, and spiritual well-being.

1.10.4   Descriptive research

The fundamental goal of descriptive research is to gather in-depth descriptions of people, groups, organisations, circumstances, cultures, or interactions between social objects as well as to characterize concerns as correctly as possible (Feng et al., 2022; Gray, 2014; Salkind, 2012). The averages, standard deviations, frequencies, and Cronbach's alphas of the three constructs under investigation are provided in a descriptive study in empirical research (Struwig & Stead, 2001). Primary data was gathered from questionnaires that were distributed online. Individual sessions were used to conduct the surveys, and data were electronically recorded on an MS Excel spreadsheet before being processed and analysed using the partial least square structural equation modelling (PLS-SEM) statistical method.

Regression, latent growth, partial least squares, LISREL (linear structural relations), confirmatory composite analysis, and path analysis are all combined in PLS-SEM, according to Kline (2011). PLS-SEM also suggests the pattern of the covariance amongst the variables that are observed (Feng et al., 2022). According to Hox and Bechger (1995), PLS-SEM provides an overarching and useful framework for the statistical study of a variety of computational algorithms and methods of statistics which match structures of concepts to the information.

1.10.5   Research variables

Based on Bulturbayevich and Abdulkholik (2022), the variable is thought of as every concept which may be assessed. Variables play a vital role in quantitative research (Leedy & Ormrod, 2010). Therefore, constructs might be either independent or dependent variables (Gray, 2014). According to Maxwell (2017), an independent variable is the one being studied, on the other hand the dependent variable is the effect or impact of another variable (Salem et al., 2022).

The degree and direction of the association concerning the three constructs were of interest to the researcher. – personality types, emotional competence, and spiritual well-being. Therefore, the psychological attribute (emotional competence,) construct is regarded as independent variable, and the spiritual well-being (positive psychological functioning) attribute is considered to be a dependent variable. Psychological types and biographical variables will be considered as person-centred variables moderating the relationship between the psychological dispositional attribute (emotional competence - independent variable) and the spiritual well-being (positive psychological functioning) attribute (dependent variable). The study strove to establish a significant relationship between these variables.

1.10.6 Validity and reliability

1.10.6.1   Validity

Internal and external validity provide an indication of how accurately the links between the constructs are measured (Wesson et al., 2022). Validity is the degree to which an assessing instrument measures the constructs it is intended to assess (Babbie & Mouton, 2009). Internal and external validity are the cornerstone of any study in the field of research, according to Terre-Blanche and Durrheim (2002). The ability to derive causal conclusions and the correlation component of the question are both indicators of a study's internal validity (Gray, 2014). Both the review of literature and empirical study for the current research were done in regard to the variables being investigated (Engelbrecht, 2022).

According to Maxwell (2017), internal validity tries to check the methodologies and study design that were used to arrive at conclusions or findings. By reducing selection bias and carrying out the research according to the study's guidelines, internal validity will be guaranteed. The degree to which study results can be used in various circumstances and populations similar to the sample is known as external validity (Engelbrecht, 2022). By guaranteeing that the study and its findings are generalised throughout the Operations department of a financial services organisation environment, external validity will be ensured.

Gaining a broad generalisation of the data was made possible by targeting the entire population of middle managers in the Operations department. As advised by Foxcroft and Roodt (2009), the researcher collected a representative sample to maximize external validity. The research's findings are discussed in connection to the final conclusions, consequences, and suggestions.

1.10.6.2 Reliability

As defined by Hesselink and Prinsloo (2002), reliability relates to with the truthfulness, consistency and dependability of the research and its findings. By removing potential error sources and concentrating on the impacts of the participant characteristics guaranteed the reliability of the study (Foxcroft & Roodt, 2009). The internal consistency reliability of the employed measures was assessed using Cronbach's coefficient alpha (Ghorbani et al., 2022; Tredoux & Durrheim, 2002). The following reliability was guaranteed:

- The validity and dependability of the data collection tools were verified in order to satisfy the researcher. Additionally, the data was exclusively gathered by the researcher.
- All gathered information was securely kept electronically in a file. Cronbach's alpha coefficients were used to gauge internal consistency. The Cronbach's alpha coefficient, according to Terre-Blanche and Durrheim (2002), runs from 0, which indicates a lack of internal consistency, to 1, which reflects the highest internal consistency score.

According to Tredoux and Durrheim (2002), a Cronbach's alpha of .75 is sufficient for a research investigation. In order to determine the reliability of the scale constructs (their unidimensionality) and the internal consistency reliabilities for each subscale, a Rasch analysis was also carried out on the items of each measurement scale (Brand-Labuschagne, Mostert, Jnr, & Rothmann, 2012; Saidi & Siew, 2019).

1.10.7 Units of analysis

The human being participants served as the study's unit of analysis (Salkind, 2012). The Operations division of a financial services company in South Africa is the main area of interest for the study, which also examines the constructs of personality types, emotional competence, and spiritual well-being. The degree to which the object or things are investigated to make generalisations about them and to also outline their variations or similarities is the unit of analysis (Ghorbani et al., 2022). The individual scores on each item were considered at the individual level. The sub-groups were the unit of analysis for investigating the connection linking the biographical groups (gender, race, age, and years of service/tenure) (Hesselink & Prinsloo, 2022). The general findings helped create a psychological model for middle managers in a financial industry.

1.10.8 Ethical considerations

The ethical norms and guidelines established by the Health Professionals Council of South Africa (HPCSA) and the University of South Africa (UNISA) served as the foundation for this study. The UNISA CEMS/IOP Research Ethics Review Committee requested and approved ethical clearance before the research process could start. The targeted organisation (Operations department of a financial services organisation in South Africa) gave permission for the research to be done. As advised by Gray (2014) and Chuma and Ngoepe (2022), up to date permission was received from all pertinent sample members, and their information, and findings were managed in confidence.

Participants in the study were anonymous and participation was optional (Sinclair, 2011). Participants with special needs or literacy issues were also taken into account

(Haynes & O'Braine, 2000). Participants received complete protection from danger and had the freedom to leave the study whenever they choose (Mendenhall et al., 2022). Participants and the organisation were informed of potential study benefits (Gray, 2014).

1.11   RESEARCH PROCESS

The study was conducted in two stages: a literature review and an empirical study, as illustrated in Figure 1.1.

Figure 1.1
Empirical Study
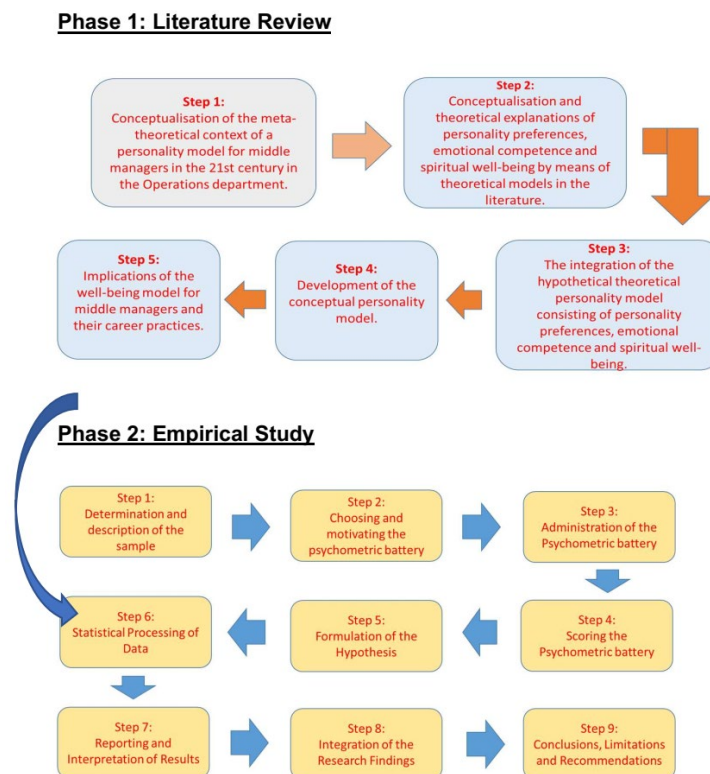
Phase 1: Literature review

The research involved an evaluation of middle managers' emotional competence, spiritual well-being, and personality types in the Operations department.

Step 1: The Operations division conceptualised the meta-theoretical backdrop of a well-being model for middle managers in the twenty-first century. The factors

influencing the profile and well-being of middle managers were identified, and the feasibility of creating a well-being model for the Operations division was critically assessed. A well-being model's effects on middle managers in the department of Operations were evaluated.

Step 2: Using theoretical models from the literature, conceptualise and explain personality kinds, emotional maturity, and spiritual well-being.

> **Personality types**: The concept of personality types was developed in conjunction to an IOP field and middle management well-being model. The research on personality type elements was rigorously analysed, and factors affecting personality types were found. The researcher assessed how personality characteristics might affect the middle managers' well-being model.
>
> **Emotional competence:** In the context of middle management and the IOP field, the construct of emotional competence was conceptualised and critically assessed. The Myers-Briggs model (Burckle, 2000a) was used as an example to help explain the theories and ideas raised in the literature. Finally, the consequences of emotional competence for a middle manager's well-being model were evaluated.
>
> **Spiritual well-being:** The notion of spiritual well-being was developed, and its applicability to middle managers and the IOP area was critically assessed. Finally, the effects of spiritual well-being on a middle manager's well-being model were evaluated.

Step 3: The incorporation of the hypothesised theoretical well-being paradigm made up of emotional competence, spiritual well-being, and personality types.

This step involved evaluating the theoretical development and integration of the well-being model, which considers personality types, emotional intelligence, and spiritual well-being.

On the basis of these elements, a middle manager's well-being model was developed. There was also discussion of the consequences for IOP.

Step 4: Development of the conceptual well-being model.

Using the hypothesized relationship between the dimensions of personality types, emotional competence, and spiritual well-being, a well-being model for middle managers was built in this step. Critical evaluation of the IOP implications was performed.

Step 5: Middle managers' career practices and the well-being model's implications were discussed. In respect to career psychology and the IOP area, this stage deals with the critical analysis and real-world applications of the personality types, emotional competence, and spiritual well-being constructs in the Operations department.

Phase 2: Empirical study

Step 1: The sample's selection and description (research participants). Three hundred and ninety-one (391) participants were randomly selected as a sample of middle managers from the Operations department of a South African financial services company with a staff compliment of 621 across the country. The email addresses of participants were provided by Human Resources, in line with the approval obtained from the company and submitted to the University's Research Ethics Review Committee. Kamerman (2022), Struwig and Stead (2001) and Saunders and Thornhill (2003) maintain that a random selection of 100 (n = 100) to one hundred and fifty (n =

150) people may give a decent representation of the people that make a population. However, a two hundred (n = 200) plus sample is likely to provide a more fair and accurate reflection of the population and its characteristics.

Step 2: The psychometric battery's selection and inspiration (measuring instruments). Three questionnaires were used, namely the Emotional Skills and Competence, Questionnaire (ESCQ) (Takšić et al., 2009), the Myers-Briggs Type Indicator, Form M (MBTI) (Myers, 1980), and the Spiritual Well-Being Questionnaire (SWBQ) (Fisher, 1998).

Emotional Skills & Competence Questionnaire (ESCQ). The ESCQ was used to determine the participants' current emotional competence. Its content validity and reliability have been well tested and established (Wolmarans & Martins, 2001; Bartroli et al., 2022). The ESCQ measures 18 competencies organised into four clusters: Self-awareness, Self-management, Social Awareness and Relationship Management. The ESCQ takes approximately 15 to 20 minutes to complete and was completed in an environment with little disruption.

Myers-Briggs Type Indicator, Form M (MBTI). The well-established self-reporting instrument, the MBTI, Form M, was utilised to assess participant personality types for this study (Burton, 2022; Myers & McCaulley, 1992). The instrument's superior levels of reliability and face validity are well acknowledged (Dulewicz & Higgs, 1999; McCrae & Costa, 1988; Myers et al., 1998; Pinder & Herriot, 1990). The Myers Briggs Type Indicator® (MBTI®) instrument is arguably the most well-known personality assessment in the world. It is also widely used in South Africa. Internationally, the MBTI assessment has been

extensively researched with regards to its psychometric functioning (Burton, 2022; Myers et al., 1998; Schaubhut et al., 2009). This assessment was preferred over the Big Five personality test, because it was easily accessible to the researcher and widely used in the company that the study was conducted in. Thirdly, its ability to cover both affective and cognitive aspects is a recognised strength.

The Spiritual Well-Being Questionnaire (SWBQ) The SWBQ contains scales for measuring personal, communal, environmental, and transcendental spiritual well-being (Gomez & Fisher, 2005; Paloutzian et al., 2021). Gomez and Fisher (2003) presented evidence for the validity and reliability of the SWBQ in a set of four investigations that were all reported in the same paper. Confirmatory factor analysis (CFA) and exploratory factor analysis (EFA) both supported the four-component model. The four SWBQ domains and Eysenck's personality dimensions were factor analysed together (Eysenck & Eysenck, 1991), and the results revealed that the spiritual well-being domains were factorially independent of the personality dimensions. The SWBQ is reliable and valid (Ellison, 2006; Kroft, 2007). Both Ellison and Paloutzian, as trained social psychologists, found the statistical properties to be a good measure (Bufford et al., 1991; Paloutzian et al., 2021). The SWBQ can reliably and validly assess what people mean when they talk about their spiritual well-being and is general enough for people of different religions to be able to use it (Brady et al., 1999; Wagner, 2013).

Step 3: Psychometric battery administration (research technique). The Head of the Operations division of the identified organisation granted permission to conduct the research in this department. The researcher met with senior managers of the sample

and explain the motivation for the research and sought their support. The senior managers then told participants about the project and the reasons for participation. In addition, randomly selected middle managers who had signed up to participate were invited to a meeting at which the rationale for the study and the process applicable to the completion of the questionnaires were explained.

Participants were asked to complete the three questionnaires, which were then stored and scored electronically according to the instructions of the authors. Participants were given feedback once the results were analysed.

Step 4: Psychometric battery evaluation results (statistical analysis) - scoring. The statistical software IBM SPSS version 27 (IBM Corp., 2020) was used to analyse the data. To determine whether there were any common procedure deviations, Harman's one-factor test was used.

Item analysis

Item analysis and Cronbach's alpha coefficient calculations were done to ensure the validity and reliability of the items and to establish whether items pertaining to a specific construct were grouped together.

Harman's one-factor test

Harman's one-factor test was used to check for the presence of common method variances because the MBTI personality type scores are considered dichotomous data in this thesis whereas the scores of the 360-degree ESCQ and SWBQ are scale or continuous variables. A one-factor scale and common method variance are implied by a Harman's one-factor test value of > 50. Similar to the one-factor scale, a good model

fit indicates the presence of common technique variance (Berthelsdorf & Stone, 2017, Dhliwayo & Coetzee, 2020; Hackston, 2016).

The Spearman's rho correlation coefficients

Due to the fact that the ESCQ and SWBQ scores are scale variables, Spearman's rho correlations were calculated to examine the association between the SWBQ and ESCQ emotional competence scores, as well as the present behaviour scores for both the self and other evaluations.

Multiple linear regression

To determine whether the ESCQ total emotional competence, self-scale can be predicted in terms of the MBTI personality types and the SWBQ scale, separate multiple linear regressions were calculated for each personality type pair.

Analysis of variance

One-way analyses of variance were conducted to establish whether the differences between spiritual well-being ratings could be ascribed to the emotional competence, perceptions of the respondents.

Structural equation modelling technique

The data were processed and analysed using an PLS-SEM technique (Kline, 2011).

Step 5: Formulation of the research hypothesis

The research hypotheses for reaching the goals and objectives of the study were recast in this step. According to Gray (2014), a research hypothesis is a notion or idea that denotes a broad classification of an opinion about anything. A tentative assertion about a phenomenon is what a hypothesis is (Terre-Blanche et al., 2006). As a result, the following research hypotheses were evaluated in order to provide light on the research questions:

> **Ha1**: There is a statistically significant positive inter-correlation between the personality types, emotional competence, and spiritual well-being that constitute an overall well-being model for middle managers.
>
> **Ha2**: There is a statistically significant and positive relationship between the psychological dispositional attributes (personality types, emotional competence, spiritual well-being) and biographical variables.

Ha3: The psychological dispositional attributes (personality types and emotional competence) significantly predict the spiritual well-being attributes.

Ha4: Personality types significantly moderate the relationship between the psychological dispositional attribute (emotional competence,) and spiritual well-being attribute with the controlling variables of age, race, gender, and years of service.

Ha5: Personality types, age, race, gender, and years of service significantly moderate the relationship between the psychological dispositional attribute (emotional competence) and spiritual well-being attribute.

Ha6: There is an overall statistical relationship between the psychological dispositional attributes (personality types and emotional competence), spiritual well-being attribute, the elements of the empirically manifested structural model, and the hypothetical well-being model.

Step 6: Statistical processing of the data

Results were presented using descriptive statistics, which were mostly utilised to describe data sets using frequencies, means, standard deviations, and Cronbach's alpha coefficients. Understanding descriptive statistics is necessary to comprehend common and inferential statistics (Howell, 1989).

To analyse the links between the study's relevant variables, descriptive test results were converted to a common statistic that could be used to decide whether to accept or reject the study's relevant null hypotheses. The correlation coefficient, or r, is the most frequently used common statistic to examine hypothesised correlations (Tredoux, 2002). In addition, PLS-SEM was used. This is a multivariate statistical analysis technique for analysing structural relationships. It is a combination of factor

analysis and multiple regression analysis and is used to analyse the structural relationship between measured variables and latent constructs (Byrne, 2001, 2004). This method was preferred by the researcher because it estimates multiple and interrelated dependence in a single analysis.

Regression and other inferential statistics were also employed to determine whether independent or predictor factors were related to the dependent variables. Inferential statistics, such as multiple linear regression analysis, allow researchers to analyse the impacts and the magnitude of the effects of various independent variables on a dependent variable by applying the principles of correlation and regression (Kerlinger, 1986). In this study, regression analysis was performed to determine how one variable affected another. Last but not least, a one-way ANOVA was performed to evaluate the variance in means. The IBM SPSS version 27 (IBM Corp., 2020) package was utilised to do the above analysis. This is the world's leading statistical software and is used to solve business and research problems using research analysis, hypothesis testing, geospatial analysis, and predictive analytics.

Step 7: Reporting and interpretation of the results

The statistical analysis results, which were displayed in this step as tables, diagrams, and/or graphs in relation to step 6: statistical processing, were used to communicate the interpretation of the results.

The correlational research methodology chosen for this project's purposes, which identifies correlations between variables, such as personality types, emotional maturity, and spiritual well-being, drove the presentation of the findings.

Implications of the results were discussed against the background of the literature and empirical survey.

Step 8: Integration of the research findings

The empirical research findings were combined with and analysed in light of the study's overall empirical research findings. Implications were discussed against the background of the literature and the empirical survey.

Step 9: Formulation of the research conclusions, limitations, and recommendations.

The development of findings, restrictions, and advice on the literature review and empirical study in line with the research objectives was the last step. Additionally, the restrictions of the empirical research and the literature review were described. In light of the outlined conclusions and restrictions, suggestions for IOP and more field research were provided. The study made several recommendations for the application of the constructs of personality types, emotional competence, and spiritual well-being.

1.11.1 Theoretical assumptions

- The following theoretical presumptions were addressed in the study in accordance with the literature review:
- More research is required to investigate how personality types, emotional competence, and spiritual well-being conceptions relate to one another.
- The personality types, emotional competence, and spiritual well-being that make up an overall well-being model for middle managers have a statistically significant positive inter-correlation.

- The psychological constructs (personality types, emotional competence, and spiritual well-being) are statistically significant and positively correlated with one another.

- Spiritual well-being (the dependent variable) is positively and significantly predicted by emotional competence and personality types (the independent factors).

- There is an overall statistical relationship between the personality types, emotional competence, and spiritual well-being, the components of the empirically revealed structural models and the hypothetical well-being model.

1.11.2 Limitations

The empirical inquiry and the literature analysis both had several drawbacks. These are a few of them:

- Although the demographics of the sample in the current study were fairly balanced, since the study was only done in the setting of the financial services industry, it may be difficult to generalise its findings on a larger scale (Hanif, 2028).

- The one construct of spiritual well-being was the only one included in the dependent variable. Other concept variables may have distinct effects on the outcomes when included (Rahman, 2017).

- The only personal data provided was age, race, gender, and years of service. Other biographical factors, such as rank and geographic information, may have a distinct impact on the outcomes.

- This research is founded on self-report (a subjective perception), and therefore employees may not be entirely open and honest. The research findings for the current measuring tools (MBTI, ESCQ, and SWBQ) were mostly based on the participants' own ideas, perceptions, and experiences. This could have impacted the validity of the findings.

- Middle managers' participation and availability might not be sufficient (n = 150). The risk of this restriction was reduced by the use of statistical tools like confirmatory composite analysis (CCA) and partial least squares structural equation modelling (PLS-SEM).

1.11.3 Recommendations

Additional field research and recommendations for IOP were given regarding the limitations and conclusions indicated. The study proposes that spiritual well-being be prioritised and a psychological model for middle managers which integrates variables from the constructs of personality types, emotional competence, and spiritual well-being be utilised for selection, leadership development and talent management.

1.12 CHAPTER LAYOUT

Following is how the chapters are organised and presented:

Chapter 2: Personality types

This chapter conceptualises and critically evaluates the meta-theoretical constructs of personality, well-being, and personality types for middle managers in Operations. The variables influencing the personality types construct are discussed. Finally, the implications for middle managers in Operations are discussed and evaluated.

Chapter 3: Emotional competence

The concept of emotional competence is discussed in this chapter, as well as how theoretical models in the literature conceptualise and explain it. The implications for middle managers in Operations are discussed and evaluated.

Chapter 4: Spiritual well-being

This chapter explains the construct of spiritual well-being and the way in which it is conceptualised and explained by theoretical models in the literature. The strategies aimed at facilitating spiritually well middle managers are explored. Personality types, emotional intelligence, and spiritual well-being factors' effects on IOP and career practices for middle managers in Operations are discussed and evaluated.

Further, this chapter integrates the psychological dispositional attributes (personality types and emotional competence,) and spiritual well-being construct (positive psychological functioning). Based on the associations between these attributes, a well-being model for middle managers outlining the variables of personality types, emotional competence, and spiritual well-being was constructed. Additionally, the chapter evaluates implications for IOP.

Chapter 5: Empirical research

This chapter describes the research's empirical study. The objective of the empirical research, a description of the demographic and sample, the research survey that was chosen, and the data collection and processing methods are all clearly stated. The research hypotheses are also developed in this chapter.

Chapter 6: Research results

This chapter discusses the statistical findings and achieves the integration of the findings from the literature review and the empirical investigation. These findings are reported in this chapter using hierarchically moderated, canonical, multivariate statistical reporting, interpretation, and integration, as well as descriptive statistics and PLS-SEM.

Chapter 7: Conclusions, limitations, and recommendations

In this last chapter, the findings, their limitations, and the conclusions drawn are discussed.

There were recommendations for operations, the IOP field, and more research. The chapter comes to an end with an integration of the research's findings.

1.13   CHAPTER SUMMARY

The research problem, model, questions, paradigm viewpoints, research design, theoretical research, and the research procedure to be followed were all covered in Chapter 1's discussion of the study's scientific orientation. An overview of the chapter layout for the thesis was presented as the chapter's conclusion. In the end, this thesis develops a well-being model for middle managers with positive spiritual well-being in the Operations department using the relationship between psychological dispositional attributes (personality types and emotional competence) and spiritual well-being (positive psychological functioning). The study also aimed to investigate whether middle managers' biographical characteristics (age, race, gender, and years of service) could significantly moderate the relationship between the psychological dispositional attributes and the spiritual well-being construct.

CHAPTER 2

META-THEORETICAL CONTEXT OF THE PERSONALITY TYPES OF MIDDLE MANAGERS IN A FINANCIAL SERVICES ORGANISATION

The current chapter's goal is to provide an overview of this study's viewpoints in reference to the meta-theoretical framework that serves as the research's strict boundaries. To conceptualise personality types for middle managers in a financial services organisation, it fulfils the first literature aim. The models and factors affecting this construct are thoroughly investigated and debated. The ramifications and synthesis of a model for middle managers' intended well-being in a financial services organisation are finally examined and assessed. The chapter ends with a recapitulation or summary.

2.1   PERSONALITY TYPES

A person's innate characteristics can be categorized using personality types. There are four opposing types for a total of eight types, according to Myers (1987), Myers et al. (2003), Myers and Newman (2007), and Village and Francis (2022). Every person uses all eight types to varying degrees, but some people will lean more toward one than the others. Each preference is denoted by a single letter (Extraversion is denoted by E).

People who place a high value on their senses are frequently astute observers of reality, particularly what their senses can convey. They tend to seek out first-hand experience and concentrate on the specifics and facts. People who value their intuition highly are more prone to focus on patterns and impressions. Such people enjoy making predictions, looking into the future, and thinking about abstract concepts.

2.1.1 Conceptual foundation of personality types among middle managers in a financial services organisation

Even though the personality type leadership theory has received a lot of criticism from academics over the past century (Lawrence, 2007; Mann, 1959; Stogdill, 1948), businesses are constantly curious to know what skills and psychological characteristics set apart their prospective employees and managers. The types method has a significant role to play in human resource management strategies for the selection, development, and planning of managers' career trajectories, according to Armstrong (2010) and Xu et al. (2022). It's remarkable to note that Stogdill's (1948) review, which was used as oppositional evidence against leader types, contained conclusions that suggested individual differences or types might still forecast manager efficacy. To consistently function as a leader in a variety of situations, type leadership is defined as integrated patterns of personal characteristics reflecting a range of individual variances. Type leadership is defined as integrated patterns of personal attributes that constitute a range of individual differences and encourage consistent leader performance in a variety of group and organisational settings by Anglim et al. 2020 and Zaccaro, Kemp, and Bader (2004).

According to Griffin (2013), Komiski (2011), 2013; Luthans and Broad (2022); Teismann and Brailovskaia (2020), top and intermediate level managers play various responsibilities in organisations and consequently need different talents. Numerous studies have shown that top managers and middle managers have different levels of three characteristics: (1) analytical mental ability (Caruso et al., 2002; Judge et al., 2004; Sternberg, 2007); (2) emotional intelligence (Barling et al., 2000; Boyatzis, 2011; Caruso et al., 2013; Goleman, 2006; Rohlfer et al., 2022); and (3) personality (Bono & Judge, 2004; Dobbins et al., 2018; Hogan & Holland, 2003; Judge et al., 2002). Other

findings confirm that personality and mental aptitude work synergistically to influence management (Lepine et al., 2000; Rothmann & Cooper, 2015).

Researchers using the Myers-Briggs Type Indicator (MBTI), a test based on Carl Jung's theory of personality dimensions, have also studied the relationships between job performance and the four bipolar personality dimensions it derives (Extraversion-Introversion, Sensing-Intuition, Thinking-Feeling, and Judging-Perceiving), though to a much lesser extent. However, the test's theoretical foundation and psychometric attributes have not gone without criticism (Furnham, 2008). According to both Francis et al. (2008) and Village (2021), there is a weak correlation between the extraversion-introversion axis and self-reported income. Through job happiness, which is higher for extraverts than introverts, extraversion and introversion have been discovered to be indirectly connected to work performance (Furnham, 2008). Sensing-intuition researchers have discovered that sensing people outperform intuitive people in new ventures (Mammadov & Ward, 2022).

Additionally, according to Anglim et al. (2020), culture may act as a moderator in the relationship between job performance and Sensing-Intuition and Extraversion-Introversion. For instance, extraversion and introversion have been found to adversely correlate with decision-making and achieving significant accomplishments in managers from China, but to positively correlate with teamwork, dedication, and potential in managers from Europe. For instance, extraversion and introversion have been found to favourably connect with teamwork, dedication, and potential in managers from Europe, but to negatively correlate with decision-making and attaining important achievements in managers from China. Moreover, it has been discovered that Sensing-Intuition has a favourable correlation with job performance for Chinese

managers but a negative correlation for European managers (Manley, 2012). Modest correlations between job performance and the Judging-Perceiving and Thinking-Feeling dimensions have also been found. Myers (1980) argued that managerial effectiveness should be favourably connected with both Judging-Perceiving and Thinking-Feeling. Regardless of their line of work, judging types report higher levels of job satisfaction than perceiving types, which has further been shown to be an indirect link between judging-perceiving and job performance (Rahim, 1981).

Small-business success has also been found to be correlated with the Thinking-Feeling dimension (Furnham & Crump, 2015), and it has been hypothesized that feeling individuals should do better than thinking individuals in positions requiring innovation (Baruk, 2020). It was projected that leaders will score higher on Intuition (H9) and Thinking (H10) compared to middle managers and non-managers according to Moutafi et al. (2007) and Furnham (2020). Three tests were used in the study to investigate the personality characteristics of three groups of managers. As a result, it was possible to do a discriminant analysis that included all three tests that might overlap.

Personality types and leadership. The effectiveness of a leader and the success of a team are strongly correlated with specific personality types (Newcomer & Connelly, 2020). Tenacity, emotional stability, conscientiousness, and agreeableness are some of these character traits. Although no single personality type can predict a leader's performance in every circumstance, certain circumstances and organisational cultures call for particular personality types and leadership philosophies in light of the expectations of the followers (Newcomer & Connelly, 2020). Implicit leadership theories are impacted by personality traits like extroversion, openness, neuroticism,

and self-control. People specifically view themselves as ideal leaders (Kelan, 2020, p. 610). The hierarchy of any organisation is contrasted to the personality types of the individuals who make up the company in Bahat's comprehensive theory of person-organisation fit from 2021. Character strengths are "positive types reflected in thoughts, feelings, and behaviours", according to Park et al. (2004) on page 603, and they are said to inform and serve as mechanisms for achieving personality types.

Organisations typically create a functional structure that allows them to properly integrate with their surrounding contexts. To achieve organisational effectiveness, the functional structural characteristics provide special internal environmental conditions that call for specific personality types among the organisation's members. Additionally, Bahat (2021) contends that effective organisations hire people with personality traits that help their employees to successfully blend into both the internal and external settings of the organisation. Senior executives frequently choose candidates for leadership positions based purely on the candidate's operational effectiveness or experience. According to Soltis et al. (2022), this decision should be based on a wide range of soft leadership qualities, such as personality, cultural background, and personal integrity. As stated by Soltis et al. (2022), this decision should be based on a wide range of soft leadership qualities, such as personality, cultural background, and personal integrity. According to Soltis et al. (2022, p. 147) "In our opinion, the most effective method for predicting leadership is to use an amalgamation of intellectual ability, modelling, personality, role- playing, and multi-rater assessment tools and approaches." Furthermore, personality tests can accurately predict good leadership, especially at the middle management level.

Both the subjective success criterion of professional satisfaction and the self-reported objective success criteria of pay and promotions have been favourably correlated with proactive personality (Seibert et al., 2001). The skill, personality, and social cohesion of team members were found to have a beneficial impact on team viability and performance in a study of 652 employees who made up 51 work teams. Teams with greater levels of general mental capacity, conscientiousness, agreeableness, extroversion, and emotional stability obtained higher supervisor ratings for team performance when considering composition characteristics (Barrick, 2005). Additionally, the three personality traits of autonomy, control, and motive orientation have an impact on performance and achievement by influencing goal patterns, goal levels, and mental concentration. As shown by studies, global personality types can aid in understanding and predicting the motivating techniques people employ while pursuing goals in accomplishment situations (Faisal, 2022).

The importance of personality and leadership was identified by the United States Army research, which looked at the prerequisites for effective leadership employing both military and civilian individuals. According to Connelly (2000, p. 739) the army study emphasises the significance of creative thinking, complex problem-solving skills, and social judgment skills while the civilian study serves as a reminder that other leader attributes, such as personality and motivation, are crucial to a leader's success. Candidates for leadership roles are routinely chosen for them by senior military and civilian executives solely on the basis of their operational effectiveness or experience. The choice should be based on a variety of soft leadership qualities, including personality, cultural background, and personal integrity, according to Soltis et al. (2022).

Research from the past has demonstrated that personality traits can be accurately assessed using the MBTI (Bahat, 2021; Brand, 2019; Young, 2001), the Multidimensional Personality Questionnaire (Patrick & Kramer, 2017), and the Five Factor Model (Baruk, 2020). When qualities are organised in accordance with the five-factor model, there is considerable support for the leader type perspective, according to Judge, Heller, and Mount (2002, p. 1), who also noted that the five-factor model had a multiple correlation of.48 with leadership.

The Big Five Personality Model, often known as the Five Factor Model (FFM), has been used extensively in studies on the connection between personality and leadership performance. The findings of 15 meta-analytic studies that researched the correlation between FFM personality traits, and the prediction of job performance were summarized by Barrick et al. (2001) over a period of 50 years. Results showed that job performance and FFM dimensions have a favourable association. While the other FFM components only demonstrated a positive association to specific occupations, conscientiousness and emotional stability were favourably correlated to job performance in all jobs. Salgado (2003) came to the same conclusion after researching Western European businesses. In the words of Larson et al. (2002, p. 217), "Knowing something about the kinds and intensity of his interests is absolutely necessary to know something about an individual's total personality." In fact, for many years, experts have hypothesized a direct connection between personality and career inclinations. Holland's Big Six categories of occupational interest and the Big Five model of personality traits/types were used in studies to establish the relationship between personality and career interests (Barrick et al., 2001; Furnham, 2020; Larson et al., 2002). The study's findings demonstrated a distinct relationship between personality type and career interests.

Conscientiousness, agreeableness, extraversion, openness to experience, neuroticism make up the FFM's five main personality types. This model is useful for acquiring a broad picture of a person's personality, even though it cannot fully capture all facets of human nature (Kenny & Rossiter, 2018; Kim, 2019; McCrae, 2000; McCrae et al., 2005). The Big Five provides a useful framework to bring coherence to the several personality theories, despite the fact that it is not a comprehensive theory of personality (Mammadov, 2022; Matz & Harari, 2021).

To ascertain whether the FFM could forecast transformational ratings of transformational leadership, Van Aarde et al. (2017) carried out a study. Their study's findings demonstrated a significant link between personality and transformative leadership. Additionally, a study by Tsoai and Chipunza (2022) revealed a connection between the FFM and transformative leadership, with Extraversion and Agreeableness strongly associated with it. While Neuroticism and Consciousness were unrelated to transformative leadership, Openness to Experience was positively connected with it. According to Judge and Bono (2000), choosing middle managers based on particular personality types may be advantageous for firms.

Personality types and well-being. Carl Jung's personality type theory (Jung, 1971), which is quantified by the MBTI® instrument (Mammadov, & Ward, 2022; Manley, 2012), is a well-researched theory of personality that is frequently applied in workplaces around the world. As mentioned in the preceding sections, the Myers-Briggs® typology consists of four pairs of opposite types that each represent one of four distinct personality domains. The four type pairs are, in brief:

> **Extraversion** (E) and **Introversion** (I) – Making a distinction between individuals who direct their energy mostly outward toward other people and

events (extraversion, or E), and those who direct it mainly inward toward their own internal surroundings, ideas, and experiences (introversion, or I), (I)

Sensing (S) and intuition (N) - distinguish persons who process information primarily via their five senses and present experience from those who do so and are more interested in the possibilities of the future. (N)

Thinking (T) and **Feeling** (F) – People who make judgments primarily based on logic and objectivity (T) can be distinguished from those who do so primarily based on personal values and the effects their choices will have on others (F).

Judging (J) and **Perceiving** (P) – Differentiating between individuals who favour flexibility, spontaneity, and keeping their choices open (P) and those who want structure, plans, and a speedy resolution (J)

To receive one of the 16 MBTI personality types that are thought to fall within the normal or healthy range of personality, respondents had to complete the MBTI instrument and verification process. This study is necessary because there is currently no conclusive proof that research has been done on potential connections between the MBTI types and well-being.

Given the considerable workplace research and MBTI instrument applicability, this paucity of study is unexpected. Furthermore, Boult et al.'s (2017) experience applying the MBTI instrument for organisational applications shows that clients commonly inquire about the happiness of various personality types while speaking with MBTI practitioners. Based on research on well-being, no definitive response to this query has been identified. According to the research literature, it is also unclear whether individuals with various personality types employ comparable or dissimilar methods to preserve or improve their well-being (Boult et al., 2017; Anglim et al., 2020).

To create a well-being model, this study examined the connections between personality types, emotional intelligence, and spiritual well-being.

2.2   BENEFITS OF WELL-BEING IN THE WORKPLACE

The consequences of workplace well-being are currently a focus of organisational psychologists and scientists (Huppert & So, 2013; Kheswa, 2019; Mihalache & Mihalache, 2022; Swart & Rothmann, 2012). The substantial amount of time that people invest in their careers, the relationship between employee well-being and business performance, and the effects that both successful and unsuccessful workplaces have on communities and countries all serve to emphasise the significance of evaluating workplace well-being (Gumani, 2019; Swart & Rothmann, 2012). Because of the advantages that come from supporting and enhancing people's well-being, companies, employees, and communities are paying more and more attention to it.

The results of Diener and Tay's (2012) thorough analysis of the scientific literature on occupational well-being are best summarized by their conclusions:

- People tend to work more diligently and effectively when they are content in their professions.

- Businesses with high levels of job satisfaction are more productive, have fewer employee turnover rates, and have more devoted clients.

- Additionally, happier employees are more energized, inventive, and cooperative. It has been discovered that, when controlling for other variables, the share value of businesses with happy workers rises more over time than that of businesses with unhappiness.

Therefore, even if an employer solely cares about profits and the welfare of employees is not a priority, the employer should be concerned with the subjective welfare of employees since it can boost overall business earnings (Bernstein & Batchelor, 2022). Simply put, contented employees tend to be kinder, more spirited, more creative, and more devoted to their employers. Therefore, it is not unexpected that Anakpo and Kollamparambil (2021) and Diener and Tay (2012) found that those who are cheerful tend to have greater lifetime earnings. The most recent well-being research offers convincing evidence in favour of the idea that "happy" managers and employees contribute to economic performance, even though historically many employers have observed or assumed as much (Fisher, 2010; Swart & Rothmann, 2012). These results further emphasise how critical it is to identify reliable metrics for gauging and enhancing employee well-being at work.

To emphasise the significance of well-being in the workplace, the Chartered Institute of Personnel and Development (CIPD) published its most recent Health and Well-being at Work report in the beginning of 2020 (CIPD, 2020). The report is an in-depth analysis of the United Kingdom's (UK) 3.2 million employees and 1078 organisations. It evaluates how healthy workplaces are, gaining in-depth knowledge of what is happening on the inside.

One of the report's major headlines, "Absence has Hit an All-Time Low at 5.9 Days Per Employee Per Year," initially seems upbeat. There is a ton of historical data that supports greater well-being leads to decreased absence (Fisher, 2010; Swart & Rothmann, 2012). According to the Engage for Success research from 2014 (Nash, 2019), there are unquestionably strong links between good health and decreased absence rates, and greater well-being raises the likelihood of corporate success

overall. This demonstrates that efforts to improve well-being have had a significantly good impact on absence rates.

The findings from the survey do, however, show that "presenteeism" culture is still on the rise in British companies. According to Nash (2019), presenteeism is just as detrimental to employee well-being as absenteeism because it occurs at the same time. According to the report, businesses are still having difficulty controlling workplace stress and employee well-being (CIPD, 2020). Given that there are no easy fixes for the vexing problem of workplace well-being, organisations will be in a better position to advance if they take a holistic approach to creating a culture where well-being is prioritized (Nash, 2019). The development of feelings of positive connection is another advantage of emphasising well-being in the workplace.

2.3   THEORETICAL MODEL OF PERSONALITY TYPES

2.3.1   Jungs's theory of psychological types

Jung's (1921) idea is basically that people differ in how they take in, organise, and make sense of information, and that this leads to predictable differences between them. He said that people generally have two attitude types - introversion (I) and extraversion (E) - which refer to where they focus their attention and where their mental energy flows. The extraverts pay attention to the outside world, while introverts tend to focus on their inner selves.

Perceptual processes, which control how a person processes information, are linked to the basic psychological processes. According to Jung's (1990) theory, people either develop intuition (N) or sensation (S) as their major type of information for experiencing the world. People that are sensation-dominant favour detailed, distinct information that

is typically obtained from their senses. People with a strong intuition, on the other hand, look for comprehensive evidence that reflects possibilities; the overall pattern of the data is more significant than the individual data pieces. In addition, Jung (1990) said that individuals choose one of the two major modes of evaluating information to act and make decisions: thinking (T) or feeling (F). People that are more logically inclined emphasise logic in their reasoning; they generalise and abstract. Feeling-dominant others emphasise how others could react in their reasoning; they think of things in terms of others and emphasise how value judgments may be made. Two more orientations to how people approach the outside world—judgement and perception—are implied in Jung's taxonomy.

According to Ross and Francis (2020), most people cultivate just one function, and as a result, they frequently take a scenario into consideration by depending on the one dominating or superior function. A few very mature persons have developed three functions, while some people only develop two. Theoretically, a person who has attained individuation or self-realization would have all four functions fully developed. As indicated in Figure 2.1 (Quenk, 1993a, p. 3), The four functions resemble the compass's four points, with the self in the centre using all four of them as a compass's directional arrows.

Figure 2.1
The Four Opposite Functions

                              Sensing perception
                                    ↑
                                    |
                                    |
    Thinking judgment ←—————— (SELF) ——————→ Feeling judgment
                                    |
                                    |
                                    ↓
                              Intuitive perception
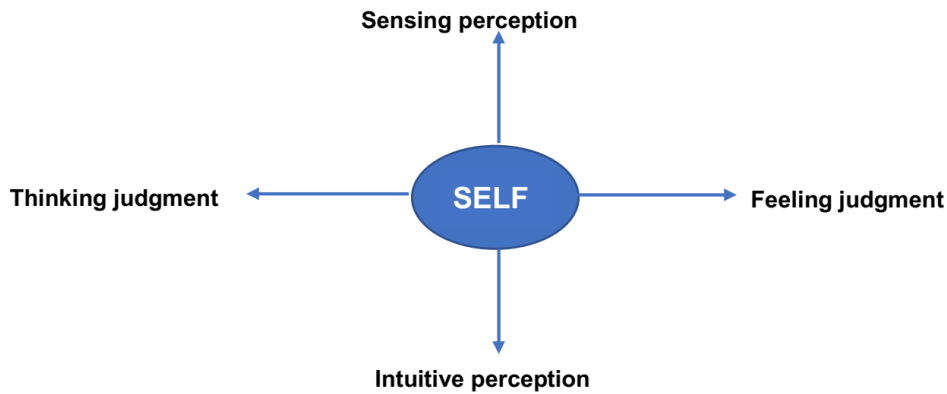
The four mental functions and the four attitudes with their traits are summarized in

Table 2.1 below (Quenk, 1996, p. 2).

Table 2.1

The Four Attitudes and the Four Mental Functions

The Four Attitudes and the Four Mental Functions	
Personality Type	
Extraverted	**Introverted**
Energy is produced through interaction with the outer world of people and objects.	Energy is produced through interaction with inner experiences and ideas.
Focus is on breath and variety of experiences in the world.	Focus is on depth and intensity of private reflections.
Judging	**Perceiving**
Approach of the outer world is to come to conclusions and make judgements.	Approach of the outer world is to gather information and perceive.
Focus is on closure, predictability, planning, organisation and control.	Focus is on adaptability, flexibility, spontaneity and openness to new information.
Perceiving functions	
Sensing	**Intuition**
Information is gathered through the five senses.	Information is acquired as patterns or global wholes.
Focus is on concrete facts, details and experiences that occur in the present.	Focus is on interrelationships, meanings and possibilities in the future.
Judging functions	
Thinking	**Feeling**
Conclusions are based on logical analysis of Sensing or Intuitive information.	Conclusions are based on personal values about Sensing or Intuitive information.
Focus is on impartiality and objectivity.	Focus is on empathy and harmony.

2.3.2 The Myers-Briggs Type Indicator: personality type theory

Myers (1987) categorised them as judging (J) and perceiving (P). One definition of judgment describes it as the act of assessing outside stimuli and orienting oneself to respond to them through structure and control. Perception is described as openness to stimuli and a desire to understand and adapt to life based on these stimuli. The judging-perceiving dichotomy was added by Briggs and Myers (Myers et al., 1998) to establish 16 personality preference types, which improved Jung's paradigm. These 16 personality preference types are evaluated by the MBTI.

The four attitudes (J-P and E-I) and the four functions (T-F, S-N) are combined to create the twelve personality types EF-IF, ET-IT, ES-IS, EN-IN, EJ-IJ, and EP-IP, which were of interest to this study. Extraversion (E) and introversion (I) are paired with the dominant mental functions sensing-intuition (S-N) and thinking-feeling (T-F), respectively, to identify type dynamics that provide useful and practical insights for researchers and practitioners, according to Myers et al. (1998).

These dynamics serve as helpful benchmarks for comprehending each person's particular personality (Jung, 1957). Four types that ask if people like to deal with them are at the core of the Myers Briggs theory:

- Things and people (Extraversion or "E"), or concepts and knowledge (Introversion or "I").

- Reality and the facts (Sensing, or "S"), or potential and possibilities (Intuition, or "N").

• Truth and logic (Thinking or "T"), or relationships and values (Feeling or "F").

• A structured lifestyle (Judgement or "J") or one that is flexible (Perception or "P")?

According to Myers-Briggs theory, a person will favour one attitude over the other for each pair of attitudes. Jung also permitted a middle group that was equally divided between the two. The letters are put together to represent the person's kinds and their Myers-Briggs personality type. For instance, a personality type of ESTJ results from having types E, S, T, and J. In the same manner that most people are right-handed but nevertheless use both hands, despite having distinct types, everyone uses all eight styles (Team Technology, 2023).

The four preference pairs are summarised as follows and as depicted in Table 2.2:

Extraversion and Introversion. The first group of fashions focuses on the movement of energy. People who like to concentrate their attention on engaging with other people, things, situations, or "the outer world" are more extraverted. Those who prefer to concentrate their energies on dealing with ideas, information, defences, or beliefs—or "the inner world"—tend to be introverted.

.

Sensing and Intuition. The second set of questions focuses on the kinds of information and objects kids take in. Sensing is preferred if the person prefers to deal with facts, what they are familiar with, to be clearheaded, or to articulate what they are seeing. Their inclination is for intuition if they want to work with concepts, explore the unknown, come up with fresh ideas, or foresee things

that aren't immediately apparent. Because the letter I has already been assigned to introversion, the letter N is utilised for intuition.

Thinking and Feeling. The third pair illustrates a person's method of making decisions. They favour Thinking if they want to make decisions based on analytical, independent reasoning and objective logic. If they want to make decisions based on ideals, or on what or who they regard as significant, they will choose Feeling.

Judgement and Perception. The final pair gives details about their way of living. If someone chooses to live an organised and planed life, they probably prefer judging. Contrast this with "Judgemental," which is quite different. Their preference for Perception is if they like to go with the flow, keep flexibility, and react to situations as they emerge (Boult et al., 2017).

Table 2.2 shows four types that are scored to arrive at a person's personality type (Lawrence, 1993, p. 50).

Table 2.2

Four Types are Score to Arrive at a Person's Personality Type

PERSONALITY TYPES			
Does the person's interest flow mainly to			
Letter	The outer world of actions, objects and persons?	**Letter**	The inner world of concepts and ideas?
E	**EXTRAVERSION**	**I**	**INTROVERSION**
Does the person prefer to perceive			
	The immediate, real, practical facts of experience and life?		The possibilities, relationships and meanings of experiences?
S	**SENSING**	**N**	**INTUITION**
Does the person prefer mostly to make judgements or decisions			
	Objectively, impersonally, considering causes of events, where decisions may lead?		Subjectively and personally, weighing values of choices & how they matter to others?
T	**THINKING**	**F**	**FEELING**
Does the person prefer mostly to live			
	In a decisive, planned and orderly way, aiming to regulate and control events?		In a spontaneous, flexible way, aiming to understand life and adapt to it?
J	**JUDGMENT**	**P**	**PERCEPTION**

When these four letters are positioned together, this results in a personality type code.

Having four pairs to choose from means there are 16 Myers Briggs personality types, as shown in Table 2.3 (Lawrence, 1993, p. 55).

Table 2.3

Brief Description of the 16 Personality Types

16 Personality types	
ENTJ	**ISFP**
Intuitive, innovative **organiser**, analytical, systematic, confident, pushes to get action on new ideas and challenges	Observant, loyal **helper**, reflective, realistic, empathetic, patient with details, gentle and retiring, shuns disagreements, enjoys the moment
ESTJ	**INFP**
Fact-minded, practical **organiser**, assertive, analytical, systematic, pushes to get things done, working smoothly and efficiently	Imaginative, independent **helper**, reflective, inquisitive, empathetic, loyal to ideals, more interested in possibilities than practicalities
INTP	**ESFJ**
Inquisitive **analyser**, reflective, independent, curious, more interested in	Practical **harmoniser** and worker-with-people, sociable, orderly, opinioned,

organising ideas than situations or people	conscientious, realistic and well-tuned to the here and now
ISTP	**ENFJ**
Practical **analyser**, values exactness, more interested in organising data than situations or people, reflective, a cool and observer of life	Imaginative **harmoniser** and worker-with-people, sociable, expressive, orderly, opinioned, conscientious, curious about new ideas possibilities
ESTP	**INFJ**
Realistic **adapter** in the world of material things, good natured, tolerant, easy going, oriented to practical, first- hand experience, highly observant of details of things	People-oriented **innovator** of ideas, serious, quietly forceful and persevering, concerned with the common good and with helping others to develop
ESFP	**INTJ**
Realistic **adapter** in human relationships, friendly and easy with people, highly observant of their feelings and needs, orientated to practical and first-hand experience	Logical, critical, decisive **innovator** of serious intent, highly independent, concerned with organisation, determined and often stubborn
ISTJ	**ENFP**
Analytical **manager of facts and details**, decisive, dependable, painstaking and systematic, concerned with systems and organisation, stable and conservative	Warmly enthusiastic **planner** of change, imaginative, individualistic, pursues inspirations with impulsive energy, seeks to understand and inspire others
ISFJ	**ENTP**
Sympathetic **manager of facts and details**, concerned with people's welfare, dependable, painstaking, and systematic, stable and conservative	Inventive, analytical **planner** of change, enthusiastic and independent, pursues inspiration with impulsive energy, seeks to understand and inspire others

The primary mental functions connected to various types, according to Botha and Sibeko (2022), provide a more useful foundation for study. As acknowledged in practice by Coetzee et al. (2006), Coetzee and Viviers (2007), and Pleace and Nicholls (2022), it is incredibly challenging to gather a sample size of all 16 personality preference types large enough to support nonparametric statistical analyses. Botha and Sibeko's study from 2022 discovered a connection between managers' personality types, emotional intelligence, and self-esteem.

2.3.3   Identifying type dynamics

According to Munro et al. (2012) and Quenk (1996), type dynamics is the interaction of each type's functions and attitudes. The letter order is initially reviewed in order to comprehend the dynamic interaction inside each of the 16 four-letter MBTI types. The first letter, which might be E for extraversion or I for introversion, represents a person's preferred attitude or energy direction. The second letter, either S for sense or N for intuition, denotes a person's preferred mode of perception, or how they typically take in information. The preferred judgment function of a person is indicated by the third letter, which can be either F for Feeling or T for Thinking. The person's fourth letter type represents their attitude toward the outside world, or their judgment/perceiving index.

The dominant function is a representation of what people tend to concentrate on and engage in most of the time. Either this is the preferred style of judgment (i.e., either thinking or emotion) or the preferred mode of perception (either sensing or intuition). People usually display their preferred attitude or energy orientation, either extraversion or introversion, while using their dominant function the most. A person who prefers an extraverted mentality and has thinking as their primary function will probably take pleasure in spending a lot of time outside of their home making logical judgments, drawing conclusions, and accomplishing projects. The individual generally appreciates spending a lot of time considering fresh concepts and opportunities for projects in the outside world and informing people about his or her thoughts.

The auxiliary function completes the dominant function in two different ways. The preferred perceiving function always originates from the opposite pair of functions; for instance, if the dominating function is a judging function, the auxiliary will be where it

originates. If the influential function is a perceiving function, the auxiliary will be the chosen judgment function. Secondly, it usually functions in accordance with the less desirable attitude, such as extraversion or introversion. Because of this, if the influential function is introverted, the auxiliary will be extraverted, and vice versa (Myers et al., 1998; Ross & Francis, 2020).

Whether extraversion is a person's preferred attitude and whether they use their preferred judging function (either thinking or feeling) or their preferred perceiving function (either sensing or intuition) are revealed by the judging versus perceiving dimension. Figure 2.2 depicts the type dynamics for the ESTJ and ISTJ types (Quenk, 1993a, pp. 35–37).

Figure 2.2

Identifying the Type Dynamics of ESTJ and ISTJ
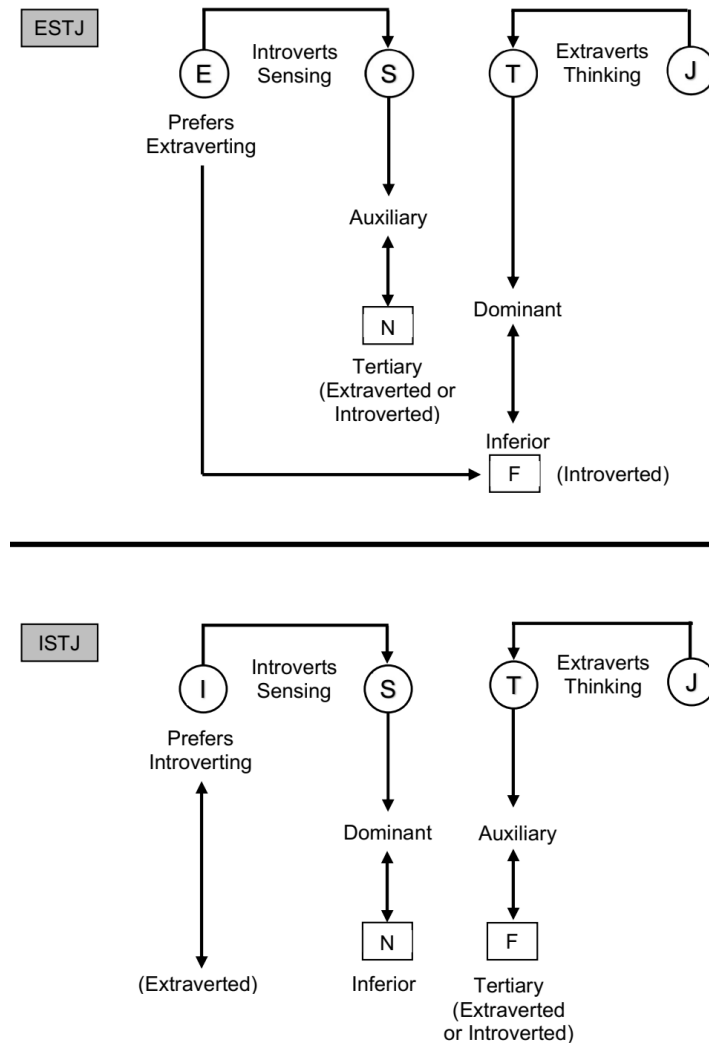
2.3.4   Personality type groupings

This research project is particularly interested in the interactions between the two energy attitudes (Extraversion and Introversion), the two outside-in attitudes (Judging and Perceiving), and the two energy attitudes (Extraversion and Introversion) with each of the four mental functions (Sensing, Intuition, Thinking, and Feeling). Extraversion and introversion along with S, N, T, and F as well as combinations of the four attitudes, according to Myers et al. (1998), identify type dynamics that offer helpful and valuable insights for researchers and practitioners.

People with extraverted judgment (ET or EF) as their primary function include extraverted judging types like the ESTJ, ENTJ, ESFJ, and ENFJ. ISTP, INTP, ISFP, and INFP are examples of introverted perceiving types (IP types), who are people whose major function is an introverted judgment function (IT or IF). According to Myers et al. (1998) and Team Technology (2023), the dominant function of IJ kinds (ISTJ, ISFJ, INTJ, and INFJ) is an introverted perceiving (IS or IN) function, whereas the dominant function of EP types (ESTP, ESFP, ENTP, and ENFP) is an extraverted perceiving (ES or EN) function.

According to Myers and McCaulley (1992), the four attitudes can be combined with extraversion and introversion to form combinations with the four mental functions Sensing (S), Intuition (N), Thinking (T), and Feeling (F), as well as with extraversion and introversion alone.:

2.3.5   Combinations of the four types: IJ, IP, EP, EJ

As stated by Myers et al. (1998), the dominating function of introverted perceiving (IP) types is an introverted judging function, whereas the dominant function of extraverted perceiving (EP) types is extraverted perceiving. Extraverted judgment (EJ) types' primary function is extraverted judging, while introverted judging (IJ) type's primary function is introverted perceiving.

Decisive introverts are IJs. Unless convincing evidence is shown to override a judgment or a foregone conclusion, they are introspective, persistent, and difficult to persuade or modify. Adaptable introverts are IPs. Because their main judgement function is at the core of their personality, they are introspective, adaptive in little situations, and steadfast when it comes to significant concerns.

EPs are social, sociable, active, and frequently seek out new experiences. Compared to IPs, who merely have auxiliary status for the extraverted perceiving function, they are even more easily able to adjust to changing external conditions. They trust and willingly engage with the outside world as a result of their dominant extraverted perceiving function. They have a positive outlook on what the outside world has to offer and their capacity to engage with it in satisfying ways.

Others regard EJs as natural leaders. They appreciate getting things done and move quickly, decisively, and confidently. They may find it challenging to change their minds about a choice or conclusion because their primary judgment function—thinking or feeling—often has more influence than their secondary perceiving function—sensing or intuition.

2.3.6 Combinations of types of energy and the functions of Perception: IS, ES, IN, EN

Based on Myers et al. (1998) and Team Technology (2023), the grouping of IN, EN, IS and ES combines the extraverted (E) or introverted (I) attitude with the functions of perception (sensing and intuition). Regardless of whether their Sensing is dominant and introverted (ISTJ, ISFJ), or auxiliary and extraverted (ISTP, ISFP), ISs are likely to reject leadership situations and may feel extremely uncomfortable when forced into them. ISs favour to remain unnoticed during undertakings and operations. They enjoy putting theories to the test to determine if they are backed up by data.

INs (INFJ, INTJ, INFP, and INTP) are academic and contemplative. They delight in each other's company and actively seek it out, feeling validated in their intellectual or philosophical pursuits and in their disinterest in the real world.

The most pragmatic of the personality types are ESs (ESTP, ESFP, ESTJ, and ESFJ), who are realistically active doers. They take pleasure in the material world and pay close attention to how things look, both artistically and from a useful, pragmatic standpoint. Change agents are how ENs (ENFP, ENTP, ENFJ, and ENTJ) are characterized. They view potential obstacles to achieving their goals. They have a diverse range of interests and like discovering novel linkages and patterns. Despite being more focused on the future in their ambitions and objectives, ENs are at ease in and enthusiastic about their contacts with the outside world. These types have a common perspective of the world's potentials in the future, whether it be for individuals, intuitions, institutions, or the whole imminent future of human endeavours.

2.3.7   Combinations of types of energy and functions of Judgement: ET, EF, IF, IT.

The grouping of an attitude and a judgment function, which may be the dominant of the auxiliary function, is what is identified by the grouping of ET, EF, IF, and IT, according to Myers et al. (1998). ETs are characterized as being dynamic and energizing (ESTJ, ENTJ, ESTP, ENTP). They are impartial and prefer to bring about changes using justifications, reasoning, and analysis. The lack of confidence, reluctance, and self-doubt in others can irritate and aggravate ETs. As a result, Feeling types in particular may view ETs as harsh, cold, and intolerable of other people's needs.

EFs (ENFP, ESFP, ESFJ, an ENFJ) are outgoing, kind, and understanding people. These ones enjoy bringing about favourable outcomes for other people's enjoyment and welfare. They emphasise getting along with others, being liked, and fostering interpersonal relationships. They are perceptive to the subtleties of motion that they pick up from individuals around them, and they struggle to perform at their peak in a

setting marked by constant conflict and division. EF personalities work to diffuse tense circumstances or mediate conflicts between opposing parties. ISFJs, INFJs, ISFPs, and INFPs are considerate and reserved. They care about people and their feelings as well as for fundamental and enduring principles. Individuals who hold deeply held ideals may come across as being excessively serious and overly sensitive to their own and other's emotional and feeling situations. IFs are more prone to withdraw from conflict than to deal with the upsetting emotions that are present there.

ITs (ISTJ, ISTP, INTJ, and INTP) are reflective and silent. They care about fundamental ideas that describe how things work or the reasons behind occurrences and their results. ITs are the group that is most cut off from regular social interaction and develop social skills slowly. They may find social encounters uncomfortable and stressful and tend to be indifferent to or despise small talk. They could come out as extremely formal and even unpleasant, or they might be perceived as socially awkward.

Type groupings are presented in a type table manner by Myers et al. (1998) (see Table 2.4 below). This gives information about the MBTI's construct validity, or proof that Jung's theory and the constructs it contains are accurately reflected by the MBTI. In particular, the similarities and differences of the kinds by their placement in the table, type tables shed light on the characteristics of the type grouping. Regardless of the distinctive dynamics of each of the 16 personality types, the type groups in Table 2.4 also demonstrate the contribution that each preference group gives to the 16 types.

Myers et al. (1998) caution that it is important to remember that not all types within a type group share the same traits. A collection of four personality types should not be characterized by traits seen in just one or two of them. Type group descriptors,

according to Myers and McCaulley (1992), pertain to mature, developed members of each grouping and may not be applicable to all individuals who self-report that type. The vocabulary used to describe combinations of types is summarized in Table 2.4.

In the research of Myers et al. (1998), understanding the individual differences revealed by psychological type can be attained by becoming familiar with the type table shown in Table 2.4 below, as well as the traits of type combinations and dynamic commonalities. The 16 types are understood by the MBTI as complex, dynamic systems, which is its singular contribution to the study of personality. When one focuses on full kinds, they can be recognized as vast, intricate structures that interact dynamically and change over time. The type groups' recommendations should be seen as hypotheses in need of serious empirical investigation and observation. It is crucial to exercise caution when extrapolating any research findings to people of any type, especially when it comes to exaggerating both good and negative traits. distinct types may have distinct motivations for the same behaviour since they may satisfy similar needs and goals in very different ways (Munro, 2011; Munro et al., 1997; Munroe, 1999). When attempting to comprehend type similarities and differences, it is crucial to keep this in mind. The combinations of the various personality types are summarized in Table 2.4 (Myers et al., 1998, p. 38).

Table 2.4

Terminology for Describing Combinations of Types

Combination of types				
Dynamic combinations			**E-I with the functions**	
Type	**Types (Two)**	**Type**	**Types (Four)**	
ESP	DOMINANT EXTRAVERTED SENSING TYPES – ESTP AND ESFP	ES	Extraverts with sensing ESTP, ESFP, ESTJ, ESFJ	

ISJ	DOMINANT INTROVERTED SENSING TYPES – ISTJ AND ISFJ	IS	Introverts with sensing ISTP, ISFP, ISTJ, ISFJ
ENP	DOMINANT EXTRAVERTED INTUITIVE TYPES – ENTP AND ENFP	EN	Extraverts with intuition ENTP, ENFP, ENFJ, ENTJ
INJ	DOMINANT INTROVERTED INTUITIVE TYPES -INTJ AND INFJ	IN	Introverts with intuition INTJ, INFJ, INTP, INFP
ETJ	DOMINANT EXTRAVERTED THINKING TYPES – ESTJ AND ENTJ	ET	Extraverts with thinking ESTJ, ESTP, ENTJ, ENTP
ITP	DOMINANT INTROVERTED THINKING TYPES – ISTP AND INTP	IT	Introverts with thinking ISTP, ISTJ, INTP, INTJ
EFJ	DOMINANT EXTRAVERTED FEELING TYPES – ESFJ AND ENFJ	EF	Extraverts with feeling ESFP, ESFJ, ENFP, ENFJ
IFP	DOMINANT INTROVERTED FEELING TYPES – ISFP AND INFP	IF	Introverts with thinking ISFJ, INFJ, ISFP, INFP

2.4   THE DYNAMICS OF THE HIDDEN PERSONALITY

According to Quenk (1996) and Quirin et al., (2020), the psychic energy available to the four mental functions does not move without being directed or pushed. What moves things forward is a mentality, either extraverted or introverted. An extraverted attitude pushes Sensing, Intuition, Thinking, or Feeling outward toward people, things, and action, whereas an introverted attitude draws mental function toward internal thoughts, experiences, and introspection. According to Jung's (1921, 1959, 1969) theory of personality, concentrating all of one's psychic energy in one direction leads to an imbalanced, one-sided individual who lacks the capacity to effectively navigate life's emotional obstacles. Therefore, a balance in energy use is described by the psychological type of approach. For each of the four mental functions, energy is directed in a distinct way (Quirin et al., (2020). Although it may be more comfortable

to be inside, introverts do not use all of their mental faculties when they are inside; similarly, extraverts do not use all of their mental faculties when they are outside (Quenk, 1996). The following guidelines outline how each of the mental functions generally functions, according to Quenk (1996, p. 4): "

- The main function of a person is often employed to support their preferred attitude, which might be introversion and extraversion.

- A person's auxiliary function is usually used in the direction of the opposite, unfavourable attitude; if the dominant is extraverted, the auxiliary is typically used in the opposite direction, and vice versa; a person's tertiary function may be used in either direction, depending on circumstances or individual habits; and a person's inferior function is usually used in the opposite direction to that of the dominant; if the dominant is introverted, the inferior is typically used in the opposite direction, and vice versa.

The aforementioned guidelines assist in identifying if a function is major, secondary, tertiary, or inferior, together with a judging versus perceiving attitude. The primary, secondary, tertiary, and inferior functions, as well as the overall flow of psychic energy for each function, are listed in Table 2.5 (Quenk, 1996, p. 5).

Table 2.5

Type Dynamics

Type	Dominant	Auxiliary	Tertiary	Inferior
ESTJ	Extraverted thinking	Introverted sensing	Intuition	Introverted feeling
ENTJ	Extraverted thinking	Introverted intuition	Sensing	Introverted feeling
ISFP	Introverted feeling	Extraverted sensing	Intuition	Extraverted thinking
INFP	Introverted feeling	Extraverted intuition	Sensing	Extraverted thinking
ISTP	Introverted thinking	Extraverted sensing	Intuition	Extraverted feeling
INTP	Introverted thinking	Extraverted intuition	Sensing	Extraverted feeling
ESFJ	Extraverted feeling	Introverted sensing	Intuition	Introverted thinking
ENFJ	Extraverted feeling	Introverted intuition	Sensing	Introverted thinking
ESTP	Extraverted sensing	Introverted thinking	Feeling	Introverted intuition
ESFP	Extraverted sensing	Introverted feeling	Thinking	Introverted intuition
INTJ	Introverted intuition	Extraverted thinking	Feeling	Extraverted sensing
INFJ	Introverted intuition	Extraverted feeling	Thinking	Extraverted sensing
ISTJ	Introverted sensing	Extraverted thinking	Feeling	Extraverted intuition
ISFJ	Introverted sensing	Extraverted feeling	Thinking	Extraverted intuition
ENTP	Extraverted intuition	Introverted feeling	Feeling	Introverted sensing
ENFP	Extraverted intuition	Introverted feeling	Thinking	Introverted sensing

2.5   THE INFERIOR FUNCTION

When Jung (1976) and Iani et al, (2017) examined all behaviour, they found that neurotic symptoms can encourage a person's development toward completeness. It is believed that personality formation is a continuous progression that goes up to early

adulthood, middle age, and to old stage of life. By increasing our self-awareness and knowledge, we can better manage and guide our lives and progress toward completeness or individuation (Melendez et al., 2019). Through living, working, interacting with others, and reflecting on their lives, people are always learning about their actualities and potentialities. The underdeveloped aspect of a person's fundamental type or character is known as the lesser or inferior function. According to Srivastava and Bajpai (2020), this lesser or inferior function is the gate to the cataleptic level and is essentially unconscious, whereas the dominant, auxiliary, and the tertiary functions are capable of consciousness.

To obtain the individualized and archetypal knowledge that promotes individuation, access to the unconscious is a crucial first step (Jung, 1976; Gong et al., 2022). Therefore, it is believed that the inferior function phenomena is a typical, adaptive method of fostering personality growth. Though people do not comprehend and clarify inferior function events, they nonetheless help people build their personalities. People are compelled to consider the core of their personality and character when experiencing inferior function episodes. The psyche's endeavour to guide one toward completion and individuation can therefore be seen in these experiences (Gong et al., 2022). Adaptive vs One-sided kinds are displayed in Table 2.6 (Quenk, 1993a, p. 6).

Table 2.6

Adaptive versus One-sided Types

Type	Adaptive form	One-sided form
Extraverted attitude (E)	Charming, Enthusiastic, Sociable	Boastful, Intrusive, Loud
Introverted attitude (I)	Deep, Discreet, Tranquil	Aloof, Inhibited, Withdrawn
Sensing perception (S)	Pragmatic, Precise, Detailed	Dull, Fussy, Obsessive
Intuitive perception (N)	Imaginative, Ingenious, Insightful,	Eccentric, Erratic, Unrealistic
Thinking judgment (T)	Lucid, Objective, Succinct	Argumentative, Intolerant, Coarse
Feeling judgment (F)	Appreciative, Considerate, Tactful	Evasive, Hypersensitive, Vague
Judging attitude (J)	Efficient, Planful, Responsible	Compulsive, Impatient, Rigid
Perceiving Attitude (P)	Adaptable, Easygoing, Flexible	Procrastinating, Unreliable, Scattered

It's crucial to understand how the shadow, an archetype, and the inferior function interact. The shadow provides the personal contents that emerge when the inferior function is aroused or awakened. An inferior function that has been triggered will first manifest as a projection. The mechanism underpinning biases against individuals of different sorts is projection (Quenk, 1993a). The inferior function has the following predicted characteristics, which are also present in other psychic manifestations such unconscious complexes, according to Quenk (1996) and Melendez et al. (2019): Loss of humour, extreme or exaggerated behaviour, inexperience, or immaturity, with the individual coming off as naive, quickly irritated and touchy, and making definite,

altogether or nothing declarations, including a myopic view, which makes whatever is being experienced genuine and credible.

When a one's mindful mental oomph is low, they are more prone to succumb to their lower function because that is when the inferior function's unconscious energy can manifest. The following four situations, according to Quenk (1993a, 1996), are particularly effective ways to deplete a person's conscious energy so that their unconscious personality can take over:

> **Fatigue**: People lose their energy and are unable to do daily tasks when they are physically exhausted because of overworking themselves, sleeping poorly, or engaging in excessive exercise.
>
> **Illness**: People who are ill have unbalanced bodies that are either too hot, too chilly, or in pain. Their energy is depleted by the additional stress they endure, which results in exhaustion and low energy.
>
> **Stress**: Stress compels people to exert all of their resources towards overcoming whatever is causing it, whether it be physical or psychological. This exhausts the mindful energy available.
>
> **Alcohol and mind-altering drugs**: The two drugs decrease individuals' ability to manage their reflexes, social inhibitions, and other aspects of consciousness in a direct manner.

Life transitions: Experiences of decreased function possibly accompany major life evolutions, like middle age period. The inferior function may manifest during the phase of middle age in any of the following ways: either the individual engages in some extreme, or exact opposite, and obviously irrational that both they and others

may perceive as illogical; or the person becomes quite intrigued and motivated by activities in which they had little or no interest in prior life, with a reducing interest in typical motives actions.

2.6   THE ROLE OF THE INFERIOR IN SELF-REGULATION

The lively method advocated by Jung (1971,1990), as well as Quirin et al. (2020), provides the most scope for each person's personal growth and professional performance. Everyone can use all four of the processes and attitudes defined by psychological type theory to their advantage. Psychological opposites, according to Jung (1976), are a process used by people's psyches to balance out one-sidedness.

This strategy for addressing one-sidedness compensation was described by Jung in 1976. One can manage and balance their functionality through compensating. According to Jung (1976, p. 419), if life "continues unilaterally in any given orientation, the creature's self-regulation generates in a subconscious manner a compilation of every one of those variables that contribute insufficiently, a role in the person's awareness perspective." In the words of Lazuras et al., (2002), a subpar function A person's experience may merely serve as a warning that they are doing something too much, or they may become aware that they are overtired or extremely stressed and need to calm down, get the rest they need, or take action to alleviate stress as a result of such an experience.

One may be forced to acknowledge a significant attitude, habit, or way of thinking and sentiment, that is unknowingly impacting individual's views and behaviour during the more significant instances of becoming engulfed in a situation. This could foster a shift

in one's self-perception, which could inspire fresh perspectives on oneself and pressing life challenges. The inferior function experiences that take place at times of evolution, such as a shift to middle age, according to Quenk (1996) and Lazuras, et al., 2022), frequently lead to the development of this kind of new knowledge. The method by which equilibrium is attained appears to involve the activation or constellation of the auxiliary and, more specifically, the tertiary functions. This procedure makes it possible to gradually regain confidence and faith in oneself. The auxiliary function is first activated, followed by the tertiary function, which receives more energy and focus, and ultimately the dominant function, which regains its confidence, competence, and centre (Quenk, 1993a). According to Quenk (1993a; 1996), there are two deliberate ways that people employ their inferior function, both of which are crucial to preventing one-sidedness. Everyone actively and purposefully employs all four mental processes as well as all four attitudes, at least occasionally. A key component of effective type development is the intentional and proper use of the inferior and tertiary functions, which increases people's familiarity and comfort with them. It's crucial to realize that employing one's least desired function consciously and on purpose differs significantly from accepting one's inferior function. When unwinding and engaging in leisure activities, people frequently discover that they use their secondary and tertiary functions. Even while the unfamiliar portions of oneself are often ignored, they are also curious and fascinating. A non-threatening strategy to include one's typically underutilised personality traits is through one's seventy-nine leisure activities and hobbies (Quenk, 1996).

2.7   UTILISING THE KNOWLEDGE OF THE INFERIOR FUNCTION IN THE WORKPLACE

Lazuras et al., (2022) argue that people demonstrate their competence, in fields in which they are talented and experienced, as well as in environments in which they are valued by their co-workers and compensated for performing their jobs well. Understanding the shapes of various inferior functions can potentially help with understanding, forecasting, and describing unbecoming behaviour at work, claim Quirin et al., (2020). Extremely unusual responses to professional stress can be understood in terms of personality consistency rather than its unpredictable nature. This might offer the logic required to differentiate concerning genuine unpredictability, subpar functioning, bad leadership, and sporadic instances of the inferior function. Individuals who acknowledge their own and others' shortcomings in the workplace claim to be better able to maintain perspective for both parties. This might lessen some of the stressors at work by increasing productivity and employee happiness (Quenk, 1993a; Quirin et al., (2020). The usual employment experiences of the inferior function are shown in Table 2.7.

- The symptoms of job burnout can be explained by the overuse or biased application of one's personality type. According to Wang and Chen (2022) and Garden (1988), the features of various types of job burnout exhibit predictable patterns associated with subpar function traits. According to Garden (1988), one of the main effects of job burnout is unpleasant, antagonistic, and depersonalized attitudes to people—reactions that are completely at odds with those that are typical of feeling types that are people-oriented. The investigation by Garden (1988) of the connection between personality type, particularly the

N, S T, and F functions, experiences, and expressions of job burnout. Each of the four functions had a reversed pattern, which she discovered:

- o For analytical personality types, a decrease in accomplishment oriented or ambition
- o A decrease in the propensity to have concern for others for emotion types.
- o For intuitive people, a decline in groundedness
- o Loss of enthusiasm and inventiveness for intuitive kinds

The experiences of the inferior function in the workplace are illustrated in Table 2.7 (Quenk, 1993a, pp. 216-226).

Table 2.7

Examples of Workplace Experiences of the Inferior Function

PERSONALITY TYPES AND FEATURES	OF INFERIOR FUNCTION
Type ENTJ Inferior, introverted, feeling **Key features of inferior function:** Hypersensitivity, outbursts of emotion, fear of feeling	**Type ENFP** Inferior, introverted, sensing **Key Features of inferior function:** Withdrawal and depression, obsessiveness, a focus on the body
Type ESFP Inferior, introverted, intuition **Key features of inferior function:** Internal confusion, inappropriate attribution of meaning, grandiose visions	**Type INTP** Inferior, extraverted, feeling **Key features of inferior function:** Logic emphasised to an extreme, hypersensitivity, emotionalism
Type ENFP Inferior, introverted, sensing **Key features of inferior function:** Obsessiveness, a focus on the body	**Type ENFJ** Inferior, introverted, thinking **Key features of inferior function:** Excessive criticism, convoluted logic, compulsive search for the truth
Type ESTP Inferior, extraverted, thinking **Key features of inferior function:** Internal confusion, inappropriate attribution of meaning, grandiose visions	**Type INTJ** Inferior, extraverted, sensing **Key features of inferior function:** Obsessive focus on external data, overindulgence in sensual pleasures, adversarial attitude toward the outer world

2.8   VARIABLES INFLUENCING THE EXPRESSION OF PERSONALITY TYPES

2.8.1   Biographical variables

Age. Numerous research (Hopwood et al., 2011; Grummitt et al., 2022; Wrzus, 2019) have found a connection between age and how personality types manifest themselves. By examining the innate and environmental effects on the variance and definite steadiness and switch in personality types evaluated at the start, midlife, and end of adulthood, Grummitt et al. (2022) studied extended research on personality development. The findings regarding the differential stability of phenotypic types support earlier findings showing, for the majority of personality types, differential stability tends to rise with aging (Roberts et al., 2005; Roberts & Wood, 2006). These patterns show how the cumulative continuity principle of personality development— the idea that differential (or rank-order) stability tends to rise with age—applies in these situations. The age range between 17 and 24 has weaker differential stability than the age range between 25 and 29. This shows that varied rates of personality stability may help to define some significant developmental phases. These stability coefficients are consistent with the idea that there is more personality instability during this period of the life span as compared to the period between 24 and 29. Arnett (2000) originally proposed that the period of emerging adulthood extended from the late teens to the mid-20s.

The results on absolute stability and change varied significantly between the kinds, but they usually backed the adult personality development's maturity principle (Caspi et al., 2005). For instance, the issue of intimacy against isolation is suggested to be

typical of young adulthood in Erikson's (1950) classic paradigm, as cited by Hopwood et al. (2011), whereas generativity versus stagnation is more significant during maturity.

The current research offers understanding into the hereditary and environmental causes of steadiness and adjustment in addition to phenotypic descriptions of personality development during this time. As a result, it is particularly pertinent to choosing between competing intrinsic maturation versus lifespan perspectives for the causes of adult personality development (Bleidorn et al., 2009). According to the intrinsic maturation approach (Grummitt et al., 2022; Wrzus, 2019), genetic factors predominantly determine both stability and change. In contrast, the lifetime view (Roberts et al., 2006a) contends that interactions with and attempts to adapt to the social environment have a role in personality changes.

The findings of a study by Gulko and Deakin (2014) agreed with earlier studies. The 16PF's global Anxiety factor has aspects related to emotional stability, apprehension, and tension. The results suggest that emotional stability rises with age while anxiety and tension fall (Soto & John, 2011; Soto et al., 2011), which is consistent with tendencies that neuroticism and anxiety drop as people age. This is not surprising considering that as people age, they become more adept at using emotion-regulation techniques to lessen some of the unpleasant emotions they encounter (Helson & Soto, 2005). Employing emotion management and active coping is more successful in reducing emotional weariness in older workers, whose age is adversely connected with customer pressures (Johnson & Whisman, 2013). The findings of the researcher are in line with longitudinal data as well (Roberts et al., 2006). The discovery that older workers are more at ease in a workplace where individuals oversee a variety of tasks

is consistent with research by Zaniboni et al. (2013), who discovered that older workers were less likely to have turnover intentions if they had a greater variety of skills. According to Zaniboni et al. (2013), this result can be explained by the socioemotional selectivity theory (SST). According to this hypothesis, whereas older persons are less concerned with professional advancement and prefer a job that allows them to use their diverse abilities and experience more fulfilment, younger adults are more focused on pursuing future-oriented activities.

Recent research has looked at the connection between reward types and personality types. There were statistically significant mean differences in reward categories across all age groups, according to Nienaber et al. (2011, 2018), Wrzus (2019), and Grummitt et al. (2022). Nienaber et al. (2018) found that reward categories like remuneration and benefits and a positive working environment are much more important to the younger employees and decrease in need as employees get older, suggesting a relationship between reward categories, despite research suggesting that the differences in reward types are more closely related to life stage and age than to a specific period or time of birth (Rehm, 2006).

Race. Krok-Schoen and Baker (2014) conducted an exploratory study on the personality and affective differences between elderly white and black patients based on their race, and they discovered both differences and similarities. This study compared elderly black and white cancer patients to see if there were any racial variations in the FFM (extraversion, agreeableness, neuroticism, conscientiousness, agreeableness, and openness to experience) and affect. Positive affectivity levels varied significantly between the groups, with black patients expressing higher levels

of enthusiasm, concentration, preparedness, drive, and inspiration than white patients. Results from data on racial differences in affect have been conflicting.

While some research indicates that black people report higher levels of positive affect than white people do (Brenes et al., 2008; Skarupski et al., 2009; Syed, 2021) there have been several studies that have revealed no significant differences in positive affect. Some older black people may possess superior internal (resilience) and external (social support) resources than their white counterparts, which could explain these discrepancies. Black patients reported higher positive affect than white patients, which may be explained by social support as a positive resource system. In comparison to white people, this support may entail more frequent interactions, a wider social network, and a (supporting) network of fictive kin—individuals who are not related but who share a similar level of emotional intimacy.

The responses from black respondents revealed significantly higher mean preference scores than the white respondents in both reward categories in more recent studies on the relationship between personality types and reward types (Carlisle et al., 2019; Moritz & Manger, 2022; Nienaber et al., 2018; Syed, 2021). Hofstede (1980) and Westerman et al. (2009) confirmed that national culture has an impact on the types of rewards. Additionally, despite having a democratic society for nearly 30 years, South Africa's legacy of apartheid played a big role in the skills shortages that are currently occurring and the pay disparities that are still extremely apparent (Horwitz et al., 2002). The kinds of rewards may also be influenced by the past. Given the varied cultures present in South Africa, it is therefore not surprising that the same results were obtained there. White respondents may or may not favour the associated reward categories more than black respondents, despite the fact that the mean types for both

reward categories are stronger for black respondents. Black respondents outperformed white respondents in Taylor and Yiannakis' studies (2007, 2009) on the expressive-contained facet scale (in the expressive direction). According to these findings, respondents of colour may communicate their types in a more expressive manner. Furthermore, a history of marginalization (Horwitz et al., 2002; Thomas, 2002) may contribute to the explanation of why black respondents who are now obtaining equal opportunities are more assertive and aggressive in stating their preferred forms of reward. These feelings may extend beyond compensation systems to general hiring practices and personality type manifestations.

Gender. According to Schmitt et al. (2017), perceived gender roles, gender socialization, and socio-structural power imbalances are the main causes of the apparent differences between men's and women's personalities in several areas. They contend that several sizable cross-cultural research have produced enough information to assess these global personality predictions. In cultures with more egalitarian gender roles, gender socialization, and socio-political gender equity, there are evidently larger gender differences in most aspects of the Big Five personality traits/types, Dark Triad types (narcissism, Machiavellianism, and psychopathy), self-esteem, subjective well-being, depression, and values.

The fundamental personality types of men and women appear to vary on average in several ways. Examples include systematic reviews (Hyde et al., 2008; Russo & Stol, 2020; Scott & Medeiros, 2020); formal meta-analyses (Johnson & Whisman, 2013; Mabokela & Magubane, 2022; Twenge & Nolen-Hoeksema, 2002); and large cross-cultural surveys (Bodas & Ollendick, 2005; DeBolle et al., 2015; Roberts, 2021; Swartz et al., 2022).

According to Schmitt et al. (2017), similar patterns can be seen when looking at characteristics that can be assessed with objectivity, such as cognitive tests and physical characteristics like height and blood pressure. They argue that social role theory appears insufficient to explain some of the observed cultural differences in men's and women's personalities and that evolutionary theories regarding ecologically evoked gender differences are described that may prove more useful in explaining global variations in human personality. According to Van der Massen (2011), it is theoretically impossible and actually turns out to be untrue for males and females to have developed with similar cognitive abilities. In agreement with each other, Schmitt et al. (2017) and Roberts (2021) assert that although there are undeniably more similarities than differences between men and women in terms of their genetic make-up, physical characteristics, and psychological make-up, there are still substantial gender differences in personality that are most likely caused, at least in part, by evolved psychological adaptations. Many of these adaptations are further designed to be sensitive to regional socio-ecological variables in ways that facultatively produce a range of gender disparities in size between cultures. Some of these modifications result in gender differences that exist in all civilizations. The evolved gender disparities in personality can be increased or decreased by factors that have nothing to do with sensitivity to socioecological contexts (Schmitt, 2015).

However, Swope et al. (1991) found little evidence to support the importance of personality type in explaining participants' actions in their research of student volunteers at the US Naval Academy who participated in one of the one-shot games, dictator, ultimatum, trust, or prisoner's dilemmas. After adjusting for personality types, these researchers found little evidence of behavioural differences between males and females.

Years of service. According to a study by Nienaber et al. (2018) on the correlation between personality types and reward types, respondents with 0–2 years of service liked a positive work environment more than those with 3-6 years of service. People are more motivated to work better when specific performance targets have been created, claim Locke and Latham (2002) and Chhiba (2021). The demand for shared goal setting would then be greater for newly hired personnel than for those who have worked for the organisation for a longer period of time. Setting goals and managing performance are both handled by the incentive category and a positive workplace culture. This suggests that personality type manifestation becomes more significant the longer an employee works for an organisation. Every one of these factors becomes essential for the welfare of middle managers.

2.9   IMPLICATIONS FOR PRACTICE FOR MIDDLE MANAGERS

Both the MBTI personality type theory (Myers et al., 1998) and Jung's (1921, 1959, 1971, 1990) theory of psychological types provide a framework for understanding personality differences in cognitive and perceptual styles, motives, and values in management development. Given that both theories support self-assessment exercises that improve self-awareness and informed decision-making, they have emerged as essential tools for developing leaders and are frequently used to leaders' well-being (Fitzgerald, 1997). Fitzgerald (1997) maintains that type dynamics and leadership development have a considerable impact on well-being development work but have been significantly undervalued. The following helpful components are found in the MBTI personality type theory, which can be used as a framework for middle management well-being development (Lynch & O'Mara, 2015; Myers & McCaulley, 1992; Myers & Newman, 2007; Ross & Francis, 2020):

- As a coaching and counselling tool, it enables self-assessment of personality type, identification of true personality types, understanding of human uniqueness, and self-esteem building.

- It also provides a useful tool to aid managers and staff members in adjusting to organisational changes by educating them about occupations, job functions, work settings, and how clients' personality types interact with various work contexts.

Additionally, the MBTI personality type theory provides knowledge that can be immediately applied to using the MBTI in leadership development, including information on enhancing problem-solving and decision-making, managing stress, dealing with organisational change, and using the MBTI with teams. These are crucial in helping middle managers develop their well-being.

2.10   IDENTIFYING TRUE TYPES

Finding the client's true types is essential to enhancing well-being. According to the personality type hypothesis, personality types are intrinsic and subject to distortion from influences from the family and other outside causes. According to Yu and Zhang (2021), evaluating the MBTI results mainly means contrasting the respondents' perceptions of the respondents' behaviour with the personality type hypothesized based on the MBTI personality type theory at each stage.

Falsification of personality types must be recognized because it might lead to emotional problems. Identification and reinforcement of the innate kinds, rather than continuing the falsification process, is a goal of well-being development (Gilbert et al., 2021). The following is how Myers et al. (1998) characterize the falsification process:

Activities linked with true types are typically described with delight or casually if a client has any questions about the veracity of the declared personality preference. The customer is driven and energized when they carry out these activities. Effort, struggle, or discomfort are frequently used to describe activities connected to less desirable procedures. Such endeavours are exhausting and may even be discouraging.

According to Mammadov and Ward (2022), professionals that operate in the field of well-being frequently engage with TJs. The difficult part for practitioners is helping TJ middle managers recognize the advantages of changing their natural approach while still supporting their natural style and acquired skills. The problem with TJs in management is that middle managers with various types in combination typically have a variety of thinking and judging-related abilities and behaviours. According to the Type Theory (Myers et al., 1998), people are most effective when they have developed their natural style and know when to use less-preferred regions. Some middle managers who are not TJs may not have seen this development of their natural style of leading since the organisational environments in which they have worked and prospered may not have supported such development. The literature on well-being development acknowledges the need to develop some behaviours that are not naturally a part of the TJ style, even though many organisational development programs list these skills as essential for effective leadership in changing organisations. These skills are more naturally related to intuition, feeling, and perceiving types. Thinking-Judging leaders continuously strive to project competence and knowledge. The MBTI allows practitioners to affirm their competence and effectiveness while also helping middle managers discover areas for improvement (Higgs, 2001; Luthans & Broad, 2022; Teismann).

2.11 IMPLICATIONS FOR INDUSTRIAL AND ORGANISATIONAL PSYCHOLOGY

A wide range of beneficial organisational applications are made possible by the proper application of Jungian psychological types and the MBTI, including improving problem-solving and decision-making, increasing appreciation for colleagues, improving communication, developing understanding, handling conflicts, managing diversity, improving teamwork, improving career decision-making, planning, implementing, and managing organisational change, as well as recognising and managing stress (Myers et al., 2010). The MBTI has been shown to be a useful, advantageous instrument for organisational and personal development activities (Nash, 2019).

Some of the MBTI's most useful applications come from Jung's (1921) theory's dynamic and developmental components, although Myers et al. (1998) claim that this potential is frequently underestimated and underutilised in organisations. The Jungian framework, which integrates personality type, helps clients avoid stereotypes and the experience of being confined by them (Myers & Newman, 2007).

The following applications can be made possible by combining the MBTI with the deeper interpretive level of the Jungian psychological type dynamics, according to Barger and Kirkby (1995), Kummerow and Quenk (1992a, 1992b), Kummerow et al. (1997), Myers et al. (1998), and Yeakley (1983):

- By highlighting the role each type plays in engaging with the outside world, it informs people about how others see them. According to Myers et al. (1998) and Yeakley (1983), this clarifies communication styles and is especially beneficial for people who prefer introversion.

- It emphasises the significance of the dominant function, a key component of personal identity. Hammer's (1996) research and practice (Barger & Kirkby, 1995; Kummerow et al., 1997) both show that figuring out a type's dominant function sheds light on its fundamental beliefs and motives.

- It highlights the importance of finding a balance between perception and judgment as well as between extraversion and introversion, which may be given by a person's auxiliary function (Myers et al., 1998).

- It encourages people to consider the effects of midlife development phases and gives a framework for identifying type-consistent reactions to routine stress and consistent but uncharacteristic reactions to severe stress.

- It incorporates a lifelong development model that might help with self-evaluation and goal setting. The MBTI and Jungian personality theory's dynamic and developmental perspectives point out areas for personal development and enhance social relationships without passing judgment (Myers et al., 1998).

- It is helpful in formulating methods for rethinking work and job processes in an effort to find ways to include elements of spontaneity. Tasks might be changed to provide workers more options and opportunity to use their preferred skills or engage in other types of self-expressions, which would boost morale and satisfaction. When disliked chores are viewed as opportunities for personal development, they become more bearable (Myers et al., 1998). approach (Myers et al., 1998).

Industrial and organisational psychologists can use their expertise, knowledge, and abilities in personality type theory in diversity inclusion programs, engagement and climate diagnostic surveys, talent management activities, leadership and management training and development programs, and resourcing and selection procedures.

2.12 DEVELOPMENT OF A PSYCHOLOGICAL WELL-BEING MODEL FOR MIDDLE MANAGERS IN A FINANCIAL SERVICES ORGANISATION

2.12.1 Integration of personality types and spiritual well-being

The main motivations for implementing psychological well-being strategies in the financial services industry are to raise awareness, foster a caring culture, and promote middle management development (Marx & Liebenberg, 2019). Middle managers' health and well-being at work were to be supported and made easier by the dispositional intervention tactics (Bartz, Thompson, Rice, 2017; Wong & Olusanya, 2017). Adams and Bloom (2017) and Lounsbury, Sundstrom, Gibson, Loveland and Drost (2016) assert that ignoring the needs of middle managers can have a disastrous effect on the present and future development of strong and healthy leaders. Unsettling tendencies for acquiring human resources and organisational survival include sudden shifts and broad social and geoeconomic unrest around the world (Adams & Bloom, 2017; Gray, 2018). For this reason, having a happy outlook on life can help employees stay engaged to the company, healthy, and psychologically fit (Daubner-Siva, Ybema, Vinkenburg, & Beech, 2018). There is a need for a practical approach that influences how middle managers understand and respond to self, people, work, and the operational environment, as suggested by Bartone (2016), Latif (2012), and Adams and Bloom (2017). Middle managers must be physically and psychologically healthy due to the nature and complexity of the work in financial services operations around the world (Bennett, 2014, Marx & Liebenberg, 2019).

According to the literature, middle managers are often believed to behave in a positive and healthy way and increase their skills and talents because of their psychological well-being (Avey et al., 2009; Bartz et al., 2017). Based on the available literature, this

study offered a psychological well-being model for middle managers who are spiritually healthy that has been empirically tested. It also made links between dispositional traits (personality types and emotional competence) and the spiritual well-being attribute hypothesized.

The overall paradigm of psychological well-being was made up of dispositional traits (personality types and emotional competences) that lead to spiritual well-being aspects (personal, communal, transcendental, and environmental) that improve psychological well-being.

The hypothesized model served as a springboard for discussing middle managers' health and well-being. The model also included traits related to psychological well-being to advance the dispositional qualities. The profile reveals that middle managers' emotional behaviour and self-orientation toward their middle management responsibilities are directly influenced by personality types, which, as will be discussed below, either allows them to be spiritually healthy and remain committed to their current organisations or not.

Middle management personality types and spiritual well-being appear to be related (Milstein et al., 2020). The findings of a study conducted by Mahasneh et al. (2015) among a sample of Jordanian students showed a favourable and statistically significant association between the dimensions of spiritual well-being and personality types. A middle manager who has a high degree of spiritual intelligence, then, has control over his reactions and responses and a high level of cognition. Spiritual well-being thus appears to be a technique of effectively managing the human mind. Based on the logical connection between the idea of spiritual intelligence and extraversion traits, Mahasneh et al. (2015) also discovered a favourable correlation between

spiritual well-being and extraversion. Considering this, middle managers who are upbeat, amiable, and warm in their interpersonal interactions also exhibit healthy vigour, enjoy all forms of physical activity, and experience positive feelings like happiness, love, enthusiasm, and delight. According to Sternberg (1997), the ability to develop character, recognize the purpose of all physical and mental events, including the capacity to establish a purpose and significance for life, as well as the ability to reflect on existence, is what Sternberg refers to as Character is sometimes referred to as a component of spirituality, which suggests that spiritual intelligence entails reflecting on the significance of one's own circumstances to give every experience in life a purpose and meaning (Mahasneh et al., 2015; Otaye-Ebede et al, 2020). These results support previous research by Amrai et al. (2011), Beshlideh et al. (2011), Farsani et al. (2013), Sood et al. (2012), Pio and Tampi (2018), and Aten (2021), which shows a favourable correlation between middle managers' spiritual well-being and personality types.

To serve the "true needs" of others until they can take care of their own needs, a person must have spiritual insight that enables them to recognize the "true cause" of behaviour without passing judgment. According to Masrat et al. (2015), having a sense of who you are as a person and as a distinct individual is a sign of spiritual well-being. When people reach their full potential as persons and as individuals, this occurs. As a result, they enjoy and have a sense of direction; they are conscious of their own worth and dignity; they can detect this characteristic in others and, as a result, respect and relate well to them; and they are comfortable in their own skin. Therefore, a person's connection to himself, others, art, music, literature, nature, or a power bigger than themselves allows them to feel and integrate meaning and purpose in life (Solaimani et al., 2017; Wilkinson & Pickett, 2009a). According to research by Uhrich et al. (2021),

there is evidence to support the assertions that the above-mentioned metrics are more effective success predictors than either metric alone (Kaur & Sharma, 2019; MacCann, Jiang et al., 2020; Uhrich et al., 2021). In conclusion, the literature study points to a significant connection between middle management personality types and spiritual health.

2.12.2 The influence of age, race, gender, and years of service on personality types

Age. Numerous research (Bleidorn et al., 2009; Caspi et al., 2005; Hopwood et al., 2011) infer that age influences personality types, but they do not explicitly state this. Although some research results regarding absolute stability and change differ more between personality types, they usually reflect the adult personality development's "maturity principle" (Caspi et al., 2005). The dilemma of intimacy against isolation is posited to be typical of young adulthood in Erikson's (1950) classic model, which was cited by Hopwood et al. (2011), whereas generativity versus stagnation is more prominent during maturity. Erikson's 1950 study not only describes the phenotypic aspects of personality development during this time, but also sheds light on the genetic and environmental causes of stability and change. As a result, this research is especially pertinent to choosing between competing intrinsic maturation and lifespan perspectives for the causes of adult personality development (Bleidorn et al., 2009). According to the intrinsic maturation perspective (Bleidorn et al., 2009; McCrae & Costa, 2003, 2008), genetic factors are principally responsible for both stability and change. In contrast, the lifetime view (Roberts et al., 2005; Roberts et al., 2006a) contends that interactions with and attempts to adapt to the social environment have a role in personality changes.

Race. While other studies indicate that black people experience more positive affect than white people do (Brenes et al., 2008; Skarupski et al., 2009), the literature review found no evidence of any significant differences in positive affect. Some older black people may possess superior external (social support) and internal (resilience) resources compared to white people, which could explain these discrepancies. Black patients showed higher positive affect than White patients, which may be explained by social support as a positive resource system. In comparison to whites, this support may entail more frequent occurrences, a larger social network (of contacts), and a (positive) supporting network of fictive kin (unrelated people who have an emotional bond like that of a family member).

According to a more recent study by Nienaber et al. (2018) on the relationship between personality types and reward preferences, the replies from black respondents revealed considerably higher mean preference scores than the white respondents in various incentive categories. Hofstede (1980) and Westerman et al. (2009) both confirmed that national culture influences reward preferences. In addition, despite having a democratic society for nearly 30 years, South Africa's legacy of apartheid played a key role in the country's contemporary skills shortages and the pay gaps that are still extremely apparent (Horwitz et al., 2002). Black respondents outperformed white respondents in Taylor and Yiannakis' studies (2007, 2009) on the expressive-contained facet scale (in the expressive direction). According to these findings, individuals who identify as people of colour may be more expressive when expressing their personality types. Additionally, a history of marginalization (Horwitz et al., 2002; Thomas, 2002) may contribute to the more assertive and outspoken ways black respondents communicate their incentive choices now that they are finally receiving

equal opportunity. These emotions may also go beyond incentive preferences to include more general employment practices and personality type presentation.

Years of service. According to the literature review (Locke & Latham, 2002; Nienaber et al., 2018), there is a correlation between personality types, reward preferences, and middle managers' preference for a positive work environment. This study makes the argument that the longer an employee works for an organisation, the more crucial personality type manifestation becomes. For the well-being of leaders, each of these elements becomes crucial.

2.13   EVALUATION AND SYNTHESIS OF RESEARCH LITERATURE

Personality type theory will be evaluated according to its usefulness as a theory and the major contributions of the theory.

2.13.1   Usefulness of personality type theory

People who understand themselves and the people they want to encourage, manage, develop, or aid are far more effective at improving their well-being, motivation, management, communications, and relationships with either themselves or others. Understanding personality is also a key to revealing elusive human qualities, like as leadership, motivation, and empathy, as well as whether a person's mission is self-improvement, helping others, or any other field dealing to people and how they behave, according to the Businessballs (2020). At the highest level, knowing about personality typology, personality types, thinking styles, and learning style theories is also a highly helpful method to advance one's understanding of one's own and others' motivations, behaviours, and well-being in the workplace and beyond.

While people are different, everyone has value and unique talents and qualities, and everyone should be treated with care and respect. Understanding personality types can enable you to realize this. When we realize that distinctions in people are typically personality-based, the relevance of love and spirituality—especially at work—becomes easier to recognize and grasp (Ford, 2013). Rarely do people intentionally aim to upset others. Because they are unique, they behave differently. It is useful to quickly review the history of personality type theory to examine its applicability.

The book Psychological Types by Swiss psychiatrist Cark Jung first became available in English in the United States in the 1920s. Heavy reading that is difficult for laypeople to understand. Jung (1961) described a pattern of fundamental distinctions he noticed in healthy individuals in the book (Robinson, 2016). He observed that some people were more focused on their inner selves—the world in their heads—while others were more focused on the outside world—the things, people, events, activities, etc. The concept of introverts and extraverts was so created. Moreover, according to Jung, people use four basic mental functions, each of which can be applied to either the internal or exterior environment. As such, when we use our brains, we are using some combination of these mental functions. How people differ lies in which functions they prefer to use, which functions are their strongest and which are their weakest.

Understanding one's strengths and potential shortcomings is one of the most useful applications of personality type. Both leadership growth and self-discovery are benefited by this. Decisions will be made based more on one's own values and priorities than on factual information. The type theory holds that sensation and thinking are diametrically opposed. Therefore, the cognitive function will be weaker of the two if the emotion function is stronger.

Most non-psychologists found Jung's theories and writing to be overly complex and difficult to understand. Fortunately, Katherine Briggs adopted his ideas in 1923 and, with the aid of her daughter Isabel Myers, created the Myers-Briggs Personality Type, which is now widely used (Lounsbury et al., 2016, Robinson, 2016). One may say that Isabel Myers was intelligent. Prior to the advent of calculators and computers, she created several statistical techniques for verifying her data.

In the 1940s, Myers and Briggs developed a four-letter code system to identify a person's dominant function and whether they are an introvert or an extravert, depending on whether they prefer to focus on the inside or outside of themselves. There are 16 different personality types that could fit into their framework (Myers, 1998; Robinson, 2016). A test or evaluation was subsequently created to assist in determining which of the 16 types best suited a given individual. The Myers-Briggs Type Indicator (MBTI) is this.

Figure 2.4 below displays the four-letter personality type codes.

Figure 2.3

The Four-Letter Personality Type Codes

ISTJ Introverted Sensing with Thinking	**ISFJ** Introverted Sensing with Feeling	**INFJ** Introverted iNtuition with Feeling	**INTJ** Introverted iNtuition with Thinking
ISTP Introverted Thinking with Sensing	**ISFP** Introverted Feeling with Sensing	**INFP** Introverted Feeling with iNtuition	**INTP** Introverted Thinking with iNtuition
ESTP Extraverted Sensing with Thinking	**ESFP** Extraverted Sensing with Feeling	**ENFP** Extraverted iNtuition with Feeling	**ENTP** Extraverted iNtuition with Thinking
ESTJ Extraverted Thinking with Sensing	**ESFJ** Extraverted Feeling with Sensing	**ENFJ** Extraverted Feeling with iNtuition	**ENTJ** Extraverted Thinking with iNtuition

Having sketched a bit of the history, the researcher is able to delve into the evaluation and usefulness of personality type theory with more comprehensibility. Feist and Feist (2002) contend that because Jung's theory is so complicated, it does not receive the attention it merits in psychology. It lacks a precise system, the theory contains contradictions and inconsistencies, and its notions are frequently difficult to comprehend. A needlessly wide range of notions are used to describe personality and its functioning in this approach. At any given time, a single, a few, or a variety of archetypes may be the cause of a certain sort of behaviour. However, the concept does not explain why a specific archetype will dominate and influence behaviour at a specific period. According to Feist and Feist (2002), it is still challenging to conduct a rigorous scientific examination of the collective unconscious, which is the basic tenet of Jung's theory, making it practically impossible to prove or refute Jung's concept.

Even in the face of such criticism, Jung's (1921) theory, which is concerned with classification and typology, i.e., the functions and attitudes, may still be analysed and

tested and has inspired a small amount of study. Feist and Feist (2002) state that more studies have been conducted using the MBTI, which has supported Jung's typology (Blonigen et al., 2008; Higgs, 2001; Mitchell, 1995).

Feist and Feist (2002) believe that analytical psychology is distinct from other fields of study because it extends personality theory to include the collective unconscious. The efficacy of most analytical psychology is restricted to those therapists and practitioners who adhere to fundamental Jungian ideas, notwithstanding the theory's capacity to organise knowledge. The theory lacks internal coherence since Jung's vocabulary is frequently obscure and many of his words are not adequately and operationally defined. Jung's propensity for gathering information from several fields and his readiness to delve deeply into his own awareness are factors in the theory's immense complexity and its wide-ranging application. According to analytical psychology, individual differences are not as important as interpersonal similarities.

To use the impacts of each preference (individually and in combination), the MBTI aims to operationalize the Jungian conceptions and identify, from self-report, the fundamental kinds of persons regarding perception and judgment (Myers et al., 1998). As a result, the MBTI is a tool that was created to make the psychological type theory both understandable and practical. According to Higgs (2001), the MBTI is different from many other personality instruments in terms of how it is built and utilised because it is intended to execute a theory. As a result, the theory must be grasped to fully comprehend the MBTI. Furthermore, given that the theory is predicated on dichotomies, several psychometric characteristics are odd. Whilst there is some support for the validity of the MBTI, the evidence provided by McCrae and Costa (1987, 1988) and Furnham and Stringfield (1993) suggests that it is still just a

moderate predictor of behaviour. The usefulness of the MBTI as a self-insight or development tool has received more attention in certain MBTI research than the validity of the MBTI as a psychometric tool (Higgs, 2001). Considering the results of his case study on the "innovation teams" at Hewlett Packard, Maxon (1986) emphasises the importance of the MBTI in encouraging team processes and development based on findings from his case study looking at "innovation teams" at Hewlett Packard. Similar to this, Cook (1993) emphasised the significance of the MBTI when looking at the requirements for a team's development. According to Higgs (2001), the studies by Dulewicz and Higgs (1999), Higgs and Dulwicz (1999), and Higgs (2001) would seem to call for more research into the application of MBTI analyses as a tool for the improvement of emotional competence.

Jung's distinction between Introversion and Extraversion is supported by type theorists (Cattell, 1986; Eysenck, 1967, 1991). The two dimensions, for instance, served as the foundation for Eysenck's (1947, 1952) research as well as Cattell's (1986) well-known 16 Personality Factor Questionnaire. According to this study, particular notions from Jung's theory can be operationalized with an eye toward empirical proof.

2.13.2 Major contributions of personality type theory

The main contributions of Jung's (1921, 1959, 1971, 1990) theory, according to Feist and Feist (2002), Lynch and O'Mara (2015), Dobbins et al. (2018); Anglim et al. (2020), and Rohlfer et al. (2022), can be summed up as follows:

- Jung's theory of the Self is the most important aspect of personality. Jung provides a unique explanation of how the Self evolves via maturation and growth throughout life.

- By describing self-actualization, Jung makes a significant contribution. Jung paved the way in this sense for later humanistic thinkers like Rogers, Allport, and Maslow. Jung receives praise for emphasising the behaviour's goal-directedness. Jung (1959) claimed that behaviour is both purposeful and causal. Although he continued to place a strong emphasis on the unconscious, Jung showed through his descriptions of the ego and the personal unconscious that conscious processes can also have a significant impact on motivation and personality development. This is an important point to remember as you work to develop your emotional intelligence skills and to understand how individual differences arise.

- For career counselling, organisational development, and leader development practices, as well as the professional growth of industrial and organisational psychologists, a comprehensive theoretical body of literature, a tool, and a research foundation are provided by Jung's theory and the MBTI personality type theory.

- Personality type theory offers a robust, useful framework for understanding perceptual and cognitive styles, especially for understanding personality variations and types for diverse work environments, vocations, and the development of emotional competence.

2.14   CHAPTER SUMMARY

Chapter 2 outlined the study standpoints and perspectives in relation to its meta-theoretical context which formed the fixed boundaries of the research. The first literature aim was achieved, which was to conceptualise personality types for middle managers in a financial services organisation. The models and variables influencing

this construct were explored and discussed in detail. Finally, the implications and synthesis of an intended well-being model for middle managers in a financial organisation were discussed and evaluated.

To better clarify the first study issue, Chapter 3 discusses the idea of emotional competence and how it is conceptualised and explained by theoretical frameworks in the literature. The implications for middle managers in Operations are discussed and evaluated.

CHAPTER 3

META-THEORETICAL CONTEXT OF EMOTIONAL COMPETENCE OF MIDDLE MANAGERS IN A FINANCIAL ORGANISATION

The current chapter's goal is to describe the study's viewpoints and views in reference to the meta-theoretical framework that served as the research's set bounds. To conceptualise emotional competence for middle managers in a financial services organisation, it addresses the first literature aim. The models and factors affecting this construct are thoroughly investigated and debated. The ramifications and synthesis of a model for middle managers' intended well-being in a financial organisation are then addressed and assessed. The chapter ends with a summary.

3.1   EMOTIONAL COMPETENCE

3.1.1   Conceptual background of Emotional Competence

Since it has been shown to be a significant predictor of life success (Hollis, 2020; Jufrizen et al., 2019; Lau & Wu, 2012; Nelis et al., 2011; Nelis et al., 2009; Qualter et al., 2007), the idea of emotional competence, is receiving more attention. According to Lau and Wu (2012), emotional competence, can be thought of as a collection of general talents that apply to a variety of emotion-related skills. Emotional intelligence (EI) or emotional skills are other names for the concept known as "emotional competence," (EC). The term "emotional control" (EC) more particularly refers to individual differences in the identification, expression, interpretation, regulation, and use of emotions, according to Mayer and Salovey (1997), Petrides and Furnham (2003), and Mayer et al. (2016). Nearly three decades of research show that EC is the

product of the interaction of intelligence and emotion. It refers to an individual's capacity to understand and manage emotions (Cherry, 2018).

Lau (2006) and Lau and Wu (2012) contend that whereas proponents of EC emphasise skills gained through cultural and contextual interferences as one matures, the emphasis of EI is mostly on in-born ability. According to Dhani and Sharma (2016), Druskat et al. (2017), Goleman (1995, 1998), and Saarni (1997, 1997), EC can be learned and developed. EC describes how EC skills are used in the workplace. According to Druskat et al. (2017), Goleman (1995), and Saarni (1999), it is the demonstration or practical application of learned skills and knowledge-building attitudes related to the cognitive, affective, conative, and social aspects of EC in active interaction with one's environment. In other words, emotional competence can be a tool for creating, understanding, and altering connections inside an organisation. It is beneficial to use the EC construct in organisational contexts because it suggests that people are aware of their behaviour as a component of the social process of adjustment and are aware of themselves as acting agents within the context of other acting agents within a particular socio-cultural context.

People monitor the social environment and act competently in organisations to influence group outcomes by using their cognitive and emotional competence, (Creed & Scully, 2001; Mattingly & Kraiger, 2019). Although both skills are related to one another and enhance one another's abilities, emotional abilities, in Wigglesworth's opinion, come before spiritual abilities. According to Kearns et al. (2020), spiritual health improves a person's capacity to comprehend others on a deeper level. To serve the "true needs" of others until they are able to take care of their own needs, a person

must have spiritual insight that enables them to recognize the "true cause" of behaviour without passing judgment.

Being able to address one's own inner needs and learning to let go of attachment and neediness are the initial steps in developing this skill. Being spiritually educated is the antithesis of being attached and needy. It takes a certain level of emotional literacy to be able to recognize, comprehend, and react to the emotions of others (self-awareness) (Creed & Scully, 2001; Mayer et al., 2016). This level of emotional literacy can only be attained by becoming more aware of one's own feelings and emotions. This is directly within the purview of EC.

3.1.2 Conceptualisation of the emotional competence of middle managers

The application of EC and EI in the workplace is the main topic of this study. The conceptualization of the EC of middle managers is based on a mixed model approach to the construct EC, which defines EI as an ability with social behaviours, traits, and competences (Schlegel & Mortillaro, 2019). The mixed model method has been endorsed in writings by Bar-On (1997, 2004), Cooper and Sawaf (2000), Goleman (1995, 1998), Palmer and Stough (2001), Wolmarans (1998, 2002), Desai and Srivastava (2017), and Nanayakkara et al. (2020). Saarni (1997, p. 38) defined EC as "the demonstration of self-efficacy in emotion-eliciting social transactions". In this context, self-efficacy refers to a person's ability and aptitude to achieve a desired outcome. The concept of "self-efficacy" is used to explain how people can emotionally react to social interactions that arouse emotions while also strategically employing their emotional expressiveness and awareness of emotions in interpersonal relationships. In this way, they are able to regulate their emotional states and deal with social situations (Coetzee et al., 2009; Kim & Shin, 2021).

"The notion of competence, as the capacity or ability to engage in transactions with a variable and challenging social-physical environment, resulting in growth and mastery for the individual," says Saarni (1997, p. 38). As a result, "EC" refers to the different emotional-related skills and aptitudes people need in order to engage with their changing environment and become more distinctive, better adaptable, effective, and confident (Coetzee et al., 2009). The foundation of EC is a person's capacity to successfully function in a changing and dynamic environment and their use of self-control mechanisms. EC can be viewed as an emotion-related mental construct that includes a range of emotional experiences as well as particular kinds of self-reflective cognitive judgments and response behaviours that collectively make up work performance, according to the dynamic self-regulation system proposed by Worline et al. (2002). People use their emotional and cognitive presence, which is implied by EC, to keep an eye on the social world and function well in organisations. People use their discretion to influence group outcomes while navigating their behaviour within institutional norms and routines (Creed & Scully, 2001; Schlegel & Mortillaro, 2019; Worline et al., 2002). According to this interpretation of EC, people will vary in terms of how they control their emotions, thoughts, and behaviours to increase their intervention in their professional responsibilities. People must also tend to perform emotionally competently. Although EC assumes emotional development, certain children, adolescents, adults, and managers function more emotionally competently than others within any given age group. In other words, individuals exhibit emotion-related skills that are more suited to the particular situation they are in.

EC is linked to the individual's cultural milieu, according to Bereczkei (2018), MacCann, Jiang et al. (2020), and Uhrich et al. (2021). Since managers have learned cultural signals about the significance of social connections, transactions, and even

their own self-definitions, their emotional responses are contextually anchored in social meaning. Despite having a biologically predisposed propensity for emotion, managers' embeddedness in interpersonal interactions gives rise to a variety of emotional experiences, difficulties in emotional coping, and means by which they express their emotions to others. Middle managers' relationships affect their emotions, and their emotions in turn affect their relationships. When managers' learning, growth, and performance are prioritized in organisational and workplace applications, the notion of EC is combined with the construct of EI. In the literature, there is broad agreement that EI is a trait or ability that can be learned (Hollis, 2020; Jufrizen et al., 2019; Steiner, 1997).

Fineman (1997) developed the idea that emotion and competence have a distinct relationship with regard to the process of management learning and development. Goleman (2001) designed the competence-based EI model particularly for use in the workplace. The competence-based model that has been proposed describes EC as a learned capability built on EI that encompasses a range of behaviours, including the ability to deal creatively with a personally and professionally demanding environment, and that results in exceptional performance at work (Goleman, 2001). The primary categories of EI skills are supported by specific emotional competencies. These emotional competencies might comprise talents and abilities as well as attitudes and beliefs, such as the drive for success and self-assurance. Emotional intelligence is socially ingrained; it is learned rather than innate. People do not typically have a strong level of self-assurance or motivation for success from birth (Cherniss & Adler, 2000; Jufrizen et al., 2019; Kim & Shin, 2021). To increase workplace competence, however, EC tackles EI behaviours, individual attributes, and beliefs and makes a distinction between individual differences in workplace performance (Dulewicz & Higgs, 2000;

Hollis, 2020; Jufrizen et al., 2019). This perspective is consistent with Boyatzis' (1982) concept of a competence as an underlying characteristic of a person in that it may be a motive, trait, skill, element of one's self-image or social role, or a body of knowledge that he or she uses or applies to achieve goals and enhance performance. Emotional competence, according to Eisenberg et al. (1998, p. 42), is:

> "… an understanding of one's own and others' emotions, the tendency to display emotion in a situationally and culturally appropriate manner, and the ability to inhibit or modulate experienced and expressed emotion and emotionally derived behaviouras needed to achieve goals in a socially acceptable manner."

Emotional intelligence (EC) is exhibited in organisational situations by, for example, accurately assessing one's own emotions and being able and ready to control them and their expression, as necessary, for personal and organisational goals. Other examples include being capable of and willing to respond correctly for other people's, personal, and organisational goals, as well as accurately assessing the emotions of clients, superiors, colleagues, and others (Coetzee et al., 2009).

According to the established conceptualization of the EC of managers, competence — which refers to knowledge, skills, values, and attributes—is set apart from abilities. The reaction capability (or EC) of a person is made up of competence, which is a constituent unit of the response repertoire associated to EI. The observed EI variables and abilities, also known as the reference dimensions, are what allow us to describe the underlying EC skills and capacities more precisely. Although having the necessary skills does not always entail possessing the corresponding competence (Coetzee et al., 2009; Van Iddekinge et al., 2018), having the skills does. Though someone's

experience and learning are different from yours, even though they have the same skills, they could not have the same competences (Bugalska, 2019; Dawis, 1994). However, if someone is given the chance to learn a skill, their abilities can be utilised to forecast the level they will reach in that competence. Capabilities, characteristics, and values are the source traits of EI, whereas skills and knowledge can be regarded of as surface features. It is believed that the structure of EI is provided by the source traits of talents, attributes, and values. As a result, the necessary collection of abilities, knowledge, and wants may alter over time or in response to a particular circumstance, but the source - the EI structure - generally stays the same (Dawis, 1994; Van Iddekinge et al., 2018).

Based on this theory of emotional competence, it is possible to hypothesize that managers with the same EI structure, that is, the same talents, traits, and values, can nonetheless exhibit different behaviour and, thus, produce different behavioural outcomes due to varying personality types. The relationship between the EI structure and behaviour, as well as the results of behaviour displayed as EC, is moderated by personality type factors and experiences with self-esteem. The improvement of people's agency in their employment positions results from EC. According to the literature review on the subject, "EC" can be defined as the active interaction with one's environment that involves the demonstration or practical application of learned skills and knowledge-building attitudes related to the cognitive, affective, conative, and social aspects of EI. Organisational relationships can be generated, interpreted, and changed using EC as a resource. The idea of EC can be used in organisational contexts and leadership development because it implies that people can be aware of their behaviour as a part of the social adjustment process as well as be aware of themselves as acting agents in the context of other acting agents in a particular socio-

cultural environment. Middle managers supervise their teams, keep an eye on the social environment, and conduct themselves professionally in the workplace to boost productivity and outcomes.

3.2   THEORETICAL MODELS OF EMOTIONAL COMPETENCE

According to Creed & Scully (2001), Mattingly & Kraiger (2019), and Saarni (1997), individuals use their cognitive and emotional competence, (EC) to monitor the social environment and act competently in organisations to influence group outcomes. Various EC-related variables, per Nanayakkara et al. (2020), have moderated the link between various dimensions from the earlier findings. Thus, the authors anticipated that EC may act as a second variable which may strengthen or weaken the relationship between personality types and spiritual well-being, as stated by Waheed (2017), Szczygieł and Bazińska (2013), Pulido-Martos, Augusto-Landa, and López-Zafra (2016), Mustafa, Batool, Fatima et al. (2020), De Freese and Barczak (2017), Desai and Srivastava (2017), Nanayakkara et al. (2020) and Haricharan, (2022).

As stated in the previous section, EC and EI are linked (Goleman, 1995; 1998; Humphrey et al., 2012). It can be learned and developed (Dhani, Sharma, 2016; Druskat et al., 2017; Goleman, 1995, 1998; Saarni, 1997), according to several studies. EC describes how EC skills are used in the workplace. Within the framework of the mixed model approaches to EC, EC has been characterized as the display or practical application of learnt abilities and knowledge-building attitudes connected to the cognitive, emotional, conative, and social aspects of EC in an active contact with one's environment. (Saarni, 1999; Goleman, 1995).

Faltas (2017) lists the following as the three primary models of emotional intelligence (EI): a) Goleman's EI performance model; b) Bar-On's EI competencies model; and c)

Mayer, Salovey, and Caruso's (2013) EI ability model. It is more appropriate for this study to use the Wolmarans' (Wolmarans, 1998, 2002; Marino et al. (2019) model of emotional competence, which specifically includes a wider range of competencies than just the conventional intrapersonal and interpersonal competencies and measures EC in the South African context.

3.2.1   Goleman's EI performance model (Faltas, 2017)

Goleman identifies four capabilities—self-awareness, self-management, relationship management, and social awareness—as the core of the EI skill and competence cluster. These four skills, according to Goleman, serve as the foundation for the 12 "subscales" of EI. These subscales, according to him, should include empathy, conflict management, teamwork, organisational awareness, adaptation, accomplishment oriented, positivity, coaching and mentoring, and inspirational leadership. These 12 subscales were created by Goleman as a result of his research on EI and EC in the workplace.

3.2.2   Bar-On's EI Competencies Model (Faltas, 2017)

Emotional intelligence (EI), according to Bar-On, is a system of interconnected behaviours that result from social and emotional competencies. He contends that these abilities have an impact on behaviour and performance. The self-perception, self-expression, interpersonal, decision-making, and stress management scales make up Bar-On's model of EI. Here, it is possible to see the parallels between the theories of emotional intelligence and competence, covered in this chapter.

Self-esteem, self-actualization, emotional self-awareness, emotional expression, assertiveness, independence, interpersonal relationships, empathy, social

responsibility, problem-solving, reality testing, impulse control, flexibility, stress tolerance, and optimism are among the 15 subscales of the EI concept that Bar-On proposed. According to Bar-On (2004), these competences, which are parts of EI, influence how people act and interact with one another.

3.2.3   Mayer, Salovey and Caruso's EI Ability Model (Faltas, 2017)

According to this concept, knowledge about how emotions are perceived and managed is used to aid in thinking and direct decision-making. This framework for emotional competence, emphasises the EI's four branches:

The four-branch model. The four-branch ability model of EI was created by Mayer et al. (2016). They contend that there are four categories into which the talents and capacities of EI and EC can be subdivided: the capacity to (1) notice emotion, (2) use emotion to support thought, (3) comprehend emotions, and (4) manage emotion. According to how the skill fits into the person's overall personality, these branches—which are arranged from emotion perception to management—are aligned (Mayer et al., 2016). In other words, while emotion management (branch 4) is integrated into one's plans and goals, branches (1) perceive emotion and (2) use emotion to facilitate thought represent the relatively distinct parts of information processing that are thought to be bound in the emotion system (Mayer et al., 2016). Each branch also includes abilities that move from more fundamental talents to more sophisticated skills as a person develops.

Branch 1 deals with the sense of emotion, which includes the capacity to recognize emotions in others' facial and skeletal expressions. It reflects emotional expression and nonverbal perception to communicate with the voice and face (Mayer et al., 2016). Branch 2 provides the capacity to employ feelings as a thinking tool. The ability to

analyse emotions, recognize probable trends in emotion through time, and appreciate the results of emotions are all represented by Branch 3, which also includes the ability to analyse emotions. It also includes the ability to categorize and distinguish between different emotions. According to Mayer et al. (2016), branch 4 of emotional self-management considers a person's personality as well as their goals, self-awareness, and social awareness when determining how they regulate their emotions.

According to Mayer et al. (2016) and Haricharan (2022), these skills are what distinguish EC. In 2016, Mayer, Caruso, and Salovey (2002) revised the four-branch model by include additional problem-solving instances and argued that, in light of recent developments in EC research, it is still unclear what mental skills are involved in EC. Mayer and colleagues claim that EC is a multifaceted, "hot" intelligence. Practical, social, and emotional intelligence are considered when Mayer et al. (2008) interpret the "hot intelligences." Mayer et al. (2016) claim that EC is comparable to the personal and social intelligences and is one of these other "hot intelligences".

EI appears to have been formally introduced to the psychology landscape by Mayer and colleagues in 1990, according to the history of psychology (Mayer et al., 2016). According to Zhang and Adegbola (2002), it is commonly characterized as the capacity to understand and control one's own emotions as well as those of others. It is also suggested to produce a variety of good results for companies. As will be discussed more below, Mayer et al. (2016) published a few articles in which EC was precisely defined and a theory as well as a measure of EC were created. Since 1990, there has been an increase in research into the characteristics of EC (emotion-related tasks).

EC (emotional quotient) and academia. The relationship between intellectual problem-solving and EC has been examined in a few research (Mayer et al., 2016;

Sackett, Shewach, & Keiser, 2017). The link between college students' EC and grades has been found to be between r = 0.20 to 0.25 (Mayer et al., 2016). In an Israeli study of gifted children, it was discovered that they performed better on the EC than their less academically able counterparts. However, according to Mayer et al. (2016) and Sackett et al. (2017), the incremental prediction of EC and general intelligence has only been low to slight. Interestingly, a positive correlation was identified between feeling emotion and the year the student performed in the program when the study focused on emotion-related activities (EC) in 90 graduate psychology students (Mayer et al., 2016).

EC and deviancy/problem behaviour. EC is inversely connected to bullying, violence, nicotine usage, and drug issues even when both IQ and personality factors are statistically controlled for (Mayer et al., 2016). For instance, a study found a link between EC and hostility as reported by students. Swift found that emotional perception was adversely correlated with psychological aggression (which took the form of insults and mental anguish) in a 2002 study of 59 participants in a court-ordered violence-prevention program (Mayer et al., 2016; Sackett et al., 2017).

EC and Success. It has been asserted in the past that EC is the most significant factor in determining success in life. EC has nevertheless been linked to success, even though this may not always be the case (Cherry, 2018). According to research, EC is linked to a variety of skills, including decision-making and academic performance (Cherry, 2018).

EC and development. In samples of children and adolescents, EC has been progressively explored (Hoffmann et al., 2020; Mayer, Roberts et al., 2008). It has been demonstrated to reliably predict children's success in the classroom and in their

social lives (Mayer et al., 2008). Ratings of children's emotional regulation and emotion understanding were utilised in a longitudinal study of three- to four-year-old children by Denham et al. (2003) (Hoffmann et al., 2020; Mayer et al., 2008). At ages three to four and later in kindergarten, social competence, was predicted by higher levels of emotional regulation and emotion understanding.

EC and perceptions. Numerous studies have revealed that people with high levels of EC are viewed more favourably by others. (Melo et al., 2017; Uhrich et al., 2021; Mayer et al., 2008).

EC and well-being. According to research by Mayer et al. (2008), EC is associated with higher levels of life satisfaction and self-esteem. Furthermore, studies by Boden & Thompson (2015), Mayer et al. (2008), and Miguel et al. (2017) show a correlation between EC and lower evaluations of depression.

EC and pro-social/positive behaviours. According to research, there is a link between how well a person manages their emotions and how well they communicate with their friends (Bereczkei, 2018; Mayer et al., 2016). It has also been demonstrated that those with higher EC scores are rated as more likable and valuable by their sex-opposite peers. (Chau-Kiu, Chui, and Yeung, 2018; Mayer et al., 2008) Emotion modulation has been shown to predict social sensitivity and the quality of interpersonal interactions.

EC and leadership/organisational behaviour. Studies have repeatedly proven that EC has a favourable impact on customer interactions (Mayer et al., 2016). Individuals ranked higher in the EC produced vision statements of higher quality than others, even after personality factors were considered (Mayer et al., 2016). According to Craig (2020), it has been demonstrated that EI does require a set of specialised

competencies. Referencing the abilities assessed by the Bar-On Emotional Quotient Inventory (EQ-i) and giving concrete examples of what each competence entails will help explain the specific competencies that EC entails (Meshkat & Nejati, 2017). A thorough self-report gauge of EC is the EQ-i.

According to Meshkat and Nejati (2017), the EQ-i measures the following EI competencies: Having emotional self-awareness (for example, "I find it difficult to understand how I feel"), assertiveness (for example, "I find it challenging to stand up for my rights"), and self-esteem (for example, "I don't feel good about myself"), Independence (ex. "I prefer others to make decisions for me"), Empathy (example: "I'm sensitive to the feelings of others"), Social responsibility (example: "I like helping people"), interpersonal interactions (example: "people think that I'm sociable"), Problem-solving (for instance, "My strategy for overcoming challenges is to move step by step," Flexibility (e.g., "it's easy for me to adjust to new conditions"), Reality testing includes statements like "it's hard for me to adjust to new conditions," "it's easy for me to adjust to new conditions," "I know how to deal with upsetting problems," and "it's a problem controlling my anger." Flexibility and stress tolerance are also included. Happiness, optimism, and self-actualization also "facilitate" EC in addition to these specific competences (Meshkat & Nejati, 2017).

The model of emotional competence, provided by Wolmarans and Martins (2001) is a fourth model that looks even more pertinent to this research because it may be used in the South African organisational setting. A 360-degree evaluation of a person's EC is possible using this model (Marino et al., 2019).

3.2.4 Wolmarans's model of emotional competence

Wolmarans and Martins (2001) developed the 360-degree Emotional Competence Profiler to measure emotional intelligence (EI) in the South African context, specifically to incorporate a greater range of competencies than only the typical intrapersonal and interpersonal competencies. The content analyses performed by Wolmarans (1998, 2002) and Marino et al. (2019) served as the foundation for the EI abilities measured by the 360-degree Emotional Competence Profiler. EI is broken down into seven main clusters of emotional abilities using this test. These clusters of emotional competences were identified by Wolmarans (Mohamad & Jais, 2016; Wolmarans & Martins, 2001) as emotional literacy, self-esteem/self-regard, self-management, self-motivation, change resilience, interpersonal interactions, and integration of the brain and heart.

Emotional literacy

The capacity to interact correctly on an emotional level at the appropriate moment, with the suitable person, and within the constraints of a particular setting is known as emotional literacy. It entails being conscious of one's own and other people's emotional ebbs and flows. Advanced emotional literacy is characterized by the capacity and readiness to acknowledge and apologize for emotional harm caused, to convey genuine grief, and to heal damaged relationships tenderly and thoughtfully (Mohamad & Jais, 2016; Wolmarans & Martins, 2001).

Self-esteem/self-regard

An honest, objective, and realistic evaluation of one's own value as an equal human being, as well as respect for it, is referred to as having self-esteem or self-regard. It entails the unwavering, unreserved acceptance of one's abilities, principles, aptitudes, and flaws. Having the guts to follow one's values and convictions in the face of

opposition, being able to admit mistakes in front of others and, when appropriate, laughing at oneself are all signs of having a high level of self-esteem (Chau-Kiu et al., 2015; Mohamad & Jais, 2016; Wolmarans & Martins, 2001).

Self-management

Self-management is the ability to control stress and harness energy in order to attain well-being and a proper balance between body, mind, and spirit without overindulging in one area at the expense of the other. An indication of adult self-management is the ability to remain calm in the face of conflict and provocation, progressively lowering defences, and re-establishing reason with the aggrieved party (Marino et al., 2019; Wolmarans & Martins, 2001).

Self-motivation

Self-motivation is the capacity to forge an ambitious vision and establish lofty objectives, to maintain concentration and optimism in the face of obstacles, to act consistently and to stay dedicated to a cause, and to accept accountability for one's accomplishments and shortcomings. The capacity to "hang in there" when others give up and the judgment to alter course when it is time to move on are signs of a strong level of self-motivation (Marino et al., 2019; Wolmarans & Martins, 2001).

Change resilience

To advocate for the necessity of change and innovation when appropriate, one must have the capacity to remain adaptable and open to new ideas and people. However, one must do so with due care and respect for the psychological effects that change may have on individuals. Advanced levels of change resilience are characterized by the capacity to handle ambiguity, thrive in chaos, avoid forcing premature closure, and

be reenergized by both the anticipation of the unknown and the lovely sights encountered along the way (Marino et al., 2019; Wolmarans & Martins, 2001).

Interpersonal relations

An intuitive awareness of others, a high degree of compassion and care for them, a genuine interest in their welfare, growth, and development, as well as delight and appreciation for their accomplishments, serve as the foundation for interpersonal relationships. It entails relating to others in a way that inspires great expectations in them and makes them willing to devote themselves to a cause. It entails having the capacity to both direct and participate in teams to produce results. Ability to connect emotionally with others and develop the kind of trust and commitment that fosters long-term relationships are signs of advanced relationship competence, (Mayer et al., 2016; Wolmarans & Martins, 2001).

Integration of head and heart

Integrating the functions of both the head and the heart suggests that a person's potential is maximized by doing so. With a dedication to finding win-win solutions that benefit the objectives and the relationships in question, decisions are taken, and problems are solved after giving both facts and sentiments the consideration they deserve. Ability to seize opportunities from challenges and come up with intuitive, creative, yet workable solutions in times of need are signs of advanced talent (Barbey, Colom, & Grafman, 2014; Wolmarans & Martins, 2001).

3.3   EMOTIONAL COMPETENCE AND A LINK TO PERSONALITY TYPES?

Based on their thorough analysis of 1584 individuals, Mayer et al. (2016) concluded that people with higher EC scores tended to be more agreeable, open, and

conscientious. Additionally, EC uses the same brain regions that are linked to conscientiousness, according to neuroscience study (Barbey et al., 2014). Conscientiousness is a crucial element of EC, according to neuroscience research, and is described by the degree of organisation, perseverance, control, and motivation in goal-directed behaviour (Barbey et al., 2014). EC is referred to as a subset of social intelligence in the fundamental study on EC conducted by Salovey and Mayer in 1990. Social intelligence is a key idea for understanding personality, according to Cantor and Kihlstrom's research (Salovey & Mayer, 1990; Van der Linden et al., 2017).

Mayer et al. (2016) claim that a person's behaviour in a particular social environment is the outer representation of their personality. The components of personality include motives, emotions, social preferences, self-awareness, and self-control (Mayer et al., 2016). Craig (2020) asserts that personality and EC do seem to be related in some way. For instance, according to the Holland Self-Directed Search, people with higher EC scores are more likely to favour social employment over entrepreneurial employment (Mayer et al., 2016, Van der Linden et al., 2017). According to Mayer et al. (2016), persons who perform better on the EC also have more adaptive defence mechanisms as opposed to less adaptive ones, such denial. They are also more employable.

It is now simpler to comprehend the significance of EC in psychological, somatic, professional, social adjustment, and spiritual well-being thanks to several EC measurement tools that have undergone extensive validation (Kun & Demetrovics, 2010; Lerner et al., 2015; Limonero et al., 2015; Schlegel & Mortillaro, 2019). The more the studies are conducted, however, the more it seems crucial to thoroughly study the elements involved in these various processes in addition to the links that are

being revealed. It is equally important to understand which competencies contribute to which results on a practical level as it is on a theoretical level (Extremera & Fernández-Berrocal, 2009). Some research studies have demonstrated that it is feasible to develop one's EC, even as an adult (Brackett & Mayer, 2003; Cabello & Fernández-Berrocal, 2015a; MacCann, Jiang et al., 2020). It consequently appears vital that a model be available that explicitly outlines the relationship between EC, personality type, and spiritual well-being to help choose what objective to aim towards.

The creation of a model that can incorporate the many theoretical facets of the three constructs—personality type, EC, and spiritual well-being—seems appropriate considering these factors. This study was done to achieve this.

3.4 BIOGRAPHICAL VARIABLES INFLUENCING THE EXPRESSION OF EMOTIONAL COMPETENCE

Age. Three stages of emotional development—acquisition, refinement, and transformation—are described by Haviland-Jones, Rosario, Wilson et al. (2005) and Cabello, Sorrel, Fernández-Pinto et al. (2016). In addition to learning the names for different categories of emotions, acquisition also includes reflexive affect and temperament. A large portion of the development of the basic emotional process in humans seems to begin during infancy and is virtually entirely automatic. One not only learns and practices many emotions, but also exhibits a style or temperament for them, claim Haviland-Jones et al. (2005), Alemnew (2014), Cabello et al. (2016), and Scheibe and Carstensen (2018). Infants exhibit a wide variety of emotions after birth or shortly thereafter, with varying levels of strength and elicitor specificity depending on temperament. Everyone has the capacity to express emotion to some degree, and labelling emotion is a skill that can be learned. Infants start making decisions about

their behaviour based on knowledge regarding emotion. For instance, when deciding whether to approach a new item or cross a risky area, they will consider the emotional reactions of other people.

Refinement is the second stage of emotional learning. Refinement refers to the linking and unlinking of emotions and feelings to circumstances and behaviours, whereas acquisition refers to the expression and perception of emotion. The frequency and appropriateness of displaying particular emotions alter significantly during adolescence (Haviland-Jones et al., 2005). In addition to direct instruction, a large portion of this learning is based on cultural and familial modelling. Only the way and context in which emotions are expressed alter (Agbelie & Aliyu, 2022; MacCann et al., 2020).

Changes in entire systems, which include two distinct processes, are referred to as transformation (Alemnew, 2014; Haviland-Jones et al., 2005). The first are the modifications that a certain emotional state makes to the processes of thinking, learning, or preparing for action. Various emotional states frequently trigger various information-processing modalities. The second is how knowledge and experience change the emotional process itself, creating context and meaning that is unique to the individual. An emotion can either remain fundamental or grow into a system of concepts, behaviours, and processes. As well as creating emotional scripts and expectations, people also develop convictions about their own values and goals as well as intricate interpersonal roles. For example, grief may be accompanied by guilt, anxiety, and the notion that one is worthless. In its most extreme manifestations, melancholy turns into depression. Another person may mix melancholy with interest, a sense of empathy, and a desire to help others who are in need. The feeling of

sadness is transformed into a personality trait by each network of emotions, thoughts, and behaviours, which alters the experience of the emotion itself. Children employ a variety of narrative techniques by the time they are in nursery school, for instance, to describe a range of emotional experiences.

The foundation of identity and ideals during adolescence is notably emotions (Agbelie & Aliyu, 2022; Haviland-Jones et al., 2005; McCarthy, Trougakos, & Cheng, 2016; Scheibe & Carstensen, 2018). Adolescents start to develop a variety of strong attachments to ideals, people, and vocations at the same time that their emotional lives are changing, and their understanding of feeling is evolving. Adolescents find it challenging to attempt to abstract the meaning of moods and personality traits from concrete experience. The positive emotions (joy, surprise, and interest) are the simplest to accept and understand. Increasing awareness of mood shifts, especially those that are internally focused, is a component of emotional refinement. It also entails adjustments to how social situations that cause emotions are believed to be organised.

Race. Individualistic versus collectivist value orientations are influenced by group and family-centred value systems. According to the theories of racial appropriateness, they also cause particular emotional reactions and behaviours (Fitzgerald & Betz, 1994; Hewitt, 2002; McCarthy et al., 2016; Park et al., 2017). Membership in a racial culture or ethnic group adds its own set of accepted aims and standards of positive affect to psychologically intrinsic satisfactions. External events, according to Hewitt (2002) and Bereczkei (2018), shape affect, mood, and emotion, which results in a propensity for people to do what others demand, encourage, or make possible. Following socially acceptable paths toward socially acceptable ends creates pleasant affect, encourages

people to expect more of this effect in the future, and rewards them with happy feelings in each new present. Hewitt (2002) and MacCann et al. (2020) claim that race culture offers different objectives and different vocabulary for expressing mood and emotion. As a result, it may not always be clear to a person what behaviours would lead to a more favourable affective outcome, and as a result, there may not always be a strong correlation between social expectations and individual lines of behaviour.

Emotional expressivity, emotional experience, and emotional control have been the main topics of research on the relationship between age and emotions (Gross, Carstensen, Pasupathi, Tsai et al., 1997; McCarthy et al., 2016). While the intensity of felt emotions may diminish with age, emotion regulation procedures may become more effective, according to the evidence for age-related changes in various components of emotional functioning. While Lawton et al. (1992) and MacCann et al. (2020) reported that emotional control improved with age, Diener et al. (1985) observed that the frequency and intensity of self-regulated emotional experience decreased with age.

The findings of studies looking at the connection between emotional expressivity and age have also produced conflicting findings (Gross et al., 1997; Malatesta & Kalnok, 1984; Uhrich et al., 2021). According to Gross et al. (1997), aging is linked to an improvement in emotion regulation, particularly when it comes to the employment of cognitive emotion regulation mechanisms. Age-related decreases in emotional expressivity may be restricted to unpleasant emotions.

Gender. Pugh (2008) and MacCann et al. (2020) claim that research shows that emotional experiences of men and women are same. Women are more emotionally expressive than men (Agbelie & Aliyu, 2022; La France & Banaji, 1992), and there are

no appreciable distinctions between men and women in the emotions they express. In addition, it appears that women are more inclined than men to show affability and liking while interacting with others.

Gender differences in emotional quotient have received scant attention in the literature (Mandell & Pherwani, 2003; Streibich & Desjardins, 2019). Goleman (1995) thought that each person had a distinctive set of strengths and weaknesses for their emotional intelligence capacities, despite the fact that Mayer et al. (1999, 2006) and Mayer and Geher (1996) found that women outperformed males on emotional intelligence tests. According to Bar-On (1997, 2006), Fatt and Howe (2003), Streibich and Desjardins (2019), and others, men and women generally possess the same level of emotional intelligence. The strong and weak aspects of males and females as a group, however, tend to have a gender-specific profile. Men are typically more cheerful and self-assured than women, and they can handle stress better, but women are better at interacting with others because they are more emotionally aware, empathetic, and self-conscious.

Years of service. Today's workforce is being judged by a new yardstick, according to Daniel Goleman (1998) in his book Working with Emotional Intelligence. He points out that how nicely employees treat themselves and one another is just as important as how educated they are or how skilled they are. These qualities are known as emotional competencies or emotional intelligence, according to him. Promotions and advancement are based on this criterion in organisations (Goleman, 2009; 2019). Boyatzis found that leaders with more years of experience—and thus more time to practice the emotional competencies—were more successful in their careers and

outperformed those with fewer years of emotional competence demonstration, according to Goleman (2019), who cited Boyatzis' 1994 study.

3.5   IMPLICATIONS FOR PRACTICE FOR MIDDLE MANAGERS

As stated by George (2000), Streibich and Desjardins (2019), Ramdas and Patrick (2019), and Lubguban (2020), effective leadership is largely dependent on the development of emotional competences. In addition, George (2000) and Lubguban (2020) contend that leaders' performance is, at least in theory, influenced by their capacity to recognize and control their own and others' moods and emotions. According to Lubguban (2020), emotional intelligence improves a leader's capacity to confront challenges and opportunities that they and their organisations are facing. George (2000), Lubguban (2020), and Kamasi et al. (2020) specifically state that leaders with high levels of emotional intelligence and competence, will be able to harness positive emotions to foresee significant improvements to an organisation's performance.

Consequently, a leader with high levels of emotional intelligence and competence, may properly assess how their followers are feeling and utilise this information to impact those emotions in a way that makes them receptive to and supportive of the organisation's goals. According to this conceptualization, middle managers can enhance their decision-making through knowledge and emotional competence. Middle managers who can accurately identify emotions are better able to determine whether the emotion is linked to opportunities or problems and can use those emotions in the decision-making process (Kamasi et al., 2020; Lubguban, 2020; Schwarz, 1990).

George (2000) and Gardner and Stough (2002) claim that most research have not yet determined the role that emotions play in leadership. According to Streibich and

Desjardins (2019) and Lubguban (2020), the capacity to identify one's own emotions and express those to others is essential for leaders because it enables them to capitalize on and use their positive emotions to support organisational performance and evaluate the applicability of their own emotions in working environments. The degree to which middle managers allow emotions to influence cognition is critical in the workplace because decision-makers who do so are more likely to act promptly and efficiently. Different feelings in this circumstance can offer vital information that can be used to establish priorities and find solutions.

Middle managers must be able to recognize and comprehend the emotions of others to influence those emotions to preserve employee enthusiasm and productivity. Middle managers must be able to distinguish between their employees' emotions that they are experiencing and those that they are expressing. Middle managers can benefit from emotional management by learning to control their own and their team members' positive and negative emotions to sustain organisational effectiveness. Finally, maintaining an effective team requires the capacity to manage (regulate) feelings that arise at work to foster feelings of security, trust, and contentment (Park et al., 2017; Turgut et al., 2019; Worrall & Cooper, 2001).

Additionally, in recent years, leadership roles have undergone significant shift, partly due to the radical transformation of the organisational, economic, and technological contexts in which these responsibilities are performed. The complexity of IT-enabled home-based working has increased, as have the variety of communication channels that managers must manage, social interaction within a multicultural work environment, and team-based organisational concepts. Globalization has also created a more competitive environment where businesses have had to become leaner, more

adaptable, and flexible. Because of this, middle managers' requirements for effective performance have drastically changed (De Young & Peters, 2016; Lagodzinsky, 2020; Siswanti et al., 2018).

Research has been done to examine the underlying characteristics and behaviours of leaders who successfully fulfil these modern leadership roles in order to identify leadership selection and training criteria for the recruitment and development of effective leaders (Lagodzinsky, 2020; Park et al., 2017; Siswanti et al., 2018; Turgut et al., 2019). The Fourth Industrial Revolution (4IR), along with demographic, economic, and workplace design trends, has led to a new understanding of human capital that places an emphasis on an employee's affective response tendencies and regulatory skills in the context of training, organisational socialization, teamwork, leadership, and organisational change. A talent for affect regulation and expression is specifically sought after in a growing number of occupations, from operational to executive. The importance of employee affect and the efficiency of leadership in the use of affect to increase employee commitment and job motivation are commonly mentioned in retrospective analyses of spectacular organisational successes and failures. According to Lagodzinsky (2020), affective processes have a significant impact on the dynamics of organisational performance.

The impact of EC on the development and effectiveness of leadership within a team may have an additional impact on team performance (Kaslow et al., 2020). In the past ten years, leadership research has increasingly favoured trait-based theories, and an expanding body of literature has focused on the social and emotional traits of leaders. According to two recent research, empathy (which is a part of both EI and EC) may be important in predicting when a leader would emerge (Duan & Zhu, 2020; Lagodzinsky,

2020). Greater self-awareness (another EI and EC component), according to Church (1997), Streibich and Desjardins (2019), and McKenna et al. (2020), was linked to higher management performance. George (2000) asserted that as leadership is by nature an emotional process, EI may be particularly significant in determining leadership effectiveness. She put forth several ideas for how EI and EC can improve leadership effectiveness, including using emotion to improve cognitive functions like problem-solving and decision-making as well as to control followers' emotions in a way that benefits both them and the organisation.

Leaders, according to Caruso et al. (2002), should be able to use, comprehend, identify, and control their emotions in all four EI domains. One of the main proponents of the current focus on transformational leadership in the leadership field, Bernard Bass (2002), observed that "the most extensive empirical evidence of correlations with transformational leadership rests with the traits of EI, less so for social intelligence, and least with cognitive intelligence" (Caruso et al., 2002, p. 113).

The crucial subject of what extracurricular competencies (EC) a task leader would need was brought up by Humphrey (2002) and Streibich and Desjardins (2019), who particularly mentioned the control of one's own emotions as another potential EC competence indicative of leadership. In this study, the impact of a wide range of EC abilities on middle managers' spiritual health is investigated in relation to their personality types.

3.6   IMPLICATIONS FOR INDUSTRIAL AND ORGANISATIONAL PSYCHOLOGY

Organisational worries about the origins and effects of middle management, the performance of teams, and the norm of social interactions in a multicultural

environment are likely to continue to increase in the future, according to recent changes in political and economic conditions, as contended by Prime et al. (2020), Lagodzinsky (2020), Flotman (2021), and Alsayed (2022). The talents and understanding of affect in the workplace of industrial and organisational psychologists have improved thanks to advances in the study of emotional processes, and new applications of this knowledge to the workplace are motivated by evolving organisational priorities. However, how enthusiastically the industrial and organisational psychologist feels about the field will largely depend on how much new knowledge research produces and how it encourages the creation of useful techniques that significantly improve both individual well-being and organisational productivity.

The desire to improve human well-being, including psychological and spiritual well-being, is one of the many reasons why industrial and organisational psychologists are interested in human emotions in the workplace. People define well-being subjectively in terms of their affective responses to organisational events rather than objectively (Alsayed, 2022; Prime et al., 2020). Therefore, the psychological and spiritual well-being of organisation members is directly increased if the industrial and organisational psychologist can discover ways to change organisational practices, social processes, or task designs in ways that increase positive emotions and reduce negative emotions (Lord & Kanfer, 2002; Prime et al., 2020).

Human responses to a variety of stimuli also heavily rely on emotions. They can therefore both directly cue certain behaviours and indirectly affect behaviour by having an impact on physiologic, cognitive, or social processes. For these reasons, as is frequently the case with organisational interventions, attempts to alter behaviour in organisations in favour of more productive patterns may also necessitate altering

emotions. Additionally, motivation is greatly influenced by emotions. The different emotional dispositions of middle managers mix with organisational events and social interactions to produce emotional reactions that profoundly influence a person's goals and their ability to persevere in the face of challenges. Personal commitment to organisationally intended goals and, thus, job performance may be substantially weakened by the influence of emotional responses to organisational events, such as downsizing or the implementation of change.

The following are the key reasons why emotional intelligence is becoming more and more acknowledged as a critical workplace issue:

- Research found that emotional intelligence is twice as important for success in any field as cognitive skills. Emotional intelligence is responsible for around 90% of high-level performance (Alsayed, 2022; Kaur & Sharma, 2019).

- According to a 2017 study by Rexhepi and Berisha, emotional competences account for 67% of the skills considered essential for successful performance. Businesses and people alike are growing more concerned with finding a competitive advantage and are realizing the importance of balancing the rational and emotional components of strategy (Alsayed, 2022).

- The inability of IQ alone to adequately explain for inequalities in people's degrees of achievement, both in educational and organisational contexts, has been a major driver of interest (Kaur & Sharma, 2019).

- Emotional intelligence is important for employee retention, sales, and productivity across all job categories and in all types of organisations. According to Vartskikh et al. (2016), middle managers chosen based on emotional competence surpassed their goals by 15% to 20%. Middle managers and

employees selected based on emotional competence, have 63 per cent less turnover during the first year than those selected in the typical way (Spencer et al., 1997; Vratskikh, Al-Lozi & Maqableh, 2016).

- Lost-time accidents were cut in half, official grievances dropped from an average of 15 per year to three, and the manufacturing facility exceeded productivity targets when middle managers got training in emotional skills (Pesuric & Byham, 1996). Production rose by 17% in a different manufacturing facility where managers got comparable training (Porras & Anderson, 1981). According to Vratskikh et al. (2016) and Kaur and Sharma (2019), middle managers should give emotional intelligence tests to applicants to evaluate their competencies before hiring them and consider the contributions of emotional intelligence as a critical component in staff development.

- Employers should allow staff members to take part in social and emotional learning programs that provide systematic instruction to enhance participants' capacities to recognize and manage their emotions, empathize with others, make moral judgments, and use a variety of interpersonal skills to handle tasks and relationships (Rexhepi & Berisha, 2017). Companies might seek to encourage senior employees in particular to participate in such a program by emphasising how it intends to enhance employees' self-development and their roles in sustaining and enhancing the company's well-being.

- Organisations ought to start initiatives to assist managers in being more cognizant of their own emotional responses as well as those of their customers and staff members, and in understanding the importance of emotions at work. Emotional IQ is a trait that can be developed and is not genetically fixed (Rexhepi & Berisha, 2017). Emotional intelligence is a skill that leaders and

employees can develop to improve their success at work. People can start by becoming more conscious of their own emotions and how those emotions affect how they interact with others, which may have advantageous effects on the business.

- For organisations to understand how to service and keep a client base that is more diverse and demanding than in the past, emotional, and cross-cultural management skills are essential (Kaur & Sharma, 2019).

- Technological advancements lengthen and intensify interpersonal interactions in terms of both time and emotions (Lubguban, 2020). As organisational viability increasingly depends on the knowledge, skills, abilities, and attitudes of employees, management techniques that foster innovation and a high performance and learning culture that includes all employees are crucial. Such objectives may benefit from diversity and effective emotional control (Lubguban, 2020).

The impact of emotional intelligence and competence on leader and employee performance, productivity, social adjustment, the quality of interpersonal connections, and well-being is something that organisational and industrial psychologists should be aware of. Measures of people's emotional competence should be incorporated into organisational procedures including recruitment and selection, socialisation, team building, employee wellness initiatives, culture, and climate surveys, change management initiatives, leader development initiatives, and performance evaluation.

3.7 THE DEVELOPMENT OF A PSYCHOLOGICAL WELL-BEING MODEL FOR MIDDLE MANAGERS IN A FINANCIAL SERVICES ORGANISATION

3.7.1 Constructing a psychological well-being model: emotional competence

This study focuses on how emotional competence, is applied in the workplace. The cornerstone for the definition of emotional competence is the mixed model approach to emotional intelligence, which defines emotional intelligence as an ability with social behaviours, traits, and skills.

Goleman (1995, 1998), Wolmarans (1998, 2002), Cooper and Sawaf (2000), Palmer and Stough (2001), Bar-On (2004, 2006), Desai and Srivastava (2017), and Nanayakkara et al. (2020) have all endorsed the mixed model approach. "Emotional competence," is defined in the previous definition by Saarni (1997, p. 38) as "the demonstration of self-efficacy in emotion-eliciting social transactions." Self-efficacy in this sense denotes a person's capacity and aptitude for achieving a desired result. The idea of self-efficacy is used to describe how people can respond emotionally to social interactions that trigger feelings while also strategically using their understanding of emotions and their emotional expressiveness in interpersonal interactions. They can both regulate their emotional sensations and compromise their way through interpersonal interactions in this way.

The definition of competence, according to Saarni (1997) is "the capacity or ability to engage in transactions with a variable and challenging social-physical environment, resulting in growth and mastery for the individual." To engage with their changing environment and emerge more distinctive, more adapted, efficient, and confident, people need to have certain recognizable emotion-related talents and abilities, which are referred to as "emotional competence." The employment of self-regulatory

systems and successful functioning of the individual in a changing and dynamic environment are both included in the concept of emotional competence.

According to the dynamic self-regulation model put forth by Creed and Scully (2001), Desai and Srivastava (2017), and Nanayakkara et al. (2020), emotional competence, can be seen as a mental construct related to emotions that entails complex emotional experience as well as specific self-reflective cognitive judgments and response behaviours that collectively make up work performance. To monitor the social environment and act professionally in organisations, persons who are emotionally competent must have a feeling of situated embedded agency. People employ their discretion to influence group outcomes while navigating their behaviour within institutional norms and routines (Creed & Scully, 2001; Desai & Srivastava, 2017; Nanayakkara et al., 2020). According to this definition of emotional competence, individuals must tend to operate in an emotionally competent manner, which means that different people will have different ways of controlling their emotions, thoughts, and behaviours to increase their agency in their professional responsibilities.

Emotional development is a prerequisite for emotional competence, yet within any given age group, some kids, teens, or adults perform emotionally more successfully than others. They exhibit emotion-related skills that are more adapted to the situation they are in. According to Saarni (1997, p. 38), "emotional competence, is linked with the individual's cultural context". Individuals' emotional reactions are contextually rooted in social meaning, which means that they have absorbed cultural messages about the significance of interpersonal relationships, social interactions, and even self-definition. People are born with the ability to feel emotions, but the range of their emotional experiences, the difficulties they face in coping with their emotions, and the methods in which they express those emotions to others are all a result of their

embeddedness in relationships with others. People's relationships affect their emotions, and their emotions in turn affect their relationships.

When individual learning, development, and performance are prioritized in organisational and workplace applications, the idea of emotional competence, is employed in conjunction with the construct of emotional intelligence. It is widely agreed in the literature (Cherry, 2018; Cooper, 2015; Goleman, 1996; Hollis, 2020; Höpfl & Linstead, 1997; Jufrizen et al., 2019; Steiner, 1997) that emotional intelligence is a trait or ability that can be learned. The concept of a direct connection between emotion and competence regarding the process of management learning and development is developed by Mayer et al. (2016). The competence-based emotional intelligence model developed by Goleman (2019) is intended for use in the workplace. Emotional competence is described as a learned ability based on emotional intelligence that encompasses a range of behaviours, including the ability to deal creatively with a personally and professionally demanding environment, and that results in exceptional performance at work (Goleman, 2019).

The primary categories of emotional intelligence abilities are supported by certain emotional competences. These emotional competencies might comprise talents and abilities as well as attitudes and beliefs, such as the drive for success and self-assurance. Emotional intelligence is socially ingrained; it is learned rather than innate. People do not typically possess a strong level of self-assurance or motivation for success at birth (Marino et al., 2019; Mohamad & Jais, 2016). Emotional competence, on the other hand, recognizes individual variations in workplace performance. It talks about the behaviours, character qualities, and values of emotional intelligence that help to increase workplace proficiency (Dulewicz & Higgs, 2000; Marino et al., 2019).

This viewpoint is consistent with Boyatzis' (1982) idea of a competence as an underlying characteristic of a person in that it may be a motive, trait, skill, aspect of one's self-image or social role, or a body of knowledge that he or she uses or applies to achieve goals and enhance performance achievements.

The ability to recognize one's own and others' emotions, the propensity to express emotion in a way that is situationally and culturally appropriate, and the capacity to suppress or modulate felt and expressed emotion as well as emotionally derived behaviour as necessary to achieve goals in a way that is socially acceptable are all examples of emotional competence, according to Kaur and Sharma (2019). It shows emotional competence in organisational environments to understand the emotional environment and culture related to one's job function and the organisation; Accurately assessing one's own emotions, being able and willing to control them and their expression as needed for one's own goals and those of the organisation; accurately assessing the emotions of superiors, co-workers, clients, and others, and being able and willing to respond appropriately for those goals as well (typically by eradicating negative emotions and fostering positive ones).

The way emotional competence is conceptualised suggests that it differs from talents and pertains to knowledge, skills, values, and other traits. The response capability (also known as emotional competence,) of a person is made up of a response repertoire connected to emotional intelligence called competence. Competencies are the recognised emotional intelligence variables and abilities (Dawis, 1994; MacCann et al., 2020). They serve as the reference dimensions with which the skills and capacities underlying emotional competence, may be more concisely described. Although having the necessary skills does not always indicate having the necessary

competence, having the skills does imply having the competence. If managers have varying levels of experience and education, even those with similar skills may not share the same competences (MacCann et al., 2020). However, if someone is given the chance to learn a skill, their abilities can be utilised to forecast the level they will reach in that competence.

While capacities, qualities, and values are the underlying traits of emotional intelligence, skills and knowledge can be regarded of as surface traits. The foundation of emotional intelligence is viewed as being provided by source traits, capacities, qualities, and ideals. Thus, even while the operative set of skills, knowledge, and demands may alter over time or in reaction to a given circumstance, the source, the emotional intelligence structure, remains essentially the same (Husain, 2017). This definition of emotional competence allows for the possibility that individuals with the same emotional intelligence structure—that is, the same skills, qualities, and values—might still behave differently and, as a result, produce different behavioural outcomes, depending on their personality types.

The interaction with one's environment is moderated by factors related to personality styles and experiences with self-esteem. Organisational relationships can be established, interpreted, and changed using emotional competence, as a resource. The idea of emotional competence can be used in organisational contexts because it implies that individuals have the capacity to be aware of their behaviour as a part of the social process of adjustment, i.e., to be aware of themselves as acting agents within the context of other acting agents within a particular sociocultural context. Utilising their cognitive and emotional intelligence, people in organisations effectively act to affect group outcomes by keeping an eye on the social environment.

3.7.2   Integration of emotional competence and spiritual well-being

There has been little empirical research on the relationships between emotional intelligence and spiritual well-being. However, the claim made by Dainty and Anderson (2000) and Husain (2017) that organisations should use the MBTI to help people develop their emotional intelligence in the new millennium suggests a strong connection between the MBTI personality types, emotional intelligence competencies, and people's spiritual well-being. A study by Husain (2017) published in his essay "Excellence in well-being of youth" found a link between emotional competence, and youth well-being.

In other words, having strong relationships with others (emotional competence,) is a crucial aspect of creating robust psychological, emotional, and spiritual well-being. Different definitions of emotional competence exist. According to Ellis (2011a), it is the capacity to comprehend, control, and express one's emotional characteristics in ways that support the effective management of life tasks like learning, establishing relationships, resolving common issues, and adjusting to the complicated demands of growth and development. Emotional competence is defined by Mayer and Salovey (1997) in terms of individual differences in recognising, expressing, comprehending, regulating, and employing emotions. Emotional intelligence, according to Eisenberg et al (1998), is the capacity to recognize and express one's emotions appropriately in various contexts.

In contrast, Petrides and Furnham (2003) and Garner (2010) defined emotional intelligence as the ability to access and manage emotions to respond more skilfully to an apparent painful situation. An individual must be able to recognize, use, comprehend, and manage their emotions effectively. They must also be able to exert

emotional control over their thoughts and actions. Unwanted social engagement and stressful situations are more likely to occur in a person who is unable to control the intensity and duration of his internal emotional responses. According to Craig (2020), emotional competence, is a general skill that can be linked to a variety of feeling-related skills that support a person's well-being. According to Husain (2017), social wellness is defined as being and feeling safe in connections with family, friends, co-workers, and the community, having a sense of belonging, and realizing and appreciating our contribution to society. These are all components of emotional competence. He contends that increasing a person's awareness, understanding, and participation in volunteer work, consulting, and cooperative and competitive circumstances promotes social well-being. The flow that controls one's social life is referred to as social well-being.

The spirit of life, on the other hand, animates a person's spiritual well-being (Husain, 2017). Each of us has a spiritual connection to God. Unity is required within a spiritual person since spirituality is linked to and necessary for spiritual well-being. People who identify as spiritual crave to feel connected, and if they do, their spiritual health will increase (Bloch et al., 2018; Masrat et al., 2015). There have been numerous attempts to investigate what is meant by spiritual well-being.

The idea that spiritual well-being is a multifaceted construct was initially put forth by Moberg (1984). As defined by Moberg and Brusek (1978), spiritual well-being is a two-dimensional construct made up of a vertical dimension (i.e., a person's relationship with their God) and a horizontal dimension (i.e., a person's perception of life's meaning and satisfaction without regard to any religious references). According to Chelyshev and Koteneva, 2019; Masrat et al., 2015; Paloutzian & Ellison, 1982, spiritual well-

being is the total spiritual quality of life. According to Paloutzian and Ellison (1982), the SWB has two dimensions: (a) an existential dimension that focuses on well-being in relation to life purpose; and (b) a religious dimension that focuses on an individual's personal well-being in their relationship with God, or what they see to be their spiritual being. According to Ingersoll (1998) and Bloch et al. (2018), emotionally competent people who are spiritually in tune exhibit a good spirit or optimism that aids in problem-solving and a commitment to the truth; they frequently serve as an example to others. She does point out, however, that truth-seekers are not always seen favourably in dysfunctional organisations.

Spiritual well-being is defined by Jackson and Monteux (2003), Masrat et al. (2015), Durmuş and Durar (2022) as a positive self-perception of oneself and as a unique human being. It takes place when people reach their full potential as people and as individuals. They enjoy and have a sense of direction; they are conscious of their own worth and dignity; they can recognize this characteristic in others and, as a result, respect and relate well to them; and they are comfortable with their surroundings. Therefore, a person's connection to themselves, others, art, music, literature, nature, or a power higher than themselves allows them to feel and integrate meaning and purpose in life (Karagoz et al., 2021; Khashab et al., 2017; Wilkinson & Pickett, 2009).

3.8 HYPOTHESISED THEORETICAL WELL-BEING MODEL FOR MIDDLE MANAGERS

The central hypothesis of the study is as follows:

> The relationship dynamics between middle managers' personality types, emotional competence, and the spiritual well-being constitute a well-being model that informs middle managers' psychological well-being and career

development practices in the Operations department of the financial services organisation.

Age, race, gender, and years of service of middle managers serve as moderators in the association between the psychological dispositional traits (personality types and emotional competence) and the construct of spiritual well-being.

3.9 EVALUATION AND SYNTHESIS OF RESEARCH LITERATURE

The theoretical framework for comprehending the concepts of emotional intelligence and emotional competence, was constructed in this chapter. Since it is such a large subject, emotional competence, can be examined from a variety of angles. Since affective experiences can take many different forms, organisational scholars must broaden their research to fully understand how emotional competence, is felt in professional contexts. Dimensional summaries may obscure important variations in emotional experiences. Despite a renaissance in interest in mood and emotions at work, the organisational literature has only just started to scratch the surface of the body of knowledge about emotions, emotional intelligence, and the relationship between these concepts (Khashab et al., 2017).

Emotional competence, and emotional intelligence have received little attention from rigorous investigations (Keenoy et al., 2000; Rahim & Minors, 2003; Siswanti et al., 2018). The validity and reliability of the available self-report measures for the construct of emotional competence, are not well understood. There hasn't been much study done in an organisational setting, and the research that has been done has mostly been influenced by advances in physiological research, research focused on education, and changes in the therapeutic field (Bereczkei, 2018; MacCann et al., 2020; Uhrich et al., 2021). Results from past studies may not be generalisable to

populations of organisation members, claim Dulewicz and Higgs (2000), Gardner and Stough (2002), and Rahim and Minors (2003).

The argument put up by Marino et al. (2019), Siswanti et al. (2018), and Davies, Stankov, & Roberts (1998) is that there is still tremendous room for improvement in the measurement of the emotional competence, construct. There isn't much emotional competence, that is distinct and psychometrically reliable as it is now imagined. While objective measures of emotional intelligence have little reliability, questionnaire measures are too closely linked to well-known personality factors. Additionally, there is no agreement on the scope of the notions or what they ought to cover for the constructions of emotional competence, and emotional intelligence. Miguel et al. (2017) and Keenoy et al. (2000) claim that the conceptualization of emotional competence, (Mayer & Salovey, 1997), practical intelligence, (Sternberg & Wagner, 2013), social intelligence, (Ford & Gioia, 2000; Gardner, 1993), and by extension, emotional competence, (Wolmarans & Martins, 2001), is problematic. The notion of emotional intelligence, according to Miguel et al. (2017) and Keenoy et al. (2000), can still be viewed as general intelligence focused on emotional events and does not need particular study. While there are certainly different human capacities or intelligences, Spearman (1923) and Wechsler (1939) concluded that general intelligence is what determines or comprises these.

Current study appears to support these observations. After factor analyses of nearly all the relevant data obtained during the 20th century, Miguel et al. (2017) found no broad mental ability that is independent of general intelligence. Research on emotional intelligence, according to Kaur and Sharma (2019), reveals that it includes reasoning and judging processes that are targeted and refocused on emotions to enhance

emotional control over oneself and others. In order to fully capture the psychoanalytical reality that people frequently are unaware of the emotions driving them (i.e., why they are acting the way they are), emotional intelligence formulations must consider the variety of defensive, displacement, and screening processes that may be related to aspects of self-esteem and personality types. These processes add complexity and richness to emotional life. According to this theory, many people's emotions defy cognitive control and regulation.

In addition, research is now undergoing empirical and theoretical debate concerning the dimensions and competences that make up the emotional intelligence construct and how it compares to that of emotional competence, due to the recent development of the notions (Lubguban, 2020; MacCann et al., 2020). The unity of the emotional intelligence construct, according to MacCann et al. (2020), is still a problem, because there is insufficient evidence to support the dimensional components, this issue indirectly affects the emotional competence, construct as well. Indirectly, this concern applies to the emotional competence, construct as well, owing to the lack of data supporting the dimensional components. Although the findings on emotion and emotional intelligence are not as well organised or interconnected as those in the field of cognition, Van der Linden (2017) contends that there are still issues and metrics in the emotional competence, domain on which there is agreement. However, it appears that many IOP study topics would profit from considering how emotions, emotional intelligence, and emotional competence, play a part in organisational contexts.

The results of Uhrich et al.'s research from 2021 lend credence to the claims that emotional competence and intelligence are indicators of organisational growth. Their findings supported the notion that general intelligence and emotional competence are

more effective indicators of success when combined than when used alone. IOP research on the topic is therefore gaining steam despite the aforementioned problems and limitations with the concepts of emotional intelligence and emotional competence (Kaur & Sharma, 2019; MacCann et al., 2020; Uhrich et al., 2021). This is due to the fact that emotional competence and emotional intelligence are useful indicators of good middle managers.

In addition to performing better at work (Cherry, 2018; Ramdas & Patrick, 2019; Ribiero et al. 2019), emotionally intelligent (and emotionally competent) leaders are believed to be happier and more committed to their organisation (Bereczkei, 2018; Sánchez-lvarez et al., 2015), achieve greater success (Lubguban, 2020; Streibich & Desjardins, 2019), take advantage of and use positive emotions to envision significant improvements.

In conclusion, the emotional intelligence theories of Goleman's EI performance model, Bar-On's EI competencies model, and Mayer, Salovey, and Caruso's (2002) EI ability model have given the researcher a useful framework for understanding individuals as growth-oriented, cognitive-affective creatures. Research has been heavily influenced by the concept of emotional intelligence. The emotional competence, model or framework developed by Wolmarans and Martin has, however, resulted in considerably less study, but that research is more pertinent to the basic principles of emotional competence, (Uhrich et al., 2021; Wolmarans & Martins, 2001). Wolmarans and Martins (2001) used a process that considerably helps internal consistency to develop a theory from sound research. The theory is also constrained, rather easy to understand, and does not claim to provide an explanation for every aspect of human

personality. The theory is more constrained due to the emphasis on research rather than philosophical speculating (Cherry, 2018; Mattingly & Kraiger, 2019).

3.10   CHAPTER SUMMARY

Chapter 3 aimed to outline the study standpoints and perspectives in relation to the meta-theoretical context that formed the fixed boundaries of this research. The first literature aim was achieved; that is, to conceptualise emotional competence, for middle managers in a financial services organisation. The models and variables influencing this construct were explored and discussed in detail. Finally, the implications and synthesis of an intended well-being model for middle managers in a financial organisation were discussed and evaluated.

Chapter 4 addresses the spiritual well-being construct and how it is conceptualised and explained by theoretical models in the literature with the aim of providing further clarification on the first research question. The implications for middle managers in Operations are discussed and evaluated.

CHAPTER 4

META-THEORETICAL CONTEXT OF SPIRITUAL WELL-BEING OF MIDDLE MANAGERS IN A FINANCIAL ORGANISATION

The aim of the current chapter is to outline the study standpoints and perspectives in relation to the meta-theoretical context that forms the fixed boundaries of this research. It addresses the first literature aim; that is, to conceptualise spiritual well-being for middle managers in a financial services organisation. The models and variables influencing this construct are explored and discussed in detail. Finally, the implications and synthesis of an intended well-being model for middle managers in a financial organisation are discussed and evaluated. The chapter ends with a summary.

4.1   SPIRITUAL WELL-BEING

4.1.1   Conceptual background of spiritual well-being

The nature of work is constantly changing (Biberman & Whitty, 1997; De San Jose, 2019; Koopmann et al., 2016; Oosthuizen, 2022; Schwartz et al., 2017). The modifications made to the work that employees used to do are proof of this. Additionally modified is the conventional idea of lifetime employment. Future workers will need to show organisations how they can benefit from having them on board (Jansen et al., 2019). The ongoing individualization of the labour market, which is shown in insecure job arrangements including freelancing, zero-hours contracts, portfolio careers, and on-demand business models to mention a few, is reflected in the Uberisation of employment (Beri, 2021; Fleming, 2017). In fact, algorithmic and app-based work has blended into popular notions of the gig economy to the point where Duggan et al. (2020, p. 116) claim that it is essential to distinguish between three

different types of gig employment: "app-work, crowd work, and capital platform work." Costs of employment are passed down to the workers, symbolizing the neoliberal ideals that continue to support larger organisational trends that purport to empower people.

Each person becomes the master of their own economic destiny due to this hyper-individualism, or as Fleming (2017) refers to it, the "radical responsibilities of employment" (2017, p. 693) This leaves the risks and rewards of entering the labour market squarely in the hands of the employees. As a result, it is not surprising that on-demand business models like Uber have become more popular. These models encourage simple access to the labour market through a series of independent, self-managed tasks (Lord, 2020). The nature and purpose of employment are profoundly changing. Therefore, the rise of spirituality in the workplace indicates a desire for work to be more than merely a means of subsistence. Workers long for their place of employment to be one where they may both experience and express their inner soul and spirit.

In the African context, Abigail Osiki (2020) investigates how the Esusu cooperative structure might be used to extend social security to the informal economy in Africa. She does this to highlight the precariousness of labourers in developing nations who work beyond the protection provided by the legal system. Osiki (2020) makes the case for "a specially designed social protection scheme" in light of Nigeria's poverty and inequality among a rapidly expanding population. (Osiki, 2020, p. 6) that discusses how informal labourers are not included in social protection programs. The Esusu cooperative system, a program where employees from the same socioeconomic class pay in fixed amounts to permit a lump sum withdrawal later, is the answer to her

problem. In her socio-legal deconstruction of digital platforms as merely intermediaries, Elena Gramano (2019) addresses the search for improved legal protection for the informal worker and makes the case for the acknowledgement that workers are absorbed into the operations of the platforms. As in Osiki's (2020) research, Gramano (2019) and Cooley (2021) acknowledge that the existing functioning of the legal framework and definitions of employees, workers, and managers give new, fragmented organisational structures opportunity to creatively circumvent established protections. The passive statement that platforms serve as a conduit between customers and services is refuted by Gramano's (2019) research of the contractual structures of digital platforms. Gramano (2019), who acknowledges the diversity of platform models, identifies commonalities that situate the platform's role as an active player in the negotiation and delivery of the service. The triangle of relationships that currently lays legal responsibility on the employee and the middle management is upset by this conduct. This outsourcing of platform obligation, which is frequently obscured by complex terms and conditions linked to employee participation, has been acknowledged by courts in both the United Kingdom and the European Union. This legal resistance might be a necessary legal response to the platforms' uniqueness, but it also sheds light on the organisational complexity, which has produced a "artificial distinction between platform and provider (worker) that has led to an inappropriate shift of the risk" (Gramano, 2019, p. 9).

From an Afrocentric viewpoint, Rapanyane and Sethole (2020) evaluate the emergence of the Fourth Industrial Revolution (4IR). They look at how industrial robots have affected South African industry, noting that the growth of automated production has long been seen as a way to boost productivity in a variety of industries. The discussion is then centred on the interaction between robots and mixed-production

lines employing both middle management and human labour, underlining how the latter's growth poses a serious danger to the former (Lord, 2020). Similar to humans, robots have expanded their industrial reach by using artificial intelligence (AI) and machine-based learning to create more sophisticated capabilities. Against this, and driven by China, demand for manufacturing goods continues to rise within the global marketplace. While this runs the risk of substantial job losses, Rapanyane and Sethole's (2020) analysis goes further, highlighting the potential systematic undermining of human capital, particularly management. According to Lord (2020), the disruption of labour markets poses a threat to widen inequality while also potentially depreciating labour at the expense of advancements in digital technology. Jobs, including those in the management tiers, may disappear, but those that remain will require new, more advanced skills, leaving many employees and managers exposed. The hyper-connectivity of the contemporary technology world creates cybersecurity concerns and dependencies in this scenario, where even fundamental human needs may depend on a strong wireless connection. Additionally, brand-new markets that upend conventional models will emerge. Even if South Africa has the second- or third-largest economy in Africa, these developments are expected to make it more difficult to create jobs in a country where opportunities are already few (Lord, 2020). With the potential for robots to continue advancing data and memory operations, the pace and scope of advancements to date have already upset standard labour patterns. When viewed through an Afrocentric lens, technology may assist the entire world, yet the rise of robots may result in significant societal contradictions in South Africa.

Adding the Covid-19 pandemic to the mix complicates the world of work even further. Not only on a worldwide scale, but also locally, the year 2020 has been unsettling, with people, families, communities, and employees facing the brunt of shifts in everyday

routines and habits. These hiccups were caused by some of the key precautions taken to stop the virus's transmission, such as keeping a physical distance from others, regularly washing one's hands, and donning masks in public. Thus, even for those who have not fallen ill, the pandemic has resulted in significant collateral harm including stress and dread (Kapoor & Kaufman, 2020; Pfefferbaum & North, 2020). Major good changes are unlikely to occur anytime soon, and the effects on management and leadership are long-lasting.

Both managers and employees will be impacted by these changes in terms of their spiritual health. By definition, spiritual welfare refers to our inner existence and how it interacts with the outside world. In addition to our interactions with people and with ourselves, it also encompasses our relationship with the environment (Tavares & Dias, 2018). To put it another way, a person's spirituality is significantly influenced by their relationships and the community they are a part of, even while religious belief is undoubtedly a vital aspect for those of a religious religion. A healthy relationship with oneself, other people, and our surroundings is a sign of spiritual health. The interest in spiritual values has begun to grow among organisations all around the world (Hollis, 2020; Javanmard, 2012; Jufrizen et al., 2019). Many people frequently overlook and disregard organisational soul and workforce spirit (Biberman & Whitty, 1997; Mashhadimalek et al., 2019; Udin et al., 2017). Every employee at a job has a work life that penetrates and touches their very soul and spirit. People who are working are always looking for methods to better themselves and feel like they are contributing to their work. According to Jufrizen et al. (2019), a cohesive workplace builds a stronger organisation that can resist the risks in this dynamic business climate. This kind of spirit necessitates both emotional and spiritual knowledge. Psychologists, educators, leadership theorists, and business executives have all taken an interest in emotional

intelligence (Burbach et al., 2003; Jansen et al., 2019). Workplaces now feature a diverse range of personnel as a result of globalisation, and concerns like collaboration, cooperation, teamwork, and spirituality have grown in importance for middle managers to handle as well. According to Duggan et al. (2020), understanding the phrase "workplace spirituality" requires acknowledging that everyone has an inner and an outward existence and that the development of the inner life can make the outer life more meaningful and productive. They add that workplace spirituality emphasises the idea that the workplace is a setting populated by individuals with minds, and that the development of the spirit is just as significant as the development of the mind. Workplace spirituality also involves trying to align one's values with those of their employer. The notion that workplace quality entails making an effort to discover one's ultimate life purpose, to forge close relationships with others, and to have consistency (or alignment) between one's core beliefs and the values of one's organisation was also made by Mitroff and Denton in John Milliman et al. (2006) and Muic (2019).

One aspect of the psychological milieu at work is workplace spirituality. Workplace spiritual well-being is defined by Bitter and Loney (2015) and Otaye-Ebede et al. (2020) as the psychological climate in which individuals (workers) perceive themselves as having an internal life that is cared for by meaningful work and put within the context of a community. Such a climate is present in work units with a high level of spirituality, and it can be anticipated that these work units will perform better (Arokiasamya & Tatb, 2020; Sony & Mekoth, 2019).

The major variables for the domains of personal, communal, environmental, and transcendental well-being that cohere in Fisher's (1998) model of spiritual well-being make up one higher-order or global dimension of spiritual well-being. According to this

methodology, Gomez and Fisher created the Spiritual Well-Being Questionnaire (SWBQ) in 2003. It has scales for assessing one's own, community, environment, and transcendental spiritual well-being. In their study, multi-group confirmatory factor analysis (CFA) was used to examine the gender equivalencies of the measurement and structural models of the SWBQ as well as the latent mean in the four SWBQ factors. The SWBQ was successfully completed by a total of 3101 girls and 1361 males between the ages of 15 and 32. The statistical fit results confirmed the measurement model's invariance and some structural model characteristics. Both the measurement and structural models are invariant, according to the results of the practical fit index (Arokiasamya, & Tatb, 2020; Bitter & Loney, 2015; Gomez & Fisher, 2005). There were very few differences in the results for men and women.

4.1.2   Conceptualisation of spiritual well-being in middle managers

The Latin words spiritus, which denotes something that gives physical entities life, and spiritualis, which denotes breath, are the origins of the word "spirituality" (Tecchio et al., 2016). Employee discontent brought on by a loss of personal values is primarily to blame for the 1980s emergence of the study of spirituality in the workplace (Eginli, 2017). Since its origin, workplace spirituality has drawn more attention from the business and academic worlds. This is likely because there are signs that it promotes both organisational effectiveness and individual well-being (Van Der Walt & De Klerk, 2015). Unfortunately, there have not been enough empirical studies on workplace spirituality, especially in management and business research (Van Der Walt, 2018), which is worrying given that it could improve both individual and organisational well-being. Emmons (2000) defined spiritual well-being as the adaptive use of spiritual knowledge to support day-to-day goal-setting and problem-solving. He proposed five characteristics of spiritual intelligence: the capacity to transcend the material and

physical; the capacity to experience heightened states of consciousness; the capacity to sanctify ordinary experience; the capacity to draw on spiritual resources to address issues; and the capacity to be moral.

Emmons' (2000) core competencies were agreed upon by Noble (2000, 2001) and Eginli (2017), who also added two additional components: (1) the conscious recognition that physical reality is embedded within a larger, multidimensional reality with which people interact, consciously and unconsciously, on a moment-to-moment basis; and (2) the conscious pursuit of psychological health, not only for themselves but also for the sake of the global community. Middle managers who possess spiritual intelligence are able to act with wisdom and compassion while retaining inner and outer calm, according to Wigglesworth (2002) and Tecchio et al. (2016). The human intelligence has four hierarchies. These hierarchies are portrayed in the form of a pyramid, which illustrates the order of development. A middle manager will therefore first acquire emotional intelligence before acquiring spiritual intelligence.

Although both abilities are related to one another and improve one another's powers, according to Wigglesworth (2002) and Van der Walt and Steyn (2019), emotional abilities come before spiritual abilities. Spiritual intelligence, according to the Times of India (2010), improves a person's aptitude to comprehend people on a deeper level. A middle manager with spiritual awareness may see the "true cause" of behaviour without passing judgment and address the "true needs" of others until they are able to take care of their own needs. The ability to address one's own inner needs and learn to let go of attachment and neediness are the first steps in developing this capability (Augustyn et al., 2017). Being spiritually educated is the antithesis of being attached and needy. A middle manager must have a certain level of emotional literacy in order

to recognize, comprehend, and react to the emotions of others. This level of emotional literacy can only be attained by being more self-aware. This clearly belongs in the category of emotional competence.

Spiritual intelligence, according to Vaughn (2002) and Van Der Walt and De Klerk (2014, 2015), is concerned with the interior life of the mind and spirit and how it relates to existing in the world. These authors assert that spiritual intelligence entails the capacity for a profound comprehension of existential issues and perception of various levels of consciousness. Spiritual intelligence also denotes an understanding of spirit as the source of all existence or as the driving force behind all forms of evolution. It might be referred to be spiritual if the development of life from stardust to mineral, vegetable, animal, and human existence suggests some kind of intelligence as opposed to being a simply random process. As consciousness develops into a continually deepening awareness of matter, life, the body, mind, soul, and spirit, spiritual intelligence begins to emerge. Therefore, spiritual intelligence is more than just personal mental capacity. It seems to link the internal to the external and the spirit to the ego. Therefore, spiritual intelligence transcends typical psychological growth. It also involves knowledge of our connections to the transcendent, to one another, to the land, and to all other beings. Vaughn (2002), a psychotherapist, believes that spiritual intelligence connects the individual human psyche to the fundamental root of being by opening the heart, illuminating the mind, and inspiring the soul. A middle manager who practices spiritual intelligence will be able to discriminate between reality and illusion. It is linked to one's spiritual health and can take the forms of love, wisdom, and service in different cultures.

George (2006b) asserts that a number of issues require spiritual intelligence. It helps to uncover a middle manager's deepest and most inner resources, from which one can draw the ability to care, tolerance, and adaptability. In the context of relationships at work, when employment is more meaningful for employees, it also helps people establish a distinct and steady sense of who they are. The middle manager's personal values can be identified and brought into alignment with a clear sense of purpose with the use of spiritual intelligence. There will be a high degree of integrity among the workforce. Middle managers will be able to comprehend and have an impact on the "true cause" as well. Spiritual intelligence is the intellect that people use to approach and resolve challenges of meaning and worth, according to Zohar and Marshall (2000). The intelligence that middle managers can use to put their deeds and their lives in a wider, richer, and meaningful perspective is also described.

According to Zohar and Marshall (2000) and Van der Walt and Steyn (2019), middle managers can employ spiritual intelligence to determine which is a more meaningful course of action or life-path. According to Amram and Dryer (2007) and Sony and Mekoth (2019), spiritual intelligence is a set of abilities that middle managers use to apply, manifest, and embody spiritual resources, values, and attributes in ways that enhance their everyday functioning and well-being. There are presently five key domains in the architecture of spiritual intelligence developed by Amram and Dryer (2007): consciousness, grace, meaning, transcendence, and truth. Aspects of consciousness include the capacity to increase or modify awareness, access intuition, and combine multiple points of view in ways that enhance day-to-day operations and spiritual wellness. Grace is a passion for life that enhances performance and general well-being by drawing energy, inspiration, and delight from each moment as it is experienced. Beauty, discernment, freedom, gratitude, immanence, and joy are six

subscales of grace. When speaking of beauty in the workplace, one must consider both the aesthetics of the workplace and the nature of the responsibilities. Discrimination is the ability to recognize when a middle manager's actions and values are consistent. When people behave freely, they defy rules and regulations. The middle manager is appreciative of the things that come their way and is grateful for them. The word "immanence" describes the fundamental components of existence and nature. Joy refers to the capabilities and possibilities of middle management. Another key component of spiritual intelligence is meaning, which is the capacity to discern significance, relate events and experiences to ideals, and formulate interpretations that enhance functioning and welfare even in the face of grief and suffering. Meaning is made up of two subscales: purpose and service. Service demonstrates how middle managers conduct themselves at work, including whether they see it as an opportunity for professional advancement or merely a necessary evil. Middle management's goals at work are referred to as their purpose.

To transform organisational cultures to become spiritually grounded, organisational management must shift from self-centredness to connectivity, from self-interest to service and stewardship, and from a materialistic to a spiritual orientation (Van der Walt & Steyn, 2019). According to Amir and Ghobadi (2014) and Emmons (2000), middle managers who can find meaning in their work, transcend the physical and material, enter states of heightened consciousness, sanctify daily life, use spiritual resources to solve problems, and act morally are more likely to succeed and perform well. The considerable benefits that spirituality and spiritual welfare provide to the workplace include increased commitment to organisational goals, trust, generosity, justice, creativity, profits, career success, peace, dignity, job happiness, well-being, and many other psychological characteristics.

Additionally, they decrease staff turnover and absenteeism while increasing productivity, morale, and quality of life (Nouri et al., 2020). Many people were caught off guard when the Covid-19 period suddenly and overnight came, ushering in the work of the future (Hollis, 2020). This experience's dizzying effects, coupled with the exponential growth of technology, have had a significant, unprecedented impact on work, the workforce, and leadership. Everything has been profoundly altered by it, including the type of leadership required to function well in the digital age.

To humanise the workplace and remain distinctly human in a technologically advanced world, organisations are placing a premium on leadership qualities. Emotional and spiritual linked talents are also becoming increasingly crucial (Hollis, 2020). To be successful, middle managers, according to Hollis (2020), must be change-oriented (open-minded, adaptable, and innovative), collaborative team builders, provide vision and purpose, inspire and influence others, create conditions for experimentation (including the psychological safety required to encourage taking calculated risks), empower people to think differently, leverage diversity and inclusion, and encourage cross-cultural collaboration. The culture, people, structure, and tasks of the organisation must all be in harmony for leaders to succeed in this endeavour. These competencies pertain to one's emotional and spiritual well-being.

4.2   THEORETICAL MODEL OF SPIRITUAL WELL-BEING

Over the past several decades, there has been significant advancement in the scientific study of well-being. It is crucial to place our work within the context of the existing research because well-being is so vital to this study. The PERMA model (Kun et al., 2017; Seligman, 2011) is a description of well-being that has gained widespread

acceptance. The five essential elements of well-being listed in Seligman's PERMA Model of Well-being are represented by the abbreviation PERMA:

P – Positive affect; feeling good, such as experiencing happiness, joy

E – Engagement; developing strengths and finding a state of flow

R – Relationships; authentic, supportive connections

M – Meaning; purposeful activities and goals

A – Achievement; a sense of meaningful accomplishment and purpose

This model incorporates both hedonic aspects that emphasise pleasure and eudemonic components that emphasise moral development and personal progress. Other studies have verified the PERMA model's multidimensional structure (Kern et al., 2015; Kun et al., 2017), and some evidence suggests that it can be applied cross-culturally (D'raven & Pasha-Zaidi, 2016). The PERMA model incorporates ideas from earlier conceptions of wellness. One of the earliest models was put forth by Jahoda (1958), who listed the six components of well-being as follows: (1) attitudes toward oneself; (2) development, growth, or actualization; (3) integration; (4) environmental mastery; (5) perception of reality; and (6) autonomy. A few decades later, Ryff (1989) promoted a similar six-factor model of well-being that incorporated interpersonal connections and personal development while omitting negative relationships with others. Diener (1984), Diener et al. (1985) and Yerbury and Boyd (2019) focused predominantly on the hedonic elements of pleasure, describing the elements of well-being as happiness, positive affect, and life satisfaction.

The study of spirituality and other topics connected to it is currently becoming a significant subject of study (Kun et al., 2017; Yerbury & Boyd, 2019). Human spirituality is incredibly hard to define, if not impossible, due to its ineffability and inclusiveness.

Many cultures employ the terms "spirit," "wind," and "breath" interchangeably, including the Hebrew word "ruah" and the Hawaiian word ha (used in the expression "aloha," which literally means "we share the same spirit"). Aldous Huxley, a prominent figure of the 20th century, referred to human spirituality as the "perennial philosophy" in 1944. According to the World Health Organisation (Molina et al., 2020), spirituality is defined as being completely in tune with both the perceptual environment and the non-perceptual environment. According to the World Health Organisation, "The existing definition of health and well-being should include the spiritual aspect and health care should be in the hands of those who are fully aware of and sympathetic to the spiritual dimension" (as quoted in Christian News Notes, 1991) is an addition.

To improve our knowledge of attachment to God and spiritual development, one relational developmental model—attachment theory—has been used in the field of psychology of religion (Hall et al., 2009; Molina et al., 2020). According to Bowlby (1988), the relationships that develop between infants and their caretakers during the first year of life and are subsequently maintained throughout an individual's lifetime are referred to as attachment. A person's implicit relational knowledge is formed through repeated experiences of "how to be with someone" in significant attachment relationships (Hall, 2004; Hall et al., 2009; Tavares & Dias, 2018). This can result in either an insecure attachment or a secure attachment if the individual consistently feels acceptance and empathetic responsiveness (Morris et al., 2007). Recently, there has been a growing body of research that extends attachment theory and tendencies from human relational experiences to spiritual experiences, with God replacing the caregiver as the attachment figure (e.g., Mayo et al., 2019; Molina et al., 2020). The connection between a person's attachment to God and their attachment to other people has given rise to some discussion. The compensation model predicts that a

secure attachment to God instead balances one's insecure attachments (Hall et al., 2009; Van der Walt & Steyn, 2019) whereas the correspondence model predicts that connection to God reflects one's attachment tendencies to adults or caretakers. According to research, both patterns may contribute to the explanation of attachment to God, with people using compensation for explicit spirituality and correspondence for implicit spirituality (Hall & Fujikawa, 2013).

In a research study comparing attachment tendencies to spiritual ties with God, individuals with secure attachments reported a closer, more loving, and less controlling relationship with God, whereas those with insecure attachments were more prone to reject fundamental Christian teachings. Research suggests a link between psychological and spiritual growth, and conceptualization must take this connection into consideration. A "psychospiritual unity of the personality" exists, in accordance with Post et al. (2020), and authentic self-understanding and development must consider both spiritual and psychological development.

Wisdom keepers from all over the world have agreed that having an insightful relationship with oneself and others, having a solid personal value system, and finding fulfilment in one's life's purpose are all essential components of spirituality or spiritual well-being (Kubler-Ross, 1981). By fostering several personality traits linked to spiritual well-being, these components, each of which supports the other two, offer a foundation that supports spiritual growth (Seaward, 2012).

Pillar # 1: Relationships. One's own personal diplomatic policies (a type of self-governance), which include a personal philosophy of ideas and self-principles, can be divided into two categories: domestic policies (internal relationships with one's higher self and self) and foreign policies (relationships with others).

Pillar # 2: Values. A unique collection of fundamental personal principles and guiding principles based on a concoction of attitudes and convictions that foster personal development (such as empathy, truthfulness, integrity, and freedom).

Pillar # 3: Meaningful purpose in one's life. The cornerstone of human spirituality— the answer to the question - Why am I here? — accords to luminaries everywhere. With the absence of purpose in one's life, the health of the human spirit rapidly deteriorates (Frankl, 1984).

Pillar # 4: The Divine Mystery is the fourth facet of human spirituality that must be acknowledged, appreciated, and understood after the other three have been mastered, according to both spiritual authorities and knowledge keepers. There are many instances where the veil of life is briefly drawn back to reveal something remarkably and divinely other-worldly that the scientific method ("evidence-based" research) cannot adequately explain or replicate (such as spontaneous remissions, amazing coincidences, and unexplainable healings). There is a component of human spirituality where a supernatural experience is acknowledged and deeply valued, but possibly never entirely understood or explained—often referred to as the "ghost in the machine" by Western science. These were referred to as "peak experiences" by Abraham Maslow (Maslow, 1999, 2013; Seaward & Lissard, 2020). The way life develops may be one of the greatest mysteries; a series of seemingly unrelated occurrences may appear chaotic at the time, but in retrospect they show a carefully orchestrated dance that has come to be known as the "Seasons of the Soul" (Seaward & Lissard, 2020).

The National Interfaith Coalition on Aging (NICA) in Washington, DC, proposed another framework definition of spiritual well-being (SWB), which included four main

themes. SWB was defined as "the affirmation of life in a relationship with God, self, community, and environment that nurtures and celebrates wholeness" (NICA, 1975, p. 1). When considering spiritual well-being, these four kinds of relationships are variably described in the literature, according to Burkhardt (1989; Martsolf & Mickley (1998); Benson (2004); Ross (2006); Como (2007); Shaver et al. (2020). For the purpose of improving spiritual health, these connections can be further extended into four corresponding realms of human existence, as shown in Table 4.1 below: (1) relation with self in the Personal domain; (2) relation with others in the Communal domain; (3) relation with the environment in the Environmental domain, and (4) relation with a transcendental other in the Transcendental domain.

Table 4.1

Four Domains Model of Spiritual Well-being

Domain:	Personal	Communal	Environmental	Transcendental
Knowledge aspect	Meaning, purpose, and values	Morality, culture (and religion)	Care, nurture, and stewardship of the physical, eco-political and social environment	Transcendental Other
o Filtered by worldview	Human spirit creates awareness	In-depth interpersonal relations		Ultimate concern
Inspirational aspect	Self-consciousness	Reaching the heart of humanity	Connectedness with nature/creation	Tillich
Essence and motivation o Filtered by beliefs				Cosmic force New Age God for theists Faith

Expressed as:	Joy Fulfilment Peace Patience Freedom Identity Integrity Creativity Intuition Humility, Self-worth	Love Forgiveness Justice Hope & faith in humanity Trust	Sense of awe and wonder Valuing nature/creation	Adoration & worship Being At one with the creator Of the essence of the universe, In tune with God

A hierarchical, multidimensional concept of spiritual well-being was put forth by Fisher (1998). A higher order secondary overall or global spiritual well-being component is formed by the coherence of four oblique primary order factors in the paradigm, namely personal, communal, environmental, and transcendental. This study will make use of both this model and the questionnaire.

The Personal domain in Fisher's (1998; Gomez & Fisher, 2003) model deals with one's intra-relationships with oneself in regard to life's meaning, purpose, and values. The communal domain, which comprises love, justice, hope, and faith in humanity, is reflected in the quality and depth of interpersonal relationships between oneself and others. The environmental domain deals with awe, amazement, and a sense of unity with the environment, as well as enjoyment, care, and nurturing for the natural world. The transcendental domain entails faith in, adoration of, and worship of the origin of the mystery of the cosmos. It deals with one's relationship with something or someone that exists beyond the human level, such as a cosmic force, transcendent reality, or God. Numerous research (Fisher, 1998; 2001; Fisher et al., 2000; Gomez & Fisher, 2003; Luna et al., 2019) have supported Fisher's multidimensional model.

Gomez and Fisher (2003) wrote the Spiritual Well-Being Questionnaire (SWBQ), which was employed in this study. It consists of 20 elements (Ideal and Experienced), five for each of Fisher's four domains. Gomez and Fisher (2003) presented evidence for the internal consistency, reliability, and validity of the SWBQ in a series of four studies that were all reported in the same paper. The four-factor oblique model was supported by both exploratory and confirmatory factor analyses. This model demonstrated statistically superior fit compared to a one-factor model including all 20 SWBQ elements and a four-factor orthogonal model. The four SWBQ domains were found to be independent of Eysenck's personality dimensions in a joint factor analysis with the four personality dimensions (Luna et al., 2019). The SWBQ domain scores for personal, communal, and environmental spiritual well-being also associated as predicted with extraversion, neuroticism, psychoticism, and happiness, in line with predictions from current theory and data. Support for the incremental validity of the SWBD factor scores can be seen in the fact that they contributed more variance to the prediction of happiness than did the personality dimensions. The findings also revealed that the SWBQ scores correctly associated with the SWBS scores from Ellison (1983) and Luna et al. (2019). In terms of internal consistency, composite reliability, and extracted variance, the four investigations also validated the reliabilities of the four subscales. Overall, the results show strong evidence in favour of the model's dependability and validity.

4.3 BIOLOGICAL VARIABLES INFLUENCING THE EXPRESSION OF SPIRITUAL WELL-BEING

Age. Young people perceive three themes as central to the expression of their well-being: (1) agency; (2) security; and (3) a positive sense of self, according to the New

South Wales (NSW) Commission for Children and Young People (De Frias & Whyne, 2015; Hodder, 2009; NSWCCYP, 2007; Pecorini & Duplaa, 2017). The effectiveness of young people's participation in democratic processes at all levels is seen by Wyn (2009) as essential to the first theme; a sense of safety in local settings and the issue of feeling as though what you say is important and valued are essential to the second theme; and finally, for the third theme, Wyn (2009) explores the ways in which young people can develop a positive sense of self through experiencing love.

In terms of how Western culture functions regarding well-being, young people, such as those who took part in Hodder's (2009) study, appear to be at a challenging crossroads. Since individualization is the polar opposite of interaction, which is what this topic is all about, it affects young people's sense of spirituality and wellness (King et al., 2022). Young people use postmodern methods to find spirituality, yet as Hodder (2009) and Schoales et al. (2020) have pointed out, these methods have limitations. Many young individuals can feel drawn to workplaces or churches due to their desire for community and connection. These settings offer meaningful communities and serve as anchoring posts in a culture that lacks many such resources, therefore, it is there that people can find assistance. Relationships are what connect spirituality and well-being, hence relational models of spirituality and well-being must be seriously taken into consideration in the policies and programs that guide society and the workplace. It might be claimed that for a workplace society to function properly, its middle managers must be healthy (Bennington et al., 2016; Hodder, 2009). The foundation for understanding spirituality and its connections to well-being is provided by relationships, which are at the centre of this understanding (Schoales et al., 2020).

Most South African youngsters claim that religion or spirituality has a significant impact on their life in surveys conducted across the country (Zambezi et al., 2022; Zantsi et al., 2004). University students, who might soon enter the workforce, tend to report high levels of religiosity and spiritual well-being, according to the findings of smaller research (Patel & Johns, 2007; Patel & Myeni, 2008). Senior university students made up more than half of the Roothman, Kirsten, & Wissing et al. (2003) South African sample that displayed high spiritual well-being.

Research studying the psychological and spiritual well-being of older persons and the use of creativity has shown favourable results in later stages of life as well, including increased social connectivity and improved self-efficacy (Bennington et al., 2016; Pandya, 2017). However, there are several examples of adults taking up (or resuming) meaningful creative endeavours and new/leadership responsibilities in their later years and experiencing beneficial benefits are obvious (Noice et al., 2013). The later phases of life are typically seen as periods of decline rather than generativity. Creativity is the capacity to generate novel ideas or create something unique, according to the Cambridge online dictionary. As a result, creativity entails the development of a concept, a thing, or a result that did not previously exist. It represents a singular contribution in its entirety (Pecorini & Duplaa, 2017). The utilisation of an art museum as a therapeutic tool with eight older persons was investigated in a ground-breaking study by Bennington and colleagues (2016) that examined the relationships between well-being and creativity. Through this intervention, participants had the chance to interact with one another and create art, which is a way of managing people and/or work. Results indicated that participants' feelings of social connectivity and well-being had increased. According to Bennington et al. (2016) and Schoales et al. (2020), these creative possibilities gave participants the time and space to reflect on their individual

accomplishments throughout their life and opened up yet another channel for their own self-expression. Noice et al. (2013) conducted a review of 31 studies to examine the impacts of art on the well-being of older persons. They found that participation in artistic activities such dance, writing, music, theatre, and visual arts had a beneficial influence on cognitive and affective domains and enhanced quality of life. Contrary to certain wellness activities that people might not love but engage in only to promote health, the advantages of these interventions on wellness were observed as being enjoyable and hence intrinsically self-motivating.

The impacts of using older persons as managers on their spiritual well-being have not received much attention in the scholarly literature. In a 2017 short review, Pecorini and Duplaa discussed a tactic they named "digital narrative gerontology." To generate a digital story about the older adult's life history, this method brings together an intergenerational dyad comprising an older adult and a young adult. The mutually beneficial results of enhanced awareness, resilience, and personal learning for the older adult and the young adult were among the favourable benefits that were reported.

There is a gap in the literature regarding the precise relationship between the age of middle managers and their well-being. Programs and activities that give older adults the chance to participate in creative leadership or management processes have been shown to positively influence perceptions of well-being (Balbadhur et al., 2022; Bennington et al., 2016; Noice et al., 2013; Pandya, 2017; Schoales et al., 2020). This study's goal was to close this gap by examining the relationship between aging and well-being. This study, which was influenced by previous models, helps to create a middle management well-being model.

Race. According to a study by Krause et al. (2017), there is a connection between race/ethnicity and spiritual well-being. The researchers set out to evaluate the impact of race/ethnicity in the linkages among spiritual problems, health, and well-being. They compared the differences between the spiritual challenges, health, and well-being of blacks, Hispanics, and whites in their study. According to the results of their survey, black people struggle with their spirituality more than white people or Hispanic people do. Second, the differential-impact perspective contends that there are differences between racial/ethnic groups in the relationship between spiritual challenges and health and well-being.

While research of this kind has found positive and occasionally negative relationships between spiritual health and race (Fontana, 2003; Hackney & Sanders, 2003; Kannai, 2019; Koenig, 2001; Larson & Larson, 2003; Seybold & Hill, 2001; Thoresen, 1999), the majority of these studies have been carried out with American and Western samples. During and after the apartheid era, surveys conducted in South Africa found significantly greater levels of positive connections between racial expression of spiritual well-being (Dickow & Marller, 2002; Khakoo, 2004; Patel et al., 2009).

Many black and female employees, scholars, and students perceive a Eurocentric culture as alienating in the professional and academic settings (Gwele, 2002; Jansen et al., 2009; Makgoba, 1997; Potgieter, 2002). Additionally, it is still rather typical to find workplaces that practice both overt and covert racism (Pillay & Collings, 2004). Black and white employees and students appear to be routinely separated, and not everyone who can attend a university, or a managerial position necessarily has access to its social venues. For instance, researchers at one significant South African institution found that the seating arrangements in residence dining halls are racially

biased (Schrieff et al., 2005), and researchers at another university found that the same thing was true of the arrangements in lecture halls (Koen & Durrheim, 2010). While racism has become inherent in the workplace (Ronnie, 2020; Sibiya, 2016).

Of course, there are other students who should raise alarm as well. White students drink dangerously more than black students do, according to surveys conducted at a South African university (Young & De Klerk, 2008; 2012; Young & Mayson, 2010). This is linked to a variety of issues with spiritual well-being, social problems, academic difficulties, and health issues (Wechsler et al., 1994; Wechsler et al., 1995). These findings appear to support the notion that racial or ethnic identity and spiritual expression are related. Informed by current models, the goal of this study was to confirm or refute the existence of a link between race and spiritual well-being at the middle management level and to contribute to the creation of a middle manager-specific well-being model.

Gender. According to Aranda (2008) and González-Sanguino et al. (2020), spiritual well-being is now recognized as a crucial aspect of peoples' inner lives on a global scale (Mack, 2006). It has also been linked to psychological and physical well-being. A few authors link spiritual well-being to general, physical, and psychological well-being (Haber et al., 2007; Maselko & Kubzansky, 2006; Carmody et al., 2008; Litwinczuk & Groh, 2007; Snoep, 2008). Vosloo, Wissing, and Temane (2009) argue that it is crucial to comprehend spiritual well-being within a broader socio-demographic context that takes gender into account as a factor that may influence how people's psychological well-being develops. Depken (1994) also drew attention to the gaps in well-being theories, such as the omission of gender as a factor in the dynamics of health and well-being, which still has to be addressed. Almost every element of health

and healthcare has gender disparities (Kroenke et al., 2009; Lang et al., 2012; Li et al., 2020). Several studies (Bandalos, 2014; Bentler, 2006; Brown, 2015; Brown & Tylka, 2011; Katsantonis, 2020; Matud et al., 2019) have examined gender variations in aspects of psychological well-being.

Findings on the influence of gender on spiritual well-being, however, have been conflicting. While Maselko and Kubzansky (2006), Vosloo et al. (2009), and Ausn et al. (2021) noted gender differences in the association between spirituality and health and well-being, Lee and Yuen Loke (2005), Gomez and Fisher (2005), Bitter and Loney (2015), and Bóna et al. (2021) reported no statistically significant gender differences in "spiritual growth" as a form of well-being. Higher scores for females on spiritual well-being were noted by Crose et al. (1992), Van Eeden, Wissing and Du Toit (2000), Luna et al. (2019), and Ausn et al. (2021), and Emmons (2000), Boström et al. (2020), and Post et al. (2020) reported a generally stronger association between spiritual goals and well-being among females. This may imply that gender will have an impact on how spirituality and psychological health are related.

Results from a study by Vosloo et al. (2009), which examined whether gender moderates the relationship between spirituality and psychological well-being with a convenience sample of 508 participants from the North-West province of South Africa (males = 143, females = 365; age range 18-65 with 66% in the 18-25 category), show that gender does in fact moderate the relationship. When comparing existential and religious well-being as aspects of spiritual wellness, the moderation effect was larger in one of the subgroups. They suggest that to facilitate gender-sensitive psychological and spiritual well-being programs, future research may need to examine the role of

contextual factors, such as cultural orientation and other sociodemographic variables, as well as gender-based perceptions and practices of spirituality.

Many social scientists have argued (Littrell & Nkomo, 2005; Mkhize & Mgcotyelwa-Ntoni, 2019; Shefer et al., 2008) that social transformation in South Africa today is still largely a "gendered" process. According to anecdotal evidence, gender dynamics influence decisions such as leader behaviour types regardless of race (Mkhize & Mgcotyelwa-Ntoni, 2019). McKay and De la Rey (2001) even imply that gender might affect social processes like peacebuilding. Although South Africa at the time of their surveys was still sharply segregated along racial lines, Volsoo et al. (2009) and Fester (2015) noted that it is possible to expect that there may be gender differences in terms of its influence on spirituality and psychological well-being. Therefore, as indicated by earlier studies, the purpose of this study is to determine whether there is a relationship between the expression of spiritual well-being and gender for middle managers.

Years of service. If there is a substantial association between the expression of spiritual well-being and the years of service of managers or leaders, it is unclear from the results of several studies (Kearns et al., 2020; Poor et al., 2016). Barad (1979) evaluated the effect of years of service on the occurrence of burnout in a pioneering research study on the topic. According to Barad, the syndrome was most prevalent during the first and fifth years of leadership, management, or work. During these years of service, naivete and idealism among Social Security Administration personnel were rapidly replaced by a demanding time of disappointment. To identify whether demographic factors connected most closely with the illness, Van der Ploeg et al. (1990) examined burnout among Dutch psychotherapists who were managers. The authors concluded that there is a substantial inverse relationship between age and the

examined effects on levels of burnout. These findings may corroborate the commonly held belief that "wisdom" and "life-experience" are advantages in the therapeutic profession, they claimed (p. 111). They also noted that less years of service and younger age both associated to higher burnout levels. In 1984, Fichter conducted a study on priest burnout. He discovered that after leaving the seminary, priests were more probable candidates for burnout. Following graduation, 9.6% of priests were burnout candidates, compared to 4.9% of middle-aged priests, according to Fichter. According to his conclusion on page 380, these findings "indicate that they (priests) are over-worked and over-stressed in the most active period of their priestly life."

Other studies have established a link between diminished spiritual life, or well-being, and higher degrees of burnout. Previous study has shown that higher levels of burnout occur in newer members of different helping professions, including middle management. According to Hauerwas and Willimon (1990), compassion fatigue — which in this case stems from a lack of commitment to management or ministry— caused burnout. The authors stated on page 251 that "those in the ministry leadership are frequently reduced to nothing more than quivering masses of availability that are quickly used up in the bottomless pit of a people whose needs have no boundaries." To prevent burnout, Hauerwas and Willimon (1990) urged spiritual maturity, a more meaningful foundation for caring, and a stronger reliance on God. They finished by issuing a warning: "Caring is a demonic, consuming animal that demands to be fed" (p. 253). It is detached, ill-defined, and unrelated to some broader common benefit.

Collins (1977) proposed that leaders experience burnout when they interact with difficult people for extended periods of time with no chance for respite. But for a church leader, leaving job behind is tough, if not always impossible. Everywhere we go, the

ministry is there as well. Because of this, Christian people-helpers frequently experience burnout, which is frequently unrecognized (p. 12).

Kohrt (2014) and Chafjiri et al. (2017) documented the development of attempts to gauge the spiritual component of quality of life. The authors give credit, among other things, to the highlighted significance of spirituality, the value of religion for overall well-being, and the potential of religious elements to predict social behaviours. Christian maturity scales were examined by Bassett et al. (1991), who found that the five assessments had several characteristics. These scales were discovered to be measuring elements for personal commitment as it relates to relationships with others, personal commitment as it relates to believing, and personal commitment as it relates to life. Christian maturity, or well-being, which reflects relationships with God and other people, is a crucial component for leaders since they rely on having positive relationships with a supernatural entity and the people, they will be serving in their leadership roles.

Parishioners who were both healthy and ill were researched by Vandercreek and Smith (1991) to determine the connection between physical health and spiritual well-being. The researchers discovered that, as compared to parishioners in good health, several groups with physical illnesses also showed considerably lower results on a test of spiritual well-being. According to Vandercreek and Smith (1991), some people's illnesses are also accompanied by spiritual crises that pastoral leaders should pay attention to, by extension middle managers as leaders of people.

Although there were no statistically significant differences between the variables of spiritual well-being, quality of life, and optimism and the variables of gender, age, and years of service in a study by Poor et al. (2016) and one by Alahbakhshian et al.

(2010), the results did show that these factors were related to each other. Despite this, they recommended that conferences and seminars be arranged to improve employees' spiritual well-being, quality of life, and optimism in order for middle managers with varied levels of service to improve their quality of life and spiritual well-being.

4.4 THE DEVELOPMENT OF A PSYCHOLOGICAL WELL-BEING MODEL FOR MIDDLE MANAGERS IN A FINANCIAL SERVICES ORGANISATION

4.4.1 Constructing a psychological well-being model: spiritual well-being

The implementation of spiritual well-being in the workplace for middle managers is the main emphasis of this study. As was covered earlier in the chapter, the idea of spiritual well-being competence for middle managers is based on a multidimensional model approach to the construct of spiritual well-being. According to this method's definition of spiritual well-being, PERMA—an abbreviation for the five essential elements of well-being listed in this Seligman's PERMA Model of Well-being (Seligman, 2011, Kun et al., 2017)—means: **P** – Positive affect: feeling good, such as experiencing happiness and joy; **E** – Engagement: developing strengths and finding a state of flow; **R** = Relationships: authentic, supportive connections; **M** = Meaning: purposeful activities and goals; and **A** = Achievement: a sense of meaningful accomplishment and purpose. This model incorporates both hedonic aspects that emphasise pleasure and eudemonic components that emphasise moral development and personal progress. Other researchers have verified the PERMA model's multidimensional structure (Kern et al., 2015; Kun et al., 2017).

To further the understanding of attachment to a supernatural being and spiritual development (Hall, 2004, 2007; Tavares & Dias, 2018), another theory, attachment

theory, is applied in the fields of psychology of religion and management. This theory adds to the multidimensional nature of spiritual well-being. The relationships that develop between infants and their caretakers during the first year of life and are subsequently maintained throughout an individual's lifetime are referred to as attachment (Bowlby, 1988). A person's implicit relational knowledge is formed through repeated experiences of "how to be with someone" in significant attachment relationships (Hall, 2004; 2007; 2015; Hall et al., 2009; Hall & Coe, 2010; Tavares & Dias, 2018). This may result in a secure attachment if the middle manager consistently experiences acceptance and empathic responsiveness (Morris et al., 2007), or it may result in an insecure attachment if the middle manager perceives others as invalidating, fails to adequately develop self-soothing skills, or exhibits increased negative emotionality (Mayo et al., 2019).

Wisdom keepers from all over the world's traditions agree that having a meaningful relationship with oneself and others (attachment), having a strong personal value system, and realizing one's life's purpose are the three components that make up human spirituality or spiritual well-being (Kubler-Ross, 1981). By helping middle managers develop different personality traits linked to spiritual well-being, these facets, each of which supports the other two, lay the groundwork for enhancing spiritual growth (Seaward, 2012).

The National Interfaith Coalition on Aging's (NICA) earlier in the chapter outlined a framework definition of spiritual well-being (SWB) that has four main themes: "the affirmation of life in a relationship with God, self, community, and environment that nurtures and celebrates wholeness" (NICA, 1975; see also Ellison, 1983). This definition lends support to the aforementioned theory. These four groups of

relationships are referenced in various ways in the literature when talking about middle managers' spiritual well-being (references from the previous three decades include Burkhardt, 1989; Martsolf & Mickley, 1998; Benson, 2004; Ross, 2006; Como, 2007; and Mayo et al., 2019). For the purpose of improving middle managers' spiritual health, these relationships can be divided into four corresponding areas of human existence: (1) relationships with oneself, in the Personal domain; (2) relationships with others, in the Communal domain; (3) relationships with the environment, in the Environmental domain; and (4) relationships with a transcendent other, in the Transcendental domain.

4.4.2   Constructing a psychological well-being model: the integration of psychological dispositional attributes and spiritual well-being attribute

There has been little empirical research on how personality types, emotional intelligence, and spiritual well-being interact among middle managers. However, Husain's (2017) claim that the MBTI should be used to foster employees' emotional competence, in the new millennium to improve employee well-being in organisations raises the possibility that middle managers' MBTI personality types, emotional intelligence skills, and spiritual well-being are strongly correlated. Young people's emotional competence, and well-being are positively correlated, according to Husain's (2017) study, which was published in the article "Excellence in well-being of youth.".

- Carl Jung's personality type theory (Jung, 1921, 1971, 1990) is a well-researched theory of personality that is widely applied in workplaces around the world and is measured by the Myers-Briggs Type Indicator (MBTI®) instrument (Manley, 2012; Manley et al., 2018; Myers et al., 2003). The Myers-Briggs® typology is made up of four pairs of opposite types that represent four different

personality facets, as was mentioned in prior parts. The four type pairs are, in brief:

- Extraversion (E) and Introversion (I) distinguish those who focus their energy mostly on other people and events (E) from those who focus it mainly on their internal surroundings, their ideas, and their experiences (I).

- Sensing (S) and Intuition (N) are terms used to distinguish between persons who primarily process information through their five senses and current experience (S) and those who primarily process information through their gut feelings and perceptions and are more interested in the possibilities of the future (N).

- Thinking (T) and Feeling (F) - distinguishing between those who base their decisions largely on reason and objectivity (T) and those who base them primarily on personal values and the ripple effects on others (F).

- Judging (J) and Perceiving (P) – identifying people who favour flexibility, spontaneity, and keeping their choices open (P) from those who prefer structure, plans, and speedy resolution (J).

To receive one of the 16 MBTI personality types that fall within the spectrum of personalities regarded as healthy or non-abnormal, respondents must complete the MBTI instrument and verification process.

Possessing excellent interpersonal relationships (emotional competence,) is a crucial component of middle managers' development of strong psychological, emotional, and spiritual well-being. There are several definitions of emotional competence, (Eisenberg et al., 1998; Ellison, 1983; Garner, 2010; Mayer & Salovey, 1997; Petrides & Furnham, 2003). Husain (2017) unifies these definitions by referring to emotional competence, as social well-being, which includes having a sense of belonging,

realising and appreciating one's impact on society, and being and feeling secure in relationships with one's family, friends, co-workers, middle managers, and community. He contends that increasing a person's awareness, understanding, and participation in volunteer work, consulting, and cooperative and competitive circumstances promotes social well-being. The flow that controls a middle manager's social life is social well-being.

While spirit of life revitalizes a person's spiritual health (Aten, 2021). Every middle manager has a spiritual connection to a supernatural being, and spirituality is essential for maintaining a healthy spiritual life. A middle manager needs harmony within because they are spiritual beings. People who are spiritual seek to be connected. A middle manager's spiritual wellness will increase after they experience connection (Bloch et al., 2018; Masrat et al., 2015). There have been numerous attempts to investigate what is meant by spiritual well-being. Paloutzian and Ellison (1982) claim that spiritual well-being has two components: (1) an existential dimension that focuses on happiness in relation to one's life purpose, and (2) a religious component that was concerned with a person's relationship with God or what they perceived to be their spiritual being. According to Ingersoll (1998) and Bloch et al. (2018), middle managers who are spiritually strong have a good spirit or optimism that aids in problem-solving and a dedication to the truth; they are also frequently a source of inspiration for others (emotional competence). Middle managers who seek the truth, however, are not always seen favourably in dysfunctional workplaces.

The conclusion that there may be a strong correlation between middle managers' MBTI personality types, emotional intelligence competencies, and spiritual well-being

may therefore be justified to improve the well-being of middle managers in organisations.

4.5 HYPOTHESISED THEORETICAL WELL-BEING MODEL FOR MIDDLE MANAGERS

The central hypothesis of the study is as follows:

> The relationship dynamics between middle managers' personality types, emotional competence, and spiritual well-being constitute a well-being model that informs middle managers' psychological well-being and career development practices in the Operations department of the financial services organisation.

The middle managers' biographical characteristics (age, race, gender, and years of service) moderate the relationship between the psychological dispositional attributes (personality types and emotional competence,) and the spiritual well-being construct.

4.5.1 The relationship between personality types, emotional competence, and spiritual well-being

Competence refers to individuals' inherent desire to control outcomes and experience environmental mastery (Janse van Rensburg et al., 2017). Vitality and self-development through learning (fundamental elements of thriving at work) are needed for experiencing environmental mastery and should be encouraged to satiate this psychological need and to support psychological functioning. When middle managers feel empowered to carry out their work in a meaningful way, the experience of spiritual well-being is also fostered (Cooper & Leiter, 2017). Therefore, spiritually based organisations that value meaning, and purpose should encourage the expression of

personality types and emotional competence, in the workplace. Similar to the sense of togetherness that is a key element of workplace spirituality, relatedness needs refer to the need to connect to others. Workplace spirituality fosters employees' experiences and feeling of community (Kolodinsky et al., 2004, 2008), which may help middle managers thrive and be more engaged. Middle managers and employees' behaviour will be energized and directed by the satisfaction of the aforementioned basic psychological demands (Van den Broeck et al., 2010; Van de Voorde et al., 2016). Middle managers must have their psychological needs satisfied to work at their best and be happy (Van den Broeck et al., 2010). It is asserted that the expression of personality types will satisfy employees' emotional competence, and spiritual well-being, acting as a motivating factor for middle managers to thrive and be engaged.

Firstly, middle managers' personality types appear to be related to the intrapersonal component of emotional competence. For instance, studies by Tucker (2002) and Coetzee et al. (2009) showed that those with extraversion and thinking-related skills are more likely to be assertive than those with introversion and feeling-related skills. Additionally, those who choose intuition are typically more independent (Myers et al., 2003). It can be inferred that interpersonal interactions and empathy may be connected to the personality types of middle managers when it comes to the interpersonal component of emotional competence. For example, Van der Walt and Steyn (2019) and Satava (1997) discovered that those who favour extraversion look for regular interaction and communication with others. It is also possible to anticipate that middle managers' empathy would rise as they developed the abilities associated with a preference for Feeling, in line with the findings of Jenkins (2019) and Lumen Learning (2021). According to research by Myers et al. (1998) and Myers et al. (2016), flexibility may be associated with a preference for perception in terms of adaptability.

Secondly, according to Milstein et al.'s 2020 research, middle managers' personality types and spiritual well-being appear to be related. According to the findings of the study conducted by Mahasneh et al. (2015) among a sample of Jordanian students, there is a positive and statistically significant correlation between the dimensions of spiritual well-being and personality types. As a result, spiritual well-being appears to be a method of efficiently managing the human mind; as a result, a middle manager who possesses a high degree of spiritual intelligence has control over his reactions and responses as well as a high degree of mental power. Based on the logical connection between the idea of spiritual intelligence and extraversion traits, Mahasneh et al. (2015) also discovered a favourable correlation between spiritual well-being and extraversion. Accordingly, middle managers who are upbeat, amiable, and warm in their interpersonal interactions are characterized by a general sense of well-being, have a propensity to delight in all forms of social interaction, and are more likely to express positive emotions like happiness, love, enthusiasm, and enjoyment. According to Sternberg (1997), the ability to develop character, recognize the purpose of all physical and mental events, including the capacity to establish a purpose and significance for life, as well as the ability to reflect on existence, is what Sternberg refers to as the development of personal meaning. It is noted that character is sometimes referred to as a component of spirituality, indicating that spiritual intelligence entails reflecting on the significance of one's own circumstances to give every experience in life a purpose and meaning (Mahasneh et al., 2015; Otaye-Ebede et al., 2020). These results support previous research by Amrai et al. (2011), Beshlideh et al. (2011), Farsani et al. (2013), Sood et al. (2012), Pio and Tampi (2018), and Aten (2021), showing a favourable correlation between middle managers' personality types and spiritual well-being.

Thirdly, there appears to be a connection between middle managers' spiritual health and emotional competence. Van der Walt and Steyn (2019) and Wigglesworth (2002) both assert that emotional powers first manifest before spiritual abilities. Both skill sets are interconnected and complement one another. According to Aten (2021), having a strong spiritual foundation improves a person's capacity to comprehend people on a deeper level. To serve the true needs of others until they are able to take care of their own needs, a person must have spiritual insight that enables them to recognize the true cause of behaviour without passing judgment. According to Masrat et al. (2015), a healthy sense of oneself as a human being and as a distinctive individual constitutes spiritual well-being. When people reach their full potential as persons and as individuals, this occurs. They enjoy and have a sense of direction; they are conscious of their own worth and dignity; they can recognize this characteristic in others and, as a result, respect and relate well to them; and they are comfortable with their surroundings. A person's connection to himself, others, art, music, literature, nature, or a power bigger than themselves allows them to feel and integrate meaning and purpose in life (Wilkinson & Pickett, 2009; Solaimani et al., 2017). The findings of research by Uhrich et al. (2021) support the assertions that emotional competence, can predict middle managers' success and well-being. According to their research (Uhrich et al., 2021; Kaur & Sharma, 2019; MacCann, Jiang et al., 2020), the combination of emotional competence, and spiritual well-being is a more potent predictor of success than either factor alone. In conclusion, the literature evaluation points to a significant connection between middle managers' personality types, emotional intelligence, and spiritual well-being.

Figure 2.3 shows the components of the emotional competence, construct, personality types, and spiritual well-being attribute that embody the hypothesised psychological

well-being model for spiritually healthy middle managers. This model was based on current literature and hypothesized relationships between dispositional attributes (personality types and emotional competence,) and the spiritual well-being attribute.

Figure 2.3

Hypothesised Psychological Well-Being Model for Middle Managers
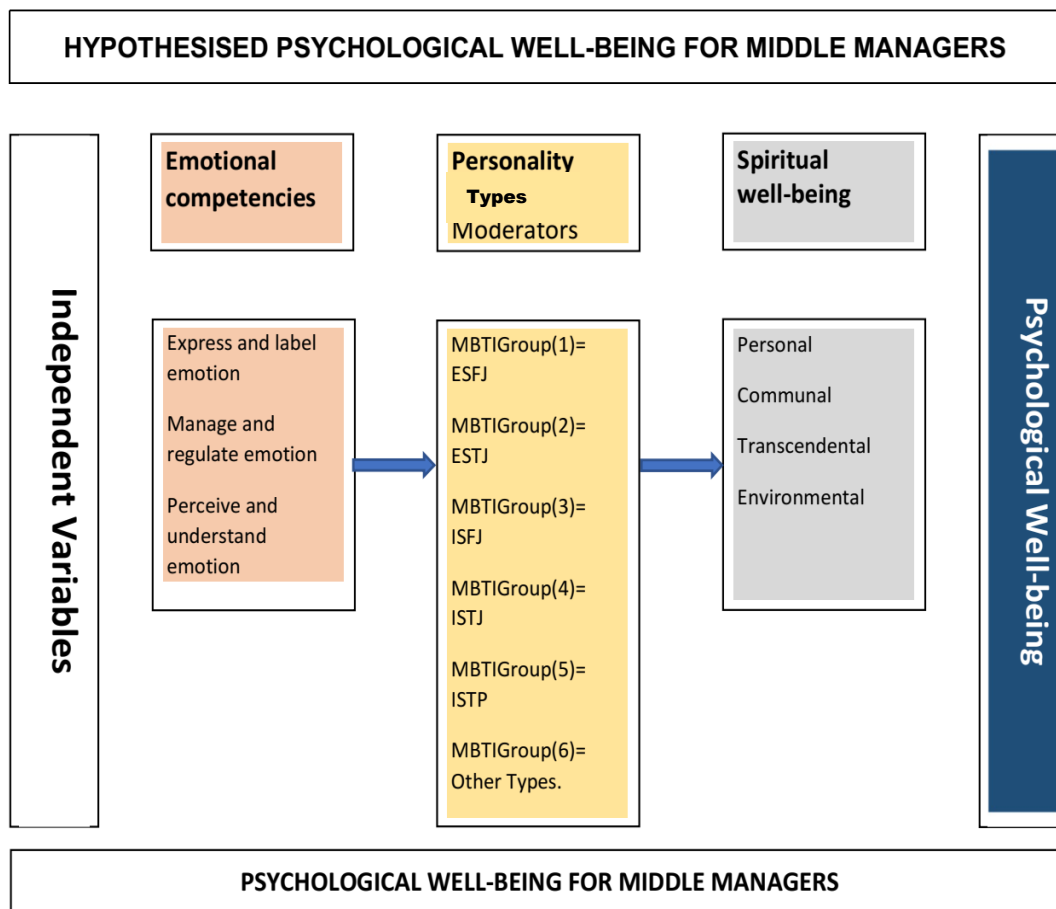
The overall psychological well-being model consisted of dispositional attributes (personality types and emotional competencies) that result in spiritual well-being dimensions (personal, communal, transcendental, and environmental) that enhance psychological well-being.

4.6   IMPLICATIONS FOR MIDDLE MANAGERS IN PRACTICE

According to a study by Pio and Tampi (2018), spiritual leadership has a significant direct impact on the quality of work life, job satisfaction, quality of work life, job satisfaction, quality of work life on organisational citizenship behaviour, and job satisfaction on organisational citizenship behaviour. This implies that middle management efficiency is significantly influenced by spirituality, spiritual intelligence, and the consequent development of spiritual well-being. Furthermore, Pio and Tampi (2018) suggest that the success of middle managers is conceptually influenced by the capacity to comprehend and manage spiritual leadership in oneself and others.

Mahasneh et al. (2015) argue that having a strong spiritual foundation improves a leader's capacity to address challenges and opportunities that they as well as their team members face at work. According to Aten (2021), particularly spiritually intelligent executives will be able to use their spiritual health to anticipate significant enhancements to the operation of their organisations. Middle managers with high levels of spiritual well-being can accurately assess how they and their subordinates are feeling and utilise this information to impact the psychological and spiritual well-being of their staff members so that they are receptive to and supportive of the organisation's goals and objectives. According to this conceptualization, middle managers can enhance their ability to make decisions by developing their emotional intelligence and spiritual health and well-being (Mahasneh et al., 2015).

In another study Wahid and Mohd Mustamil (2017) found that organisations can still increase profitability by adopting business models that recognize the importance of human values, both emotional and spiritual, in a study on how to maximize the triple bottom line of the Malaysian telecommunications industry. This study referred to the

potential for spiritual well-being through spiritual leadership. The findings demonstrated that a telecommunications provider might awaken a sense that one's life has value, not just for themselves and their organisation, but also for the community at large, by having spiritually sound middle managers in the organisation. Similar consequences are valid in a financial services organisation given the generic leadership or management competencies anticipated at the middle management level across industries (Mahasneh et al., 2016; Valamis, 2020). In short, Wahid and Mohd Mustamil (2017) argue that spiritual well-being within oneself and the expression those feelings to others are important for leaders in enabling them to take advantage of and use their spiritual well-being to facilitate organisational performance. The extent to which managers use emotional competence, to direct spiritual well-being is important in the workplace. In this context, the ability to identify and understand the emotions of others in the workplace is important for middle managers so that they can influence the spiritual well-being of their subordinates to maintain high levels of performance and productivity. This means that spiritual well-being is useful for middle managers in enabling them to manage positive and negative emotions in themselves and subordinates to drive delivery and performance in the workplace.

In conclusion, in recent years middle manager roles have changed considerably, largely because the organisational, economic, and technological context in which they are played has changed beyond recognition. As outlined earlier, organisations have been delayered; new work organisation concepts such platform based models such as uber, 4IR, and the like have been developed; the scale of digitally-enabled home-based working (MS Teams, Zoom, etc.) has increased; the variety of communication channels (emails, MS Teams, WhatsApp, etc.) that managers have to cope with has increased; social interaction in multicultural work environments across various

geographies and the team-based organisation of work have increased; and globalisation has created a more competitive environment. Organisations have had to adopt new working practices and become leaner, more agile, and adaptive. As a result, middle managers today need entirely different sets of abilities, knowledge, and skills to function effectively (de San Jose, 2019). These modern leadership requirements, according to Fleming (2017), Jansen et al. (2019), and Duggan et al. (2020), have prompted research into the underlying characteristics and behaviours of middle managers who successfully fulfil these modern leader roles. The goal of this research is to identify leadership selection and training criteria for the hiring and development of efficient middle managers. A new conceptualization of human capital that emphasises the employee's affective response tendencies and regulation skills within the framework of training has been made possible by economic, technical, demographic, and workplace design changes. The role of spirituality and the effectiveness of leadership in the utilisation of spiritual well-being to increase employee commitment and work motivation are commonly mentioned in retrospective accounts of remarkable organisational successes and failures. Essentially, it is acknowledged that spiritual leadership processes have a significant impact on the dynamics of workplace success (Duggan et al., 2020).

4.7   IMPLICATIONS FOR INDUSTRIAL AND ORGANISATIONAL PSYCHOLOGY

The fact that industrial and organisational psychologists, who are applied sciences, aspire to improve human well-being, including the psychological and spiritual well-being of middle managers, is just one of the many reasons why they are interested in spiritual well-being in the workplace. People define well-being subjectively in terms of

their affective responses to organisational and spiritual events rather than objectively (Chen et al., 2019; Prime et al., 2020). Therefore, the psychological and spiritual well-being of middle managers will be directly increased if the industrial and organisational psychologist can discover ways to change organisational practices, social processes, or task designs in ways that increase positive emotions and reduce negative emotions (Prime et al., 2020).

Human responses to a variety of stimuli also heavily depend on one's spiritual well-being. As a result, it can both directly trigger certain behaviours and indirectly affect behaviour through the impact it has on physiologic, cognitive, and social processes. For these reasons, as is frequently the case with organisational interventions, efforts to alter middle managers' behaviour to demonstrate more effective patterns may also include altering spiritual well-being. Furthermore, motivation is strongly influenced by one's emotional and spiritual health. Middle managers' personal commitment to their intended goals and, consequently, their job performance may be adversely weakened by reactions to organisational events like downsizing or the implementation of change.

There are many justifications for why it is necessary to investigate middle managers' spiritual well-being at work. In accordance with Cartwright and Holmes (2006), alterations in the workplace, such as a rise in demands without proper consideration of the detrimental impacts on middle managers, have fostered cynicism and mistrust of organisations and their leaders. According to Cartwright and Holmes (2006), the employment contract has changed in recent years from "employees offering loyalty, trust and commitment in exchange for job security, training and development, promotion and support from their employers" (p. 200) to one of a purely transactional nature - money in exchange for their efforts - with a noticeable absence of loyalty,

trust, and commitment from either side. This is just one example of many in the field that support middle manager workplace meaningfulness and spiritual well-being as promising ideas that might boost motivation and battle a depressing work environment (Milstein et al., 2020).

The possibility of a generational shift in values, such as an increased focus on quality of life, self-expression, and a sense of community (Kolodinsky et al., 2008; Milstein et al., 2020), as well as a greater emphasis on higher needs given that lower needs are met (Hoffman, 2003; Zohar & Marshall, 2004), are additional reasons for the focus on spiritual well-being among middle managers at work. These are perhaps also a result of the diminishing number of traditional places of worship and neighbourhood communities where middle managers can give back and connect (Ashmos & Duchon, 2000; Conger, 1994), as well as the pervasiveness of work or employment for many middle managers (Baldry et al., 2007). Furthermore, according to Guest et al. (2020), middle managers' work has the power to shape who they are. As a result, for a rising percentage of the working population, the realm of work and the workplace may be evolving into a crucial backdrop for human interaction and living.

However, ideas about pursuing spirituality for middle managers at work in research present several difficulties, not the least of which is its peculiar and intangible nature. For instance, Robinson and Smith (2014) draw attention to the inconsistent angles that some research in the field take on the issue and suggest the possibility of unfavourable repercussions for organisations that engage in practices that promote spiritual well-being. However, this does not imply that concepts relating to the concept of spirituality for middle managers at work should be completely abandoned. If organisations want to better understand and engage their middle management and

workforce, this may still be a crucial study concept. Industrial and organisational psychologists should therefore be aware of how spiritual well-being affects middle managers' and employees' performance, productivity, social adjustment, quality of interpersonal relationships, and well-being. Organisational practices such as screening and selection, socialization, team development, employee wellness programs, culture, and climate surveys, change management programs, leader development programs, and performance management should all consider measures of middle managers' spiritual health.

4.8   EVALUATION AND SYNTHESIS OF RESEARCH LITERATURE

Spiritual well-being theory is evaluated according to its usefulness as a theory and its major contributions.

Organisations have found the spiritual well-being idea to be beneficial (Pio & Tampi, 2018; Wahid & Mohd Mustamil, 2017). Middle managers' spiritual health affects worker happiness (Fry et al., 2005; Yang & Fry, 2003), work engagement (Hunsaker, 2020), extra-role behaviours typical of organisational citizenship behaviour (Chen & Yang, 2012), and work-family conflict (Hunsaker, 2020). The concept of workplace spirituality (Fry, 2003), which is defined as a setting where employees find meaning and community in and at work (Milliman et al., 2003) and which subsequently improves their emotional states and sense of well-being (Hunsaker, 2020; Staw et al., 1994), includes middle managers' spiritual well-being. In contrast to conventional leadership approaches, the spiritual well-being theory sees spiritual leadership as a holistic, higher-order characterisation of leadership that combines leadership traits and behaviours, mutually shared organisational values, and employee well-being into a thorough "being-centred" approach to leadership (Fry & Matherly, 2006). Leaders who

model and uphold a culture of emotional connection between leaders, employees, and peers through mutually shared values of support, empathy, care, compassion, and courage serve as a catalyst for spiritual well-being by "walking the talk" (Fry, 2003; Yang & Fry, 2018).

These values and emotional ties affect how people behave in the workplace as a whole (Kearns et al., 2020). For instance, according to Yang and Fry (2018) and Seaward and Lissard (2020), compassion and empathy foster interpersonal connections through the process of identifying with one another, which gives middle leaders and followers the confidence to take calculated risks without worrying about the consequences of any errors. Therefore, given the care, concern, and support reciprocated by leaders and followers, courage enables middle managers and followers to make suggestions, develop new ideas, speak their minds, and initiate change despite fear and failure. In essence, the encouraging attitudes emphasised by spiritual leadership in the workplace provide as a vital foundation for staff to engage in innovative behaviour.

The realm of well-being, including psychological, physical, and mental health, has greatly benefited by the application of spiritual well-being philosophy. All diseases and illnesses, according to Seaward and Lissard (2020), have a sizable stress component, and human spirituality is frequently seen as the underappreciated element of holistic healing. Every workplace or healthcare facility, including hospitals, high schools, drug and alcohol treatment centres, and enterprises, denies everyone the right care. Stress and human spirituality are related, according to this notion of human spirituality. Human spirituality is crucial for middle managers' self-care as well as for high-quality wellness. The importance of vital questions like "How can I support you in your spiritual

well-being at this time?" is often overlooked in a field where more time and focus are devoted to digital information than emotional and spiritual care (Seaward & Lissard, 2020).

Spiritual well-being can no longer be disregarded as a crucial element in the job context due to the rising degree of stress on the global scale. In addition, many millennials today identify as "spiritual, but not religious," and as such, they avoid visiting clergy. Managers must be aware of the distinction between these two elements for this reason alone, and they must use the right language, such as "How can I best support your spiritual needs today?" For the finest care possible, middle managers must comprehend their staff members' worldviews, including their spiritual outlook, according to Jean Watson's Caring Model (Seaward, 2018, 2020; Watson, 2010). These days, a lot of middle managers are conscious of the necessity to incorporate this factor into their management style (Elk et al., 2017; Seaward & Lissard, 2020; Zehtab & Adib-Hajbaghery, 2014).

Mitroff and Denton (1999) published the findings of an empirical study on workplace spirituality that included questionnaires distributed to middle managers and human resources executives as well as senior executive interviews. The participants generally made clear distinctions between religion and spirituality. They believed that discussing religion in the workplace was a very improper way of expression. On the other hand, they believed that spirituality is a very relevant topic for conversation. This does not imply that they were unafraid of the possible misuse of spirituality or were ambivalent about it. They nevertheless believed it to be crucial. According to Mitroff and Denton (1999), "spirituality" is the simple experience of being interconnected with oneself, other people, and the cosmos. If there is one term that best describes spirituality and

the essential part it plays in people's lives, it is "interconnectedness." Those affiliated with groups they considered to be "more spiritual" also thought those groups were "more successful." More of their "complete selves" were reportedly able to be brought to work, according to them. They may use more of their whole creativity, emotions, and intelligence; in other words, people who work for organisations that are seen as being more spiritual are more productive and vice versa.

Middle managers won't be able to create products and services of the highest calibre, according to Mitroff and Denton (1999) and Seaward and Lissard (2020), unless they learn how to harness the "whole person" and the enormous spiritual force that lies at the core of everyone.

4.9   CHAPTER SUMMARY

Chapter 4 aimed to outline the study standpoints and perspectives in relation to the meta-theoretical context that formed the fixed boundaries of the research. The first literature aim was achieved, that is, to conceptualise spiritual well-being for middle managers in a financial services organisation. The models and variables influencing this construct were explored and discussed in detail, and the implications for middle managers were evaluated.

Finally, the integration of the psychological dispositional attributes (personality types and emotional competence,) and spiritual well-being attribute (positive psychological functioning), as well as the implications and synthesis of an intended psychological well-being model for middle managers in a financial organisation, were discussed and evaluated.

Chapter 5 describes the empirical study of the research.

CHAPTER 5

This chapter's goal is to outline the statistical techniques used to examine the dynamics of the relationships between the variables of personality preferences, emotional intelligence, and spiritual well-being as they appear in a sample of middle managers working for a South African financial services organisation. The sample and population of the research study are first described, and then the discussion and justification for the measurement tools utilised follow. The research hypotheses about the association between the variables—personality preferences, emotional maturity, and spiritual well-being—are stated and formulated in this empirical examination. Statistics used for descriptive, common, and inferential purposes are used to test the research hypotheses.

The nine steps that made up this empirical study phase are listed below:

- Determine and describe the sample in Step 1

- Selecting and motivating the psychometric battery is step two.

- Step 3: Using the psychometric battery and ethical considerations.

- Score the psychometric battery in step four.

- Developing research hypotheses is step five.

- Step 6: Statistical analysis of the data Step 7: Results reporting and interpretation

- Integrating the research findings at step eight

- Formalizing the research's conclusions, limits, and suggestions in step nine

The first six steps (Steps 1–6) are addressed in this chapter and the last three (Steps 7–9) in Chapters 6 and 7.

5.1 Determination and description of the sample

A sample, according to Tredoux and Durrheim (2002) and Kennedy and Gelman (2021), refers to a subset of the population, i.e., the set of definite observations that may contain any number of individuals fewer than the population. A population is defined as the entire collection of events, things, or individuals to be represented. The goals of the study endeavour determine how the sample of participants is chosen. A random sample strategy is used whenever the study question calls for a precise description of the general population. To provide a sample of participants whose responses reflect those of the general population, random sampling is a technique whereby every member of the population has an equal opportunity or chance of being chosen for the study (Baraczuk, 2021; Saunders & Thornhill, 2003; Uhrich et al., 2021).

This research was conducted in a financial services organisation based in South Africa. The population was defined as the total number of middle managers in the Operations department of this organisation, which in terms of assets is one of the biggest financial organisations in Africa. This represents a population of 621 middle managers. The choice of sample size was based on the following considerations:

1) The anticipated statistical analyses needed to be considered. In large part, the study objectives determined the analyses to be conducted, which in turn indicated the target sample sizes.

2) Given the logistical and time restrictions of questionnaire measurements, the expected response rate also needed to be considered. The final sample size

for the self-evaluations therefore included all 621 managers in the population, based on an assumption of a roughly 50% response rate.

The sampling process was conducted in three stages. Firstly, the total population of managers was approached for participation in the research. Some managers indicated that they were in a process of being promoted, others were serving their notice period because of resignation, others decline to participate on account of their current workload and others were not interested. In the second stage, a random sample of 391 middle managers from the Operations department, which represents 63% of the population, was drawn from different internal grades of middle management level and approached for participation in the research. Finally, in the third stage, the randomly selected participants were requested to evaluate themselves in terms of the Myers-Briggs Type Indicator, Form M (MBTI), Emotional Skills and Competence, Questionnaire (ESCQ) and the Spiritual Well-Being Questionnaire (SWBQ).

With the support and assistance of the human capital practitioners, virtual sessions on Microsoft (MS) Teams were set up with small groups of the randomly selected sample to explain the rationale behind the use of the three questionnaires (MBTI, ESCQ and SWBQ). Standardised communication was used to provide the participants with instructions for completing the online questionnaires. Participants were then requested to return the completed online questionnaires by a certain date, giving them a three-week period to allow for enough time, given their busy schedules.

One hundred and fifty (150) MBTI questionnaires (one of the three measuring instruments), two hundred and sixteen (216) ESCQ questionnaires and two hundred and thirty-five (235) SWBQ questionnaires were returned by the participants. Only the questionnaires of participants who had completed all three instruments (MBTI, ESCQ

and SWBQ), which is 150, could be used for statistical analysis purposes. These rendered a total response rate of 38.4%. An apparent reason for this relatively low response rate was attributed to the logistical constraints pertaining to MBTI online evaluations. The participants had to log on to the researcher's local online platform and further log into the global MBTI system, create a new password and then wait for an email from the MBTI Support team and thereafter click on the link provided to assess the MBTI online instrument. Given the busy schedules of the sample this lengthy process was tedious and inefficient, which resulted in several of them not completing this questionnaire. In the end, the self-evaluations (including all three of the measuring instruments) achieved a total size of 601, as depicted in Table 5.1 below. Table 5.1 gives an overview of the initial and final sample sizes by questionnaire; however, the final sample and subsequent discussions of the demographic variables was based on the 150 participants who completed all the questionnaires.

Table 5.1

Initial and Final Sample Sizes

Questionnaire	Initial sample (n)	Questionnaire returned (n)	Response rate (%)
MBTI	391	150	38
ESCQ	391	216	55
SWBQ	391	235	60
Total sample size	**1173**	**601**	**51**

5.1.1 Composition of age groups in the sample

Owing to the random sampling method applied, the ages of the participants varied considerably, which is depicted in Table 5.2 below. Table 5.2 gives an overview of the age groups in the sample.

Table 5.2

Composition of Age Groups in the Sample

Age	n (%)
21 - 30 Years	14 (9)
31 - 40 Years	64 (43)
41 - 50 Years	47(31)
51 - 60 Years	24 (16)
Above 60 years	1 (1)
Total	**150 (100)**

5.1.2 Composition of gender groups in the sample

One hundred and fifty (150) participants returned all three questionnaires (MBTI, ESCQ and SWBQ); these could subsequently be used for statistical analysis. Of the 150 participants who returned all instruments, 40 (26.67%) were male and 110 (73.33%) were female. In conclusion, there was a good representation of both genders in the sample. Table 5.3 gives an overview of the gender groups in the sample.

Table 5.3

Composition of Gender Groups in the Sample

Gender	n (%)
Male	40 (27)
Female	110 (73)
Total	**150 (100)**

5.1.3 Composition of race groups in the sample

Table 5.4 gives an overview of the race groups in the sample. Africans were most represented at 47% of the sample, followed by Coloured category at 27%. The last two were White (15%) and Indian (12%).

Table 5.4

Composition of Race Groups in the Sample

Race	n (%)
African	70 (47)
Coloured	40 (27)
Indian	18 (12)
White	22 (15)
Total	**150 (100)**

5.1.4 Composition of job tenure groups in the sample

Job tenure refers to the length of time an employee has worked for their current employer. Long-tenured employees typically have worked for a company for more than five years, while short-tenured employees often have worked there for less than five years (Indeed, 2022). Therefore, if you are known for having a long tenure, it means you have been working for your employer for a long time. If you have a short tenure, it can mean you have only been employed by your current employer for days, weeks, months or even a few years. Table 5.5 gives an overview of the tenure groups in the sample.

Table 5.5

Composition of Job Tenure Groups in the Sample

Tenure	n (%)
0–5 years	46 (31)
6–10 years	47 (31)
11–15 years	27 (18)
16–20 years	6 (4)
Above 20 years	24 (16)
Total	**150 (100)**

5.1.5 Composition of job grade groups in the sample

The composition of job grades in the sample is as per the Bank's reward policy, which allocates employees to various job grades based on a job evaluation system. The job evaluation system of the bank assesses the know-how required for the job (requisite knowledge, qualifications, and skills), problem-solving dimensions and the accountability levels of the job. The job grades listed in Table 5.6 came out at a middle management level according to this job evaluation assessment. Table 5.6 shows an overview of the job grade groups in the sample.

Table 5.6

Composition of Job Grade Groups in the Sample

Job Grade	n (%)
SBG8	19 (13)
SBG9	18 (12)
SBG10	40 (27)
SBG11	51 (34)
SBG12	22 (17)
Total	**150 (100)**

5.2 CHOOSING AND MOTIVATING THE PSYCHOMETRIC BATTERY

The selection of the psychometric battery was informed by the review of the literature. The review of the literature can be categorized as exploratory and descriptive research because it combined the pertinent models and theories of personality preferences, emotional competence, and spiritual well-being. The psychometric tools were chosen with careful consideration given to their validity, reliability, and unit of analysis, and their application to the pertinent theories and models of the research.

Reliability is concerned with the correctness, stability, and consistency of the study and the outcomes, according to Bouma and Ling (2010) and Gregory (2007). Reliability in this context relates to the precision, accuracy, and stability of the chosen measuring tools. When a measuring device consistently and accurately produces the same measurement, it is considered to be trustworthy (Bouma & Ling, 2010; Uhrich et al., 2021). The depth to which the object(s) or things are examined to make generalisations about the object(s) and further explain their differences or similarities constitutes the unit of analysis (Babbie & Mouton, 2009). The degree to which a measuring tool measures the construct or constructions it is intended to assess is known as its validity (Uhrich et al., 2021). Validity here refers to the degree to which the chosen instruments measure what they are supposed to measure. Individual humans served as the study's unit of analysis (Kennedy & Gelman, 2021; Salkind, 2012). The Operations department of a financial services company in South Africa houses middle managers (human beings), and the study focuses on the personality types, emotional competence, and spiritual well-being of these individuals.

For this study, the following measuring devices were employed:

- A biographical questionnaire to gather the private data required for the data's statistical analysis. Name, surname, organisation, age, gender, race, tenure of the organisation, and work grade were among the details to be verified in order to determine seniority at the middle management level. The theoretical analysis of factors that might affect the empirical findings served as the foundation for the decision to provide this material.
- Briggs and Myers (1980) created the Myers-Briggs Type Indicator (MBTI), Form M, to assess the personality preferences concept.

- Wolmarans and Martins (2001) created the Emotional Skills & Competence, Questionnaire (ESCQ) to assess the emotional competence concept.

- The Spiritual Well-Being Questionnaire (SWBQ), which Gomez and Fisher developed in 2005 to assess the construct of spiritual well-being.

Below is a description of the MBTI, ESCQ, and SWBQ's psychometric characteristics.

5.2.1 The Myers-Briggs Type Indicator (MBTI)

The theoretical underpinnings of the MBTI (Briggs & Myers, 1980) are examined, along with the rationale for the questionnaire, a description of the scales, administration, interpretation, validity, and reasons for selecting the instrument.

The theoretical basis for the development of the MBTI. According to Higgs (2001) and the Myers & Briggs Foundation (2019), the MBTI instrument was created to operationalize Jung's (1921, 1959, 1971, 1990) theory of psychological type. Three dimensions were created by Jung (1921) to examine different cognitive styles: the way people approach life, how they become aware of the world, and how they come to conclusions about it (Higgs, 2001). The following fundamental presumptions were stated by Jung (1921) and Han (2018) when creating his explanatory framework:

• Past experiences and expectations for the future have an impact on personality and behaviour.

• People have the capacity for ongoing, creative development.

• The personality is an open system that is open to inputs and interactions.

According to Jung (1921, 1971), behaviouris a component of personality that is susceptible to change as a result of environmental inputs and interactions. Based on

this claim, he underlined the importance of other people's impacts in shaping behaviour. Furthermore, according to Jung (1971, 1990), there are four fundamental psychological functions and two attitudinal orientations. He said that introversion and extraversion are two types of attitudinal orientations that have to do with a person's psychic energy flow and focus.

The concentration of the extravert is on the outside world, whereas the introvert is on the inside. According to Jung (1971, 1990), the fundamental psychological processes that mediate how an individual manages information are referred to as perceptual functions. According to Jung's typology theory (1921, 1971, 1990), there are two additional orientations that have to do with how people interpret or see the outside world. These were described by Myers (1998) and given the names Judging and Perceiving, which were then confirmed by Coetzee et al. (2009) and Han (2018). According to one definition, judging is the process of evaluating external stimuli and orienting oneself to deal with them through structure and control. Receptivity to stimuli and an effort to comprehend and adjust are two characteristics that constitute perception.

The MBTI seeks to operationalize these constructs and identify people's fundamental preferences for perception and judgment from self-report in order to use each preference's effects (both individually and collectively) in practical settings, according to Myers et al. (1998) and the Myers and Briggs Foundation (2019).

The following are the types that are described by the MBTI:

> **Sensing perception (S):** observation by senses; focus on immediate experience; enjoy the here and now; realistic, practical, and detailed focus.

Intuitive perception (N): possibilities through insights; perception of patterning; creative discovery; perception beyond what is visible to senses; future oriented; imaginative, abstract thinking and creative.

Thinking judgement (T): links ideas by logical connection; cause and effect analysis; analytical ability, objective, critical.

Feeling judgement (F): weighing relative values and merits; understand relative values; more subjective than objective; link to values of others; understand people; need for affiliation; tender minded.

Extraversion (E): desire to act on environment; rely on environment for stimulation and guidance; action oriented; impulsive; frank and open; sociable; communicative.

Introversion (I): focus on inner world of concepts and ideas; focus on clarity of concepts and ideas; consecutive; thoughtful; self-sufficient.

Perceptive attitude (P): attuned to information; focus on realities and/or possibilities; curious, open, interested, spontaneous, adaptable; open to new experience.

Judging attitude (J): decision focus; seeking closure; linked to logical analysis; closure when enough information; decisive, organised.

According to Myers et al. (1998) and McCrae and Costa (1988), the MBTI, which measures types rather than traits or continuous variables, is used to describe the behaviour of a wide range of people. Additionally, per Yancey-Bragg (2019), the MBTI is based on preference scores with a bimodal distribution.

Rationale of the MBTI, Form M. For this study, the participants' personality types were assessed using the well-known self-reporting tool, the MBTI, Form M. According

to numerous studies (Dulewicz & Higgs, 1999; McCrae & Costa, 1988; Myers et al., 1998; Pinder & Herriot, 1990; Song et al., 2021) it has excellent levels of face validity and reliability. Possibly the most well-known personality test in the world is the MBTI. South Africa also makes extensive use of it. Worldwide, the psychometric functioning of the MBTI examination has been the subject of substantial research (Harvey et al., 1995; Myers et al., 1998; Schaubhut et al., 2009; The Myers Briggs Foundation, 2019; Van Zyl & Taylor, 2012).

The most recent MBTI examination uses the Form M instrument. The fact that Form M was developed using item response theory (IRT) sets it apart significantly from earlier iterations. IRT is a technique for examining the relationships between specific items and the underlying concept being examined (Van Zyl & Taylor, 2012). The analysis in classical test theory (CTT) is done at the scale level, but in item response theory (IRT), the analysis is done at the item level (Urbina, 2004). IRT has gained popularity as a tool for creating and reviewing exams. The MBTI Form M was created using a three-parameter logistic model from the family of IRT models that are currently accessible (Celli & Lepri, 2018). To find and choose items that discriminated the best between two preferences at their midpoint, IRT was utilised (Myers et al., 1998). The MBTI was chosen over the Big Five personality test because it was more frequently utilised in the organisation where the study was conducted and was more available to the researcher. Thirdly, one of its well-known strengths is that it may address both affective and cognitive components.

93 items, an answer sheet, and some basic interpretative data are included in the MBTI, Form M. Scoring is quick and simple thanks to clear instructions and a three-step process. The administration of this evaluation requires no additional elements.

This offers immediate results for immediate interpretation. The person must react to 93 items in all. The questionnaire asks people to rate their preferences for the fundamental sensory and judgmental processes that underlie practically all human behaviour. The items describe a range of readily recognizable behaviours or responses in a variety of real-world contexts. things in sections I and III need people to pick between various types of actions or reactions, whilst things in part II require them to select between word pairs. Individuals express preferences for the four scales or indices Extraversion/Introversion (EI), Sensing/Intuition (SN), Thinking/Feeling (TF), and Judging/Perceiving (JP) when selecting a preferred style of behaviour or word (Celli & Lepri, 2018; Myers & McCaulley, 1992).

Description of the scales of the MBTI, Form M. The Form M scales of the MBTI are described. The MBTI has four separate scales or indices. According to Jung's (1921, 1971, 1990) theory, each index corresponds to one of the four fundamental inclinations that direct the use of perception and judgment. The preferences affect both what people focus on and how they perceive what they see in a particular situation. One of two directions is intended by each of the indices EI, SN, TF, and JP. They are not meant to be used as scales for rating traits or actions. Simulating a typical decision between conflicting possibilities is the aim. (Van Zyl & Taylor, 2012; Myers & Briggs Foundation, 2019; Robinson, 2016).

The SN index measures a person's preference between two opposed modalities of perception, whereas the EI index indicates a person's extraversion or introversion. A less evident process called intuition (N) communicates meanings, connections, and/or opportunities that have been developed unconsciously. The more obvious process of

sensing (S), which reports observable facts or events using one or more of the five senses, may instead be given more weight.

The TF index is used to determine a person's preference between two competing evaluation methods. When making impersonal judgments based on logical results, a person may primarily rely on Thinking (T), or when making decisions based on social or personal values, mostly on Feeling (F). The JP index is used to identify an individual's primary mode of social interaction with others, or their extraverted side. When it comes to interacting with the outside world, a person who favours judging (J) has indicated that they prefer to use a judgment process (either Thinking or Feeling). According to research by Bharadwaj et al. (2018) and Van Zyl & Taylor (2012), people who prefer perception (P) have expressed a preference for employing a perceptive process (either Sensing or Intuition) to interact with the outside environment.

The four preferences' four-letter codes, such as ESTJ and INFP, are used to create 16 possible combinations known as personality types. Each scale's preference is distinct from the preferences for the other three scales in the index. Extraversion and introversion, as well as the processes of perception (S and N) and judgment (T and F), interact dynamically to produce the characteristics of each personality type. For the purposes of this research project, the combinations of the four attitudes (EJ-IJ, EP-IP), the two attitudes E-I with the four functions S-N, T-F (ET-IT, EF-IF, ES-IS, EN-IN), and the four scales (E-I, S-N, T-F, J-P) are of particular significance (Van Zyl & Taylor, 2012).

Administration of the MBTI Form M. Almost anyone can administer the MBTI. The response sheets and the covers of the question booklets provide all relevant instructions. Both manual scoring and computer scoring are done on the same

response sheet (Myers & McCaulley, 1992). Although there is no time limit for the MBTI, people who are moving exceptionally slowly are urged to work quickly and avoid studying the things in-depth. Group members are permitted to discuss the items during group testing (Bharadwaj et al., 2018; Myers & McCaulley, 1992).

If respondents are unable to select an answer or do not comprehend a question, omissions are allowed. No item can consistently provide helpful evidence of personality type until alternatives are understood and the inquiry is relevant to the respondent's experience, which The MBTI assessment yields four fundamental scores. The totals of the "votes" cast for each pole of the four preference indices (EI, SN, TF, JP) are called points. For the EI preference, for instance, the scores add up the responses that lean E and those that lean I. Each response has a weight of 1 or 2. Each answer's weight reflects how well-liked it is among both the intended audience and those who fall at the other extreme of the preference spectrum. The purpose of the points is not to be further analysed. They are made up of a letter to indicate the preference's direction and a number to indicate how consistent the preference is (examples include E 31 and F 13; Myers & McCaulley, 1992; The Myers & Briggs Foundation, 2015).

Interpretation and Analysis of the MBTI Form M. The relative preference for one pole over the other is shown by preference scores. The letter designates which of each set of options the subject prefers and is more likely to have or be able to develop. For example, a preference score of E suggests that the individual has probably spent more time favouring extraversion than introversion. As a result, they are more likely to excel at extraverted than at introverted activities. When the numerical portion of the preference score is low, the features of the decision are often less obvious. Nearly

equal votes for each choice pole are indicated with a low score. According to Bharadwaj et al. (2018), numbers represent preference strength and letters represent preference direction.

Knowing which function each type will apply in their favourite attitude will help one identify the dominating function connected to a combination of the four index preferences. The first function is therefore primarily used by introverts in the world of concepts and ideas, whereas the first function is primarily used by extraverts in the extraverted outer world. From there, it is possible to map the MBTI model's dominant functions and linked profiles. According to Myers et al. (1998), the findings of this study may aid individuals in recognising their dominant behavioural preferences and focusing on strengthening their weaker functional preferences. This would enable them to act in a more balanced manner.

Validity of the MBTI Form M. The Form M of the MBTI is valid. The MBTI's dependability is determined by how effectively it replicates the relationships and results that the theory forecasts. The construct validity of the instrument is the main focus of the validation results. Numerous connections with other personality tests and the substantial validity data from the MBTI manual (Myers et al., 1998) provide some surprising conclusions. The construct validity of these connections is limited because they only display four preferences at once rather than the relationships between the 16 types (such as ESTJ and ESFJ). They are based on the four scales (EI, SN, TF, and JP), which is why. Despite varying opinions on a number of its validity factors, the high levels of face validity of the MBTI are universally recognised (Bharadwaj et al., 2018; Dulewicz & Higgs, 1999; McCrae & Costa, 1988). The functional attitude dichotomy of judgement-perception (JP) has been determined to have the strongest

region of relationship between the MBTI and other measures of personality, competence, or behaviour, according to Pinder & Herriot (1990).

Reliability of the MBTI Form M. Internal consistencies based on alpha coefficients were examined by M. Myers et al. (1998) to provide reliability data for the MBTI handbook. They discovered that none for the four scales went below 0,7. Additionally, type category split-half dependability was examined. All item data were considered while dividing each index into half, and items with the highest correlation and similarity were paired. They do, however, make the point that they do not account for the dichotomies for which the MBTI was developed and are instead constructed from product-moment correlations of continuous scores from the X half and Y half of the index. They used a two-by-two table to examine how frequently the X and Y halves of a particular index agree or disagree as to type category to account for this. The results of the investigation performed by Schaubhut et al. (2009) to look at the internal consistency and reliability of the MBTI Form M evaluation in various parts of the world that use North American English were high, with values between.81 and.91. The following regions and nations took part in the event:

- African nations include Botswana, Cameroon, Gabon, Ghana, Ivory Coast, Kenya, Namibia, Nigeria, South Africa, Tanzania, Uganda, Zaire, Zambia, and Zimbabwe.

- Asia, which includes Cambodia, China, Hong Kong, India, Indonesia, Japan, Malaysia, Philippines, Singapore, South Korea, Taiwan, Thailand, and Vietnam.

- New Zealand and Australia

- Europe (including the countries of Austria, Belgium, Bulgaria, Croatia, Czech Republic, Denmark, Finland, France, Germany, Greece, Hungary, Ireland, Italy, Netherlands, Norway, Poland, Portugal, Romania, Serbia, Spain, Sweden, Switzerland, and the United Kingdom).

- Middle East and North Africa (Afghanistan, Egypt, Iran, Israel, Jordan, Kuwait, Lebanon, Pakistan, Qatar, Saudi Arabia, Syria, and United Arab Emirates)

- Latin America (Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Dominican Republic, Ecuador, El Salvador, Guatemala, Mexico, Panama, Peru, Puerto Rico, Uruguay, and Venezuela).

When considering test-retest reliabilities, Celli and Lepri (2018) stress that the MBTI's nature extends beyond the computation of correlations for the four continuous scores, namely EI, SN, TF, and JP. The probabilities for selecting all four preferences on the retest were substantially greater than the chance likelihood, at a difference of 6.25%, according to the test-retest reliability of type categories. Bollt et al. (2017) and Myers et al. (1998, respectively) claim that the genuine test-retest probabilities are different from chance and that test-retest reliabilities show stability over time.

Motivation for choice. The MBTI was selected due to its value as a self-insight and development tool. By determining their prevailing personality preferences and trying to develop their non-preferred function preferences, individuals are likely to profit from the findings from the examination of the dominant and non-preferred functions and attitudes. This will help them to behave in a more composed and balanced manner.

5.2.2 The Emotional Skills & Competence, Questionnaire (ESCQ)

The ESCQ's theoretical underpinnings (Taki et al., 2009), the reasoning underlying the survey's design, an explanation of the scales, handling, analysis: validity, and the justification behind the instrument's selection were all investigated.

Theoretic foundation for the creation of the ESCQ. The bulk of emotional intelligence (EI) research conducted in the early 1990s used self-ratings and were published in scholarly journals. As a self-report measure of EI, Taki et al. (2009) intended to describe the ESCQ's creation as well as its core psychometric properties. Given that self-reported assessments do not fully reflect actual performance, Ciarrochi et al. (2001, p. 44) argued that it could be truer to suggest that these measures assess emotional "competence" rather than intelligence. To allay worries and potential misunderstandings about self-rating measures and their ability to measure intelligence, the scale was given the name Emotional Skills and Competence, Questionnaire (ESCQ) (Taki et al., 2009).

The ESCQ has a strong emphasis on emotional competence because it was created for use in the workplace. This questionnaire was created in a Croatian context utilising the Mayer-Salovey emotional intelligence model's theoretical framework, and it has since been translated into several languages (Lynch & O'Mara, 2015; Taki et al., 2009). The information they have provided about clients' subjective feelings and psychological well-being has been of immeasurable use.

Rationale of the ESCQ. Emotional competence is demonstrated in a variety of contexts, including the home, business, and school, and it helps students succeed academically and perform better at work. Additionally, it is shown in social settings through adaptable behaviour. The development of intelligence, especially emotional

intelligence, according to Faria and Santos (2012), is socially interpreted as a fundamental and valuable human resource. This interpretation necessitates the incorporation of social values and norms, which set the standards for success and failure as well as the distribution of rewards and punishments. Faria and Santos (2012) contend that it cannot be understood in isolation from social values and the goals of culture in general and of the surroundings of schools and workplaces in particular. The development of a tool that can evaluate the construct of emotional competence from a multidimensional perspective, combining the dimensions of perceiving, expressing, recognising, understanding, and analysing emotions, while capturing the specifics and nuances of this construct in various cultural contexts, is one of the main challenges in the field of emotional intelligence. It is believed that the ESCQ (Taki, 2002; Taki et al., 2009) offers a promising solution to this problem. In the South African setting, it is also flexible and capable of evaluating emotional competency.

Description of the scales of the ESCQ. Working with researchers in the psychology of emotions as well as students, the ESCQ's items were created. Common factor analysis, scree-tests, and experts in personality psychology were employed to improve the items. This procedure led to the creation of the current ESCQ (Taki, 2002), which has 45 items and is divided into three subscales:

- There are 15 items on the scale "Perceive and Understand Emotions" (example: "When I see how someone feels, I usually know what has happened to him").
- There are 14 items on the convey and Label Emotions scale (example: "I am able to express my emotions well").

- There are 16 items on the Manage and Regulate Emotions scale (example: "When I'm in a good mood, every problem seems solvable").

Administration of the ESCQ. The ESCQ can be given to both people and groups and is often completed in within 30 minutes (Schoeps et al., 2019). On the response sheet, the directions are listed. On a five-point scale, subjects are asked to rate the 45 items (1 = never, 2 = seldom, 3 = occasionally, 4 = generally, and 5 = always). The administrator has two options for scoring the form: manually or through software. The leadership of the division of the identified organisation is asked for permission to conduct the research in their particular line of work. The sample is given a brief explanation of the purpose of the study, and the researcher asks for its assistance. The participants are chosen at random, the purpose of the study and the steps involved in answering the questionnaires are explained, and participant confidentiality is ensured. Then, the participants complete the anonymous inventory on an internet platform at their own convenience.

Interpretation of the ESCQ. The total of the relevant item scores determines the score for each subscale (Perceive and Understand emotions, Express and Label feelings, and Manage and Regulate emotions). As a result, it is possible to conduct an analysis to determine which characteristics the respondent perceives to be true and which ones they do not. This can be used as a helpful diagnostic method to determine the respondent's level of emotional competence. The level of emotional competence increases with score.

Validity of the ESCQ. The ESCQ demonstrated construct, convergent, divergent, and concurrent validity in a variety of scenarios (Faria et al., 2012; Schoeps et al., 2019). Three significant factors were retrieved in the exploratory factor analysis to establish

construct validity. According to Schoeps et al.'s research from 2019, just one of the three latent variables—perceiving and comprehending, expressing, and labelling, and controlling and regulating emotions—has the largest loadings on the majority of the items. They next looked at the connections with comparable constructs from the field of personality traits to determine convergent and divergent validity. They discovered that the strongest correlations between ESCQ and the Toronto alexithymia scale (TAS-20; Bagby et al., 1993) and Schutte's self-reported emotional intelligence measure (Schutte et al., 1998) were found. Significant connections between extraversion and openness to experience, albeit in moderate levels, occurred among the Big Five traits. Even after controlling for several other personality traits (including self-concept) and social skills, the ESCQ showed a substantial correlation with the life satisfaction scale, demonstrating its incremental validity in predicting this crucial criterion (Riggio & Trockmorton, 1986).

Reliability of the ESCQ. The test-retest correlation was strong for all people, according to the means, standard deviations, and correlations for the various samples included in the study on test-retest reliability, ranging from 0.74 to 0.92 in the cross-cultural studies done by Faria et al. (2012) and Schoeps et al. (2019). The Perceiving and Understanding Emotions subscale was the only one where a gender effect was found to be statistically significant in cross-cultural research (Taki et al., 2009) employing the ESCQ that were done in nine nations across three continents. There was only a significant country-gender interaction for this subscale and the Expressing and Labelling Emotions subscale in three nations: Slovenia, Spain, and Japan, indicating that women perform better on the Perceiving and Understanding Emotions subscale.

In various studies (Taki, 2002) utilising the Croatian version of the ESCQ, the Cronbach's alphas were discovered to vary from 0.81 to 0.90 for the Perception and Understanding scale, 0.78 to.88 for the Express and Label Emotions scale, and 0.67 to.78 for the Manage and Regulate Emotions scale. The subscales with moderately favourable correlations (0.35-0.51) between them were combined to create a linear measure of total emotional competence with an internal consistency range of = 0.88 to = 0.92 (Taki, 2001b). A CFA that was run on a significant sample of high school students (N = 1460) and provided satisfactory goodness of fit indices (GFI = 0.87, AGFI = 0.86, RMSEA = 0.055) was used to confirm the three-factor structure (Taki, 2002). The Manage and Regulate Emotion scale's Cronbach's alpha was found to be somewhat low in several studies, but Faria et al. (2012) maintain that changes to the formulation of some of its items may help to increase the scale's value and that CFA may be used to examine the structure of the ESCQ in various nations and languages.

Motivation for choice. The ESCQ was chosen due to its suitability, validity, and reliability, as well as its cultural neutrality and user-friendliness. This instrument has been demonstrated to be a useful tool for gaining deeper understanding of clients' subjective perceptions of themselves and their psychological well-being (Taki et al., 2021).

5.2.3 The Spiritual Well-Being Questionnaire (SWBQ)

The SWBQ's theoretical underpinnings (Gomez & Fisher, 2005), the SWBQ's purpose, an explanation of the scales, handling, analysis: validity, and the rationale for the instrument's choice were explored.

Theoretical basis for the development of the SWBQ. A four-part framework definition of spiritual well-being has been developed by the National Interfaith Coalition

on Aging (NICA) in Washington, DC. In accordance with NICA (1975), the affirmation of life in a relationship with a supernatural being (such as God), one's being, one's community, and the environment that encourages and celebrates wholeness are all components of spiritual well-being.

There is discussion of these four relationship types, while talking about spiritual well-being, according to recent literature (Benson, 2004; Burkhardt, 1989; Como, 2007; Ellison, 1983; Fisher, 2010; Martsolf & Mickley, 1998; Narenji & Nejat, 2020; Post et al., 2020, & Ross, 2006). These connections are developed into four equivalent realms of human existence—the personal domain, the communal domain, the environmental domain, and the transcendent domain, or interaction with a transcendent other—in order to enhance spiritual welfare.

Rationale of the SWBQ. According to Fisher (2010, 2021) and Seaward and Lissard (2020), a person's spiritual well-being in these four domains is determined by the nature, or appropriateness, of their relationships with themselves, with others, with nature, and/or with God. Therefore, the overall impact of spiritual well-being in all of the fields that a human embrace serves as a measure of that person's spiritual health. Thus, fostering healthy interactions in each domain contributes to a middle manager's spiritual well-being, which can be further strengthened by embracing other domains. Fisher (2010) points that this four-domain model was used to examine roughly 190 available spirituality and spiritual health and well-being metrics. This thorough analysis demonstrated how much the SWBQ addresses relationship quality in each of the four domains. Very few instruments, like the SWBQ, were discovered to provide a balance of items throughout the four domains. The theoretically sound four-domain model of spiritual well-being, upon which the SWBQ is based, also served as the foundation for

the development of other well-balanced spiritual well-being measures, including the Spiritual Health in Four Domains Index, teachers' spiritual well-being, the SWBQ for adolescents and adults, and Feeling Good, Living Life, a spiritual well-being questionnaire for primary school children (Fisher, 2021; Seaward & Lissard, 2020).

To evaluate these four areas of spirituality or spiritual health/well-being, namely relationships with oneself, others, the environment, and the transcendent other (often known as God), very few instruments have an equivalent number of items (Fisher et al., 2002). One such device is the SWBQ, which was first described in 1999 (Fisher, 1999). More than 200 studies in more than 20 languages have used it (Fisher, 2013). The statistical validity of the SWBQ has been rigorously examined (Fisher, 2004, 2006, 2010; Fisher & Ho Wong, 2013). It measures how well a person interacts with oneself, other people, the environment, and/or a transcendent other through its 20 items, which are evenly distributed throughout four domains of spiritual well-being (Fisher, 2010). The SWBQ was created with secondary school children in mind, thus it was believed that an instrument suitable for them would be beneficial for adults as well. Therefore, straightforward language was chosen to make it easier for responders to comprehend and consider complex subjects. The terms "God," "Divine," and "Creator" appeared in four of the five items used to assess the Transcendental domain of spiritual well-being because students struggled to understand ideas like "higher power" and "godlike force" (Fisher, 2013; Fisher & Ho Wong, 2013; Seaward & Lissard, 2020).

Description of the SWBQ scales. Twenty items make up the Spiritual Well-Being Questionnaire (SWBQ), five of which are in each of the four spiritual well-being domains: In order to find meaning, purpose, and values in life, there are four different types of spiritual well-being: personal spiritual well-being (self-awareness acting as the

driving force), communal spiritual well-being (in-depth interpersonal relationships with reference to morality, culture, and religion [for those for whom it is important]), environmental spiritual well-being (connecting with the environment beyond care, nurture, and stewardship thereof), and transcendental spiritual well-being (through faith, connecting with something or someone beyond of the natural and human realms).

Administration of the SWBQ. To show the significance of each item for (i) their lived experiences and (ii) their goals for spiritual well-being, respondents are asked to provide two replies for each of the 20 items in the SWBQ. On a five-point Likert scale, a range is used from "very low" (ranked as 1) to "very high" (scored as 5). Their imagined ideal of spiritual fulfilment is contrasted with their actual experience. In other words, the SWBQ does not require an absolute definition of any term because each person is compared to themselves.

Interpretation of the SWBQ. The priority level of the domain of spiritual well-being for a person increases with the mean score on the ideals for spiritual well-being scale. The higher the mean score on the lived experiences scale, the more obvious the spiritual well-being domain was. The SWBQ therefore provides details on a person's spiritual well-being strengths and development areas. Additionally, it gives insight into how significant the individual's spiritual well-being is, which helps to focus development efforts.

Validity of the SWBQ. Four investigations that were provided as proof of the SWBQ's validity and reliability were discussed in the works by Gomez and Fisher (2015) and Fisher (2021). Confirmatory factor analysis (CFA) and exploratory factor analysis both validated the four-component model. A joint factor analysis of the four SWBQ domains

using Eysenck's personality dimensions demonstrated that the spiritual well-being domains are independent of the personality dimensions, demonstrating their factorial independence (Eysenck & Eysenck, 1991).

For example, to ascertain the discriminant validity of the questionnaires, Biglari Abhari et al. (2018) examined the scores of two scales across the groups of the other scale in a comparable study at Iran University of Medical Sciences. The results of the Spiritual Well-Being Scale (SWBS) and the SWBQ questionnaires were significantly different from one another (P = 0.0001). A significant correlation (r = 0.26, p = 0.007) between the instruments was also found. Since 200 samples were found adequate to run LISREL, version 8.2, a CFA was employed to assess the content validity. Every item on the collection of questionnaires being compared has a strong factor loading with respect to the relevant domains. With statistics of 2 = 83.71, p = 0.022, and 0.022, the root mean square error of approximation for the SWBQ goodness of fit index was found to be 0.001. Using path diagrams and the t-value mode, t-values were produced to evaluate the relationship between the domains and their particular elements. The t-values were significant for every item and every domain on the SWBQ and SWBS questionnaires (t-value 8.52 for the SWBQ and t-value 5.46 for the SWBS).

Reliability of the SWBQ. The SWBQ's internal consistency was assessed using the coefficient alpha, which ranged from 0.72 to 0.83 (Fisher, 2010). Biglari et al. (2018) recently employed a practical sample of 35 people to complete the questionnaires twice to evaluate the validity and repeatability of the SWBQ and the SWBS using test-retest analysis. 35 people took part in the initial exam, and 33 people took part in the follow-up test three weeks later. In test-retest, intra-rater, and interrater reliability assessments, the intraclass correlation coefficient (ICC) is a frequently used reliability

metric. The ICC for the SWBQ and the SWBS in the Biglari et al. (2018) study was 0.93 and 0.94, respectively. The SWBQ has proven to be a legitimate and trustworthy "spiritual thermometer" that assesses a wide spectrum of individuals' spiritual health.

Motivation for choice. Utilising input from 850 secondary school learners from diverse cultural and religious experiences, the SWBQ was developed with the view that it ought to possess suitable language and conceptual simplicity for studies of spiritual well-being in general populations and individuals, from teenagers to those in their golden years (Fisher, 2010, 2018). The initial set of 60 questions from the 4D model of spiritual health were reduced to 20 using exploratory component analysis. The validity and reliability of the SWBQ were later confirmed by research (Biglari Abhari et al., 2018; Kroft, 2007). Brady et al. (1999) and Biglari Abhari et al. (2018) claim that the SWBQ is sufficiently inclusive to be used by persons of all religious backgrounds and can measure what people mean when they speak about their spiritual well-being. The SWBQ is simple to use, quick to complete, and covers behaviours that the ratee may immediately act on and turn into a development plan.

5.3 THE PSYCHOMETRIC BATTERY'S LIMITATIONS

The MBTI, ESCQ, and SWBQ are all self-report assessment methods with forced selections for extensive inventories that are part of the psychometric battery. The limitation on the possible response types is one advantage of forced-choice response features, claim Coetzee et al. (2009). Additionally, the responses' scoring or keying is predefined. Additionally, the effect of the selection on the score is standard. Contrary to a projective examination, the importance of this single response is not open to interpretation by the examiner, according to Coetzee et al. (2009). The format of the

questions is objective, allowing for machine scoring, which lessens the chance of human error when assigning scores.

However, the following drawbacks of self-reporting instruments should be considered (Borg & Gall, 1989, p. 306): Self-reports concentrate on how people express their feelings toward themselves or others, even though people may be reticent or reluctant to divulge certain details about themselves. Self-perceptions will only be accurate to the extent that a person is willing to talk about themselves honestly. Self-report measures can also use a response set that consists of the set to present oneself favourably, the set to answer "true" regardless of the inventory item's contents, and the set to answer angrily or defiantly.

Taki et al. (2009) list two further problems with using self-reporting instruments: the findings may be skewed as a result of the test-taker's intention to be dishonest and their inability to respond to certain constructs. The MBTI, ESCQ, and SWBQ's ipsative nature may further limit the types of research methods that can be employed to assess their reliability and compare them to other instruments (Coetzee et al., 2009). According to past research by Kenny and DePaulo (1993), Theron and Roodt (2001), and Van Wyk et al. (2003), people frequently overestimate their impact on others when it comes to 360-degree evaluations. As a result, ratees may perceive negative feedback as erroneous and not very useful, in which case they may react with bitterness and discouragement. Respondents also tend to impose their own beliefs of how other people behave on them. Various connections, such as those between a superior and a subordinate, a subordinate and a peer, and self-ratings, may have an impact on idiosyncratic variances. In 360-degree competency assessments, rater biases can seem like a consistent variance that is unconnected to the rater's bias and

is instead connected to the ratee's real performance. Attributive observations, affective/emotional reactions, expectations, and motivations may all have contributed to this. This can then affect the rater's halo error or leniency. As a result, using the instruments 360 degrees was avoided.

In conclusion, the assessment instruments MBTI, Form M, ESCQ, and SWBQ were chosen after an extensive review of numerous tests created to gauge personality preferences, emotional competence, and spiritual well-being. The capacity to apply statistical correlation analysis to ascertain the degree of association between the many factors evaluated in the study was a key factor in choosing these (Dhliwayo & Coetzee, 2020). However, when evaluating the outcomes from the research findings, it is important to consider the limits of the three measuring devices.

5.4 ETHICAL CONSIDERATIONS

In South Africa, psychometric testing is governed by the law. The Employment Equity Act, No. 55 of 1998, as it was originally written, prohibited the use of psychometric testing in employment-related circumstances in South Africa. Section 8 outlined the requirements that must be completed before psychometric tests and associated procedures can be used lawfully to evaluate people. They must be trustworthy and legitimate, may not unfairly discriminate against any people or group, and must be practicable to use in a fair manner.

In order to comply with the law, the UNISA Policy on Research Ethics, and the Standard Operating Procedure on Research Ethics Risk Assessment, proper care was taken in the selection and administration of the psychometric battery by evaluating the validity of the items (content and face validity), the method used in data collection

(procedural reliability), and the way the data were analysed (appropriate, valid, and reliable analysis procedure).

5.5 ADMINISTRATION OF THE PSYCHOMETRIC BATTERY

Reliability is a crucial factor in the validity of the data collecting process because this stage in the research design refers to the data gathering step. Firstly, there was no direct line of management. The risk of any potential conflict of interest was mitigated by the fact that the identified middle managers were invited to participate on the MS Teams platform, which allowed for confidentiality and anonymity. As a result, they felt comfortable and free to participate of their own volition without feeling coerced and/or pressurised to participate. Secondly, the MS Teams platform procedure was used to gather the data, so that once participants had completed their survey electronically and anonymously, they submitted it to a centralised MS Teams platform. Accordingly, no face-to-face interaction took place thus mitigating any risk of power play, given that the researcher is a senior officer in the organisation. The virtual administration also complied with Unisa Ethics Review Committee's Covid-19 guidelines, given that the study was conducted during the COVID-19 pandemic.

To explain the rationale behind the use of the three questionnaires (MBTI, ESCQ, and SWBQ) using a standardized presentation and to give the participants instructions for completing the questionnaires online, special virtual sessions on MS Teams were set up with each of the groups with the help of the human resource practitioners. After then, participants were asked to submit their completed online surveys by a set deadline. It was recommended to set aside a three-week window to account for scheduling conflicts and for logistical considerations. The biographical questionnaire, the MBTI Form M, the ESCQ, and the SWBQ (for self-assessment purposes) were

sent to each participant via email, along with a letter outlining the goals of the study and the process for providing feedback to the respondents.

5.6 CAPTURING OF CRITERION DATA

A data collector recorded the 601 replies of the respondents to the various measuring devices in an Excel spreadsheet, and the researcher then checked the data. The information was subsequently forwarded to the UNISA Statistical Support Department, where it was entered into a database in order to be scored. Reports were generated for the entire sample, followed by reports for each age, gender, race, and length of service. Then, all information was transformed into SPSS (Field, 2000) databases.

5.7 STATISTICAL PROCESSING OF THE DATA

In summary, data sets were only described in the results, which were reported using descriptive statistics. Frequencies, standard deviations, means, and Cronbach's alpha coefficients were mostly used for this.

Descriptive statistics are essential for understanding both common and inferential statistics, according to Dhliwayo and Coetzee (2020) and Howell (1989). Descriptive test results were transformed into a single statistic that could be used to decide whether to accept or reject the study's pertinent null hypotheses in order to analyse the relationships between the relevant variables. The most common statistic used to analyse alleged relationships is the correlation coefficient, or r. (Tredoux, 2002; Samad et al., 2021).

Descriptive statistical analysis in stage 1. According to Tredoux and Durrheim (2002), Tredoux (2013), and Coetzee (2020), descriptive statistical analysis is used to describe the characteristics of enormous volumes of data in a real-world, or a practical,

and reasonable manner. In this study, descriptive statistics were used to describe the data about the research constructs, namely personality preferences, emotional maturity, and spiritual well-being.

There were four steps in this stage: (1) calculating the Cronbach's alpha coefficient to assess the measurement tools' internal consistency reliability; (2) analysing the MBTI, ECSQ, and SWBQ's unidimensionality using Rasch analysis; (3) calculating the means and standard deviations, kurtosis, and skewness of the categorical and frequency data; and (4) testing hypotheses (correlational analysis, canonical correlation analysis, multiple regression analysis, and tests for significant differences).

Internal consistency dependability is the first step. A technique to assess the consistency of the measuring instruments is referred to as internal consistency reliability. With the help of this technique, it may be established whether a test measures what it is intended to measure and whether it consistently yields the same results when measuring the same study construct or constructs. When the various research constructs produce consistent results, the measurement tool will show greater dependability (Ravinder & Saraswathi, 2020; Tredoux & Durrheim, 2013).

As advised by Hair et al. (2019) and Ravinder and Saraswathi (2020), the Cronbach's alpha coefficient was utilised to assess the internal consistency reliability of the three research instruments as well as the average interrelatedness among the numerous test items. The Cronbach's alpha coefficient is a continuous statistic that spans from 0 (no consistency) to 1 (more desirable), according to Macdougall (2011). The Raykov's rho (p) coefficient, also known as the coefficient omega (ω ^) or composite reliability coefficient, was developed to address this shortcoming because, according

to Raykov (2012) and Moss (2020), the Cronbach's alpha coefficient tends to over- or underestimate dependability outcomes.

Unidimensional analysis is step two. To calculate the infit and outfit chi-square statistics, which depict the link between individual ability and item difficulty, a unidimensional investigation utilising the Rasch analysis method was conducted. The Rasch analysis, according to Hagell (2014) and Coco et al. (2021), examines if the scale items accurately reflect the important study constructs.

Using common method variance, the degree of false correlations between the research constructs is evaluated (Coetzee, 2020). According to Podsakoff et al. (2003) and Helmenstine (2020), the systematic error variance can be connected to the measuring method, such as a survey method, rather than the particular constructs, and may have a negative effect on study results. The model fit data for each scale were assessed using the CCA (confirmatory composite analysis) and the Harman's one-factor test.

Harman's one-factor test is one of the most often used methods that focuses on the problems of common method variance (Podsakoff et al., 2003). Essentially, this strategy represents variation in shared techniques as either a single component or a single global factor that explains the majority of the covariance between the study constructs. All of the items from the research constructs are included in the component analysis to see if the principal variation can be explained by a single general factor (Podsakoff et al., 2003). The CCA technique was used to assess the model fit data for each scale of the research constructs (Hamtiaux et al., 2013; Helmenstine, 2020; Park et al., 2012).

Step 3: Means, standard deviations, kurtosis, skewness, and frequency information. For each dimension of the characteristics connected to psychological well-being (personality preferences, emotional competence, and spiritual well-being), this empirical study calculated means and standard deviations. By dividing the whole amount of data by the total number of values in the group, the mean may be calculated (Pipis et al., 2020). The average mean score is the result of this. The central tendency of the research sample is depicted by the mean score, claims Salkind (2012). Using the standard deviation, researchers can determine how much the group's scores vary from the mean (Coetzee, 2020; Tredoux & Durrheim, 2013). Skewness is a metric used to assess the lack of symmetry. According to Pipis (2020) and Coetzee (2020), the data from the sample group are considered to be symmetrical when they appear the same from both sides of the middle viewpoint. In contrast to negative scores, which indicate a leftward skew in the data values, positive scores indicate a rightward skew in the data values (Salkind, 2012).

The distribution of the data around the mean score was calculated using the kurtosis formula. According to Hair et al. (2019), Hogg and Tanis (2010), and Pipis (2020), the data distribution may appear flat, even, or peaked in contrast to a normal distribution.

Step 4: Tests for assumptions. Typically, the aim of research is to produce valid interpretations and conclusions from a sample of data from a population. But when taking random samples from a larger population, it could be difficult to obtain precise data that can be applied to the entire population, according to Coetzee (2020) and Tredoux and Durrheim (2013). The level of confidence that could be placed in the research findings and inferences was determined in this study using statistical approaches.

As they are essential to the multivariate procedures and tests for significant mean differences that are highlighted in the current research investigation, the following concepts were utilised and are further described below:

- The proportion of independent variables to cases, as well as the accuracy of the information in the data file

- Outliers (univariate and multivariate)

- Singularity and multicollinearity

- Normality, linearity, and homoscedasticity

The accuracy of data entered in the data file and missing values. The accuracy of the data was guaranteed by filtering it to get rid of any potential miscoding. For each of the items, frequency data were requested using the IBM SPSS version 27 (IBM Corp., 2020) frequency technique, and the minimum and maximum values, averages, and standard deviations were evaluated. The data were considered eligible for further analysis because every item fell within the range of potential values. Because the researcher exclusively used questionnaires with complete responses, no missing data were discovered.

Ratio of case to independent variables. It is crucial to take into account a suitable sample size in order to acquire enough statistical power. In order to determine the ratio of instances to independent variables, the sample size should generally be at least N 50 + 8k (k is the number of independent variables) (Akarawak et al., 2015; De Vaus, 2004; Newton & Rudestam, 1999). However, when there are only weak or modest relationships (regression coefficients R2), the sample size should be raised (Akarawak et al., 2015; De Vaus, 2004). The required sample, given the aforementioned equation,

was N = 74. In order to discover impacts utilising the correlation and regression analyses, it was determined that the sample size of N = 150 utilised in this study was enough.

Outliers. Gordon (2015) defines an outlier as a value that significantly differs from the other values for a variable. Multivariate refers to unusual pairings of results from two or more factors, whereas univariate refers to extremely high results from just one variable (Filzmoser & Gregorich, 2020; Kline, 2011). Extreme outliers or a large number of them may be signs of non-normality or data problems (Filzmoser & Gregorich, 2020).

The residuals were employed in the current research investigation to find outliers in the model.

Normality, linearity, and homoscedasticity. According to Miraoui (2022) multivariate normality is the presumption that all of the variables and their linear combinations have a normally distributed distribution. Skewness, kurtosis, and the Kolmogorov-Smirnov test were used in this investigation. Dimensions of multivariate normality include linear correlations and homoscedasticity (uniform distributions) among variables (Kline, 2011; Miraoui, 2022).

If a regression is described as linear, it means that there is a linear relationship between the predictor variables and the outcome variable. Accordingly, linearity occurs when a bivariate scatterplot can be fitted with a line connecting the X and Y values and the assumption that two variables have a linear connection is proven true (Saputra & Fajri, 2020; Schinka et al., 2003). Tests were employed in the current investigation to see if a normal distribution was present.

The homoscedasticity assumption for ungrouped data, as stated by Tabachnick and Fidell (2013), assumes that the variance of the value remains constant for the independent variable and is comparable at all values of the dependent variables. This assumption can also be noticed as a change in the values around the regression line that look constant across the entire range of data being examined when regression analysis techniques are used (Osborne, 2010). Testing for normal distribution in this inquiry revealed no concerns.

Multicollinearity and singularity. Any single independent variable that has a strong correlation with several other independent variables is said to be multicollinear. When different variables measure the same constructs, there is extreme collinearity. As a result, two different variables evaluate the same notion, making them potentially unnecessary as a measurement tool (Kline, 2011). In contrast to singularity, which is defined as having adequate correlations between the variables (Hair et al., 2019; Hogg & Tanis, 2010; Salkind, 2012), multicollinearity occurs when the variables are highly correlated (r =.90).

The variance inflation factor (VIF), tolerance, eigenvalues, and condition indices were used in the current research work to test the multicollinearity and singularity assumptions. There were no anomalies discovered during the examinations.

Correlation analysis. To determine current relationships between various metric dependent variables and metric independent variables, the correlation analysis method was used. Given that both the ESCQ and SWBQ scores are scale variables, the SWBQ and ESCQ current behaviour scores for the self-evaluations were compared using the Pearson product-moment correlations.

Multivariate and inferential statistics. The data were analysed using inferential and multivariate statistics to derive results. This stage included the subsequent actions:

- Executing analyses of canonical correlation to determine the general statistical link between the dispositional traits connected to psychological health (personality preferences and emotional competence,) and spiritual well-being as a dependent variable.

- Running a standard multiple regression analysis to determine the significance of the relationships between preferences for personalities, emotional maturity, and spiritual well-being and variables including age, gender, race, and years of service (tenure).

- Using partial least squares structural equation modelling (PLS-SEM) to gauge how well the components of the structural model that is experimentally manifested align with the model that is theoretically postulated.

- Conducting statistically significant mean difference tests to see whether individuals from various biographical categories—such as race, gender, age, and years of service—distinguish significantly from one another in terms of preferences for personality, emotional intelligence, and spiritual well-being.

Correlation analyses. Using correlation analyses, it was determined how closely the two sets of canonical variates (employee well-being as the dependent variable and psychological well-being-related dispositional attributes, personality preferences, and emotional competence as a composite set of latent independent variables) correlated. According to Kline (2011), correlation can help us comprehend the likely relationship

between the two sets of variables. The correlating coefficients, which have a range of 0 to 1, can only be given positive values (Hancock & Mueller, 2013).

The risk of a Type I error is defined as the probability of obtaining a statistically significant result in the absence of a relationship (Hair et al., 2019). Consequently, a correlation analysis can lower the likelihood of Type I errors. The chance of Type I errors may increase when the same constructs in a data set are utilised for an excessive number of statistical measurements (Hair et al., 2019). Correlation analysis is considered to be the best method for investigating multivariate correlations between the two sets of constructs when each set of constructs contains two or more variables (Hancock & Mueller, 2010).

Since the current study uses many variables and empirical research goals 1 and 2, the correlation analysis approach looked appropriate to assess the magnitude and direction of the correlations between the variable groupings.

Research aim 1: To conduct an empirical investigation into the relationship dynamics between personality types, emotional competence, and spiritual well-being as manifested in a sample of respondents employed in a South African financial services organisation.

Research aim 2: To determine empirically the nature of the overall statistical relationships between the psychological dispositional attributes (personality types and emotional competence,) and spiritual well-being attribute.

Standard multiple regression analyses. The key benefit of a standard multiple regression analysis, according to Hair et al. (2019) and Hogg & Tanis (2010), is the

capacity to forecast the variance in the dependent variable in response to the variance in the independent variables. Multiple regression analysis was used to help the researcher determine which independent variables best predicted the dependent variables by supplying the direction and magnitude of the independent variable's effect on the dependent variables (Allison, 2014). The effectiveness with which the independent variable explains the dependent variable is also shown by R^2 values (Hair et al., 2020; Hogg & Tanis, 2010).

The dependent variables in this study were the outcomes of the research constructs (personality preferences, emotional competence, and spiritual well-being). Age, race, gender and years of service were utilised as independent variables in a standard multiple regression analysis to calculate the proportion of variance that they account for. Using the usual multiple regression technique, study aim 3 (below) was tested:

Research aim 3: To determine empirically whether the biographical variables (age, race, gender and years of service) and psychological dispositional attributes (personality types) significantly moderate the relationship between the psychological dispositional attribute (emotional competence,) and the spiritual well-being attribute.

Moderation modelling. During the phase of modelling the moderation, the PLS-SEM approach was used. According to De Carvalho and Chima (2014), PLS-SEM enables the researcher to simultaneously model and test groups of complicated hypotheses, while also analysing mean structures and group comparisons. According to Coetzee (2020) and Byrne (2016), PLS-SEM additionally contains two imperative aspects. First, a series of structural (regression) equations illustrating the research study's causal processes are necessary, and second, visualizing these structural links will help readers understand the study's research theory. Furthermore, the hypothesised

model can be empirically tested by putting all the study variables under the same test at once. This will enable the researcher to determine how well the hypothesised model fits the data (Byrne, 2016).

During the first stage of the moderation modelling technique employing CCA, competing measurement models for each scale were explored prior to evaluating the underlying structural moderation model. The researcher can test the study hypotheses and determine whether the observed variables accurately reflect the underlying variables by using CCA. For each set of the observed hypothesised variables, separate confirmatory factor models were conducted in order to discover the relevant underlying variables. As a result, Byrne (2016), De Carvalho (2014), and Chima (2014) found that the measurement model's validity had increased.

To test the research premise Ha4 in this work, competing structural models were computed. The PLS-SEM approach was also used to evaluate a multilevel moderation model based on the data from each scale's modified measurement model 2. Good and thus acceptable data fit statistics were found for the multilevel moderation structure model (which includes personality types, emotional competence, variables, and spiritual well-being qualities).

Research hypotheses Ha4 and Ha5 were tested by performing PLS-SEM analysis.

Ha4: Personality types significantly moderate the relationship between the psychological dispositional attribute (emotional competence,) and spiritual well-being attribute with the controlling variables of age, race, gender, and years of service.

Ha5: Personality types, age, race, gender, and years of service significantly moderate the relationship between the psychological dispositional attribute (emotional competence,) and spiritual well-being attribute.

Test for significant mean differences. The Mann-Whitney U test was used in this investigation to identify gender-specific differences in scores that were statistically significant (for non-parametric data). To determine how the mean scores varied across groups based on age, generational differences, race, tenure, and job level, the Kruskal-Wallis test was used.

The Kruskal-Wallis test is a rank-based test that locates statistically significant differences between two or more groups in non-parametric data. This test is used as an alternative to the one-way ANOVA, which allows the researcher to contrast more than two separate groups. The Mann-Whitney U test, according to Tredoux and Durrheim (2013), allows the researcher to rank the data for each condition and then see the differences between the two rank totals.

The validity of the proposed research hypothesis Ha5 was evaluated using the Mann-Whitney U test and the Kruskal-Wallis test.

Research aim 3: To determine empirically whether the biographical variables (age, race, gender and years of service) and psychological dispositional attributes (personality types) significantly moderate the relationship between the psychological dispositional attribute (emotional competence,) and the spiritual well-being attribute.

In conclusion, PLS-SEM was used as a multivariate statistical analytic tool to examine structural associations. This approach, which combines factor analysis and multiple regression analysis, examines the structural relationship between measured variables

and latent constructs (Byrne, 2004, 2016; Restar et al., 2021). This method was chosen by the researcher over others since it allows for the estimation of numerous linked dependencies within a single study. Inferential statistics like regression were also employed to determine whether predictor or independent variables are related to dependent ones. Researchers can assess the magnitude of the effects of various independent factors on a single dependent variable by using inferential statistics, such as multiple linear regression analysis (Kerlinger, 1986; Restar et al., 2021). In this investigation, regression analysis was employed to investigate how one variable affected another.

Last but not least, one-way ANOVA was carried out to assess the variance in means. The IBM SPSS version 27 (IBM Corp., 2020) application was used to do this analysis. This is the most sophisticated statistical application currently accessible, utilising research analysis, hypothesis testing, geographical analysis, and predictive analytics.

5.8 STATISTICAL SIGNIFICANCE

The degree of significance, according to Spiegel (1972), is the highest likelihood that a researcher would be ready to take a chance on rejecting the null hypothesis when, in reality, it should have been accepted. Before any samples are drawn, this probability is typically specified in order to prevent the researcher's decision from being influenced by the results.

Although various values may be employed, a level of significance of 0.05 or 0.01 is typically utilised in practice. If a 0.05 or 5% level of significance is chosen to test the hypotheses, there are roughly five chances in 100 that the researcher will reject the

hypothesis when it should be accepted; in other words, the researcher is 95% confident that the right decision has been taken. At the 0.05 level of significance, the researcher would in this case reject the null hypothesis, indicating that there is a 0.05 possibility that the decision was incorrect.

The sample size is equally as relevant to the power of a statistical test as the degree of significance. The statistical test will be more effective the greater the sample size, as the null hypothesis is more likely to be rejected when it is untrue (Jaccard & Becker, 2021). However, if emphasis is only placed on the p value in large sample sizes, even the best models could have to be disregarded (Hays et al., 2005). As the sample size grows, the p-value of a test typically goes down (Coetzee et al., 2009).

The levels of 0.05 and 0.01 are employed as the thresholds for statistical tests in order to reduce the danger of wrongly rejecting the null hypothesis or incorrectly drawing a significant conclusion. In order to examine a population's characteristics within the constraints of time and money, samples are used. In these situations, statistical tests are performed to demonstrate the results' relevance. The likelihood that the acquired value or a value greater might be produced under the premise that the null hypothesis (i.e., that there is no difference between the means) is true is provided by the p-value, which is one of these criteria.

When the p-value is small (less than 0.05), it is considered sufficient evidence that a result is statistically significant. However, statistical significance does not always imply that the result is significant in practice because these tests commonly provide low p-values (indicating significance) as the number of data sets grows.

The statistically significant level of p ≤.05 was chosen in this investigation and offers 95% confidence in the research findings being accepted, according to Spiegel (1972)

and Hair et al. (2019). Tredoux and Durrheim (2013) claim that the degree of statistical significance gives a range of research probability levels, from less significant ($p \leq 0.10$) to extremely significant ($p \leq 0.001$), from significant ($p \leq 0.01$ to $p \leq 0.05$) to very significant (0.001 to 0.01). The null hypothesis will be rejected and research findings that are statistically significant but less significant than the chosen significant p-value will be considered significant..

According to Hair et al. (2019) and Hogg and Tanis (2010), Type I errors are defined as a null hypothesis that is mistakenly rejected, indicating there is no association between study variables while in fact there is a relationship, because the test is based on probabilities. Type II mistakes are when the null hypothesis is rejected but it turns out there isn't a relationship between the research variables. A type II error occurs when the null hypothesis is incorrectly accepted and implies that there is a relationship between variables when there isn't one.

Level of significance: Correlational statistical analysis. The Pearson product moment correlation coefficient (r), according to Cohen et al. (2003), has three different effect sizes: a small influence ($r < 0.30$), a medium effect ($0.30 \leq r < 0.50$), and a strong effect ($r \geq 0.50$). The total level of significance of canonical correlations, which is considered to be the minimum barrier for interpretation, is $p \leq 0.05$. The total level of significance of canonical correlations, which is considered to be the minimum barrier for interpretation, is.05. We examined the validity of each canonical root using a multivariate strategy. Wilks' lambda, Hotelling's trace, Pillai's trace, and Roy's greatest characteristic root (gcr) are all included in this and can be used to assess the significance of discriminant functions.

The size of the canonical correlation determines the practical significance of the canonical functions (Coetzee, 2020). During interpretation, it is important to take the research's practical importance into account. According to this theory, correlation associations should have a Rc loading of 0.30. Hair et al. (2019) state that $p \leq 0.05$ and $Rc \geq 0.30$ were chosen as the significant cut-off levels for rejecting the null hypothesis in the current study.

Level of significance: standard multiple regression. In order to reject the null hypotheses in the context of the common multiple regression, the following thresholds of statistical significance were used: $F(p)$ is less than 0.001, 0.01 or 0.05. Multiple regression models' practical importance was interpreted in the following way: According to Cohen (1988), the modified R^2 should be 0.12 (for a small practical impact size), 0.13–0.25 (for a medium practical effect size), and 0.26 (for a big practical effect size).

Level of significance: moderation modelling. The goal of PLS-SEM is to identify a theoretical model with practical and functional significance that is statistically significant and has been hypothesised. The GFI value range is between 0 and 1, per Hamtiaux et al. (2013) and Park et al. (2012). When the GFI values are closer to 1.0, the model will fit the data satisfactorily.

Both the root mean square error of approximation (RMSEA) and the standardised root mean square residual (SRMR) were computed. According to Coetzee (2020), the main benefit of the RMSEA is that it evaluates the degree to which the model does not fit the data. It determines the overall level of accuracy and highlights the fitting function value related to the degrees of freedom (Hooper et al., 2008). However, the standardised RMR (SRMR) is an absolute measure of model fit. The standardized

variance between the observed and hypothesised (predicted) correlational relationships is what Hair et al. (2019) designate as the SRMR. The RMSEA and SRMR have a marginal value of.10 for model acceptance as claimed by Hamtiaux et al. (2013) and Park et al. (2012).

Statistical significance: tests for significant mean differences. Coetzee (2020) asserts that the p-value must be less than 0.05 in order for a test of mean differences to be considered significant and valid.

5.9 FORMULATION OF RESEARCH HYPOTHESES

Good hypotheses and hypothesis statements should meet two main criteria, say Kerlinger (1986) and Makhmudova et al. (2020), namely: 1) Hypotheses should describe how different variables relate to one another; and 2) the assertions of the hypotheses should have clear ramifications for how the hypotheses will be tested empirically. These conditions indicate that hypothesis statements include two or more variables that can be measured or that have the potential to be measured, and that they also describe the relationship between the variables. This process involved modifying the research hypothesis in order to archive the study's goals and objectives. A research hypothesis is a concept or idea that expresses a broad classification of an opinion about something, according to Dette et al. (2020) and Gray (2014). Inferential assertions regarding a phenomenon are sometimes known as hypotheses (Terre-Blanche & Durrheim, 2006).

The research hypotheses for this study were created for the relationships indicated below in order to enable the empirical examination of the correlations between the three variables:

• The connection and interaction between spiritual well-being and personality types.

• The connection and interaction between emotional competence and personality types.

• The relationship between emotional competence and spiritual well-being.

To test the research hypotheses, three different relationships between the variables of personality types and emotional competence, personality types and spiritual well-being, and the relationship between emotional competence and spiritual well-being were examined. Therefore, the following research hypotheses were investigated in order to provide answers to the in-depth research questions:

Ha1: There is a statistically significant positive inter-correlation between the personality types, emotional competence, and spiritual well-being that constitute an overall well-being model for middle managers.

Ha2: There is a statistically significant and positive relationship between the psychological dispositional attributes (personality types, emotional competence, spiritual well-being) and biographical variables.

Ha3: The psychological dispositional attributes (personality types and emotional competence,) significantly predict the spiritual well-being attributes.

Ha4: Personality types significantly moderate the relationship between the psychological dispositional attribute (emotional competence,) and spiritual well-being attribute with the controlling variables of age, race, gender, and years of service.

Race, age, gender, and years of service of the managers were used as control variables to examine the moderating effects of personality types, emotional intelligence, and spiritual well-being.

The following research hypotheses are formulated regarding these control variables.

Ha5: Personality types, age, race, gender, and years of service significantly moderate the relationship between the psychological dispositional attribute (emotional competence,) and spiritual well-being attribute.

Ha6: There is an overall statistical relationship between the psychological dispositional attributes (personality types and emotional competence,), spiritual well-being attribute, the elements of the empirically manifested structural model and the hypothetical well-being model.

5.10 CHAPTER SUMMARY

The first six steps of an empirical investigation were covered in this chapter: selection of the psychometric battery, selection of the sample population, administration and scoring of the psychometric battery, statistical analysis of the data, and development of the research hypotheses. Steps 7 and 8 of the empirical inquiry, as well as the reporting, analysis, and integration of the study's findings, are discussed in Chapter 6.

CHAPTER 6

RESEARCH RESULTS

6.1 INTRODUCTION

This chapter discusses the findings of the statistical analysis that was performed to test the hypotheses set out for the current investigation. This chapter covers phases 7 and 8 of the empirical research, which include reporting, analysing, and integrating the results.

This empirical research phase consists of nine steps, as outlined below:

Step 1 Determination and description of the sample

Step 2 Choosing and motivating the psychometric battery

Step 3 Ethical considerations and administration of the psychometric battery

Step 4 Scoring the psychometric battery

Step 5 Formulation of research hypotheses

Step 6 Statistical processing of the data

Step 7 Reporting and interpretation of the results

Step 8 Integration of the research findings

Step 9 Formulation of research conclusions, limitations, and recommendations

The first six steps (Steps 1-6) were covered in the preceding chapter. This chapter deals with Steps 7 and 8, whereas Chapter 7 deals with Step 9 (Formulation of study conclusions, limitations, and suggestions).

The outcomes of the empirical research were combined with those of the literature review and the objectives of the study. The descriptive statistics used are described in this chapter, then correlation analysis and inferential (multivariate) approaches are covered. When appropriate, tables and figures are used to describe and illustrate the statistical findings from the empirical investigation. A chapter summary highlighting the goals of the research and decisions regarding the research hypotheses mark the chapter's conclusion.

6.2 PRELIMINARY STATISTICAL ANALYSIS

This section outlines the results of common method variance and measurement model validity, as well as the scale reliabilities analysis.

6.2.1 Assessing common method variance

Common method variation is a bias or systematic variance that is brought on by the type of data collecting method employed in a normal self-reporting survey research study, according to Tehseen et al. (2017) and Rodríguez-Ardura and Meseguer-Artola (2020). When a single component accounts for two or more variances, common method variance is also discernible (Simmering et al., 2015). The Harman's one-factor test was used in this instance to determine whether common method variances were present using IBM SPSS version 27 (IBM Corp., 2020), while keeping in mind the criticisms of this test expressed by Podsakoff et al. (2003). The use of a single-factor test, according to Podsakoff et al. (2003), may show whether a single factor accounts for all of the covariances among the items, but this strategy actually does nothing to statistically control for (or partial out) method effects. If anything, it serves as a diagnostic tool for determining how problematic common method variance may be. Even so, they think the test is insensitive on this issue. Because the research

methodology is cross-sectional and self-report, the multiple scales were examined for the presence of common method variance.

A one-factor scale and common method variance are implied by a Harman's one-factor test value of > 50. The presence of common technique variance is also implied by a good one-factor model fit. Given that the researcher was using scores rather than the original items, the one-factor solution proposed by Harman for the MBTI (McCaulley, 1990) could not be calculated. To the comfort of the researcher, a wide range of studies and literature (Berthelsdorf & Stone, 2017; Dhliwayo & Coetzee, 2020; Hackston, 2016; Hammer & Huszczo, 1996; Hirsh, 2000; Johnson & Saunders, 1990; Myers, 1987; Myers et al., 1998) indicate negligible (below 10%) or total absence of common method variance in the MBTI instrument. This suggests that the multifactor structure and common method bias of the SWBQ did not pose a significant risk to the study's findings. Only 45.66% of the covariance between the scale variables was explained by the loading of all scale items into a single factor for the SWBQ (Personal) subscale (Gomez & Fisher, 2003; Luna et al., 2019). According to the results of the corresponding measurement scales, there was no potential risk to the interpretation of the study's findings from common method variance (Tehseen et al., 2017).

6.2.2 Measurement model validity and reliability

According to Babbie & Mouton (2009) and Kubai (2019), the degree to which a measuring tool measures the constructs it is intended to measure is known as validity. According to Trochim (2006), internal and external validity provide an approximation of the reality regarding the links between constructs. Internal and external validity are the foundation of any study in the field of research, according to Terre-Blanche and Durrheim (2002) and Mohajan (2017). The degree to which causal inferences can be

made is referred to as the study's internal validity (Gray, 2014; Mohajan, 2017). Maxwell (2017) indicates that internal validity tries to check the methodologies and study design that were used to arrive at conclusions or findings. By minimizing selection bias and carrying out the study under stringent guidelines, internal validity was ensured. The extent to which study findings can be extrapolated to different contexts and populations similar to the sample is known as external validity (Bouma & Ling, 2010). By securing and ensuring that the study and its results were generalised solely inside the Operations department of a financial services organisation environment, external validity was achieved.

Bouma and Ling (2010) and Gregory (2007) state that reliability is concerned with the truthfulness, dependability, and consistency of the research and findings. Focusing on the effects of the participant characteristics allowed for the elimination of potential error sources, hence ensuring the study's dependability (Foxcroft & Roodt, 2009). The internal consistency dependability of the employed measures was evaluated using Cronbach's alpha coefficients and Rasch analyses (Tredoux & Durrheim, 2004). The following reliability was guaranteed:

- The validity and dependability of the data collection instruments were examined based on professional judgment and the literature review. Tredoux and Durrheim (2004) proposed that just the researcher collect the data.

- Internal consistency was established using Rasch analyses and Cronbach's alpha coefficients. According to Terre-Blanche and Durrheim (2002), the Cronbach's alpha coefficient spans from 0, which denotes a lack of internal consistency, to 1, which represents the highest possible internal consistency score.

According to Tredoux and Durrheim (2006) a Cronbach's alpha of 0.70 is adequate for research.

Construct validity and reliability

Confirmatory composite analysis

Instead of confirmatory factor analysis (CFA), confirmatory composite analysis (CCA) was employed. On the basis of the domain sampling paradigm, CFA has historically been used to generate and enhance reflectively measured constructs. In contrast to CFA, CCA is a recently proposed alternative method used when utilising partial least squares structural equation modelling (PLS-SEM) to confirm measurement models. According to Hair et al. (2020), CCA entails a set of procedures carried out with PLS-SEM to validate the reflective and formative measurement models of well-established measures that are being updated or modified to fit a new context.

Covariance-based structural equation modelling (CB-SEM), which is based on the common factor model, and PLS-SEM, which is based on the composite model, are fundamentally different from one another (Hair et al., 2017). According to Hair et al. (2017), the common factor model presupposes that only the common variance in the data should be used for analysis. As a result, the attempt to develop a solution begins with the calculation of the covariance between the study's variables, and only that common variance is used for analysis.

 As a result, before considering the theoretical model, the specific variance and the error variance are eliminated from the study. This method's removal of specific variation that may legitimately be used to forecast the dependent variables in the theoretical model is one of its drawbacks. Be aware that while some measurement theory experts oppose the inclusion of specific variance, others do. In contrast, the

composite model uses all variation from the independent variables that can be used to predict the variance in the dependent variable(s), including common, specific, and error variance. This method has the drawback of include some error variance if it helps the dependent variable(s) make a forecast. As a result, the composite model technique can maximize the variation explained in the dependent variable(s) more successfully.

According to Rigdon et al. (2017), due to random error in composite models and indeterminacy in common factor models, both techniques merely approximate the conceptual variables the constructs intend to capture. The model can be fitted by an endless number of distinct sets of construct scores with similar accuracy (Grice, 2001; Steiger, 1979). Stronger support for this claim can be found in Rigdon's assertion that "common factor proxies cannot be assumed to carry greater significance than composite proxies with regard to the existence or nature of conceptual variables" (2016, p. 602). For this reason, the researcher in this study carried out a CCA.

The sample size of 150 individuals, which is commonly regarded as being modest, was the second main factor in favouring the PLS-SEM method (Ringle et al., 2012). When choosing between PLS-SEM and CB-SEM, researchers should understand that PLS-SEM produces superior statistical power at all sample sizes, but particularly smaller sample sizes, when compared to CB-SEM, according to Hair et al. (2017). When utilising PLS-SEM, a certain link is more likely to be statistically significant when it is present in the population because of increased statistical power. PLS-SEM is especially well suited because of its increased statistical power. Because PLS-SEM can produce useful results in practically any circumstance, Hair et al. (2017) strongly advises using SEM methods in general and PLS-SEM in particular. This specifically refers to research where small sample sizes are the only option, such as business-to-

business research, as in this study, and when the focus is on complicated theoretical models with many indicators, as well as numerous endogenous and exogenous constructs, or non-normal data distributions.

The construct validity of the MBTI has been extensively reported (Carlson, 1985; Hackston, 2016; Hammer & Huszczo, 1996; Hirsh, 2000; Johnson & Saunders, 1990; Kadambi, 2021; Saunders, 1989; Stein & Swan, 2019; Village & Francis, 2022). However, the CFA was not conducted on the MBTI in this study because the researcher used the scores rather than the items. The MBTI is a crucial tool for identifying healthy or non-pathological variations in personality. For instance, Johnson and Saunders' (1990) CFA using LISREL 7.13 was conducted on test results from 500 participants in leadership development workshops that included middle managers in a study similar to the one at hand that deals with middle managers. The same subject pool's 500-person independent sample was used to cross-validate the results. The factor loadings on each of the 20 subscales, which ranged from 0.44 to 0.81, were high. According to the results, there is a reasonably strong connection between the Sensing/Intuition and Judging/Perceiving components, with an estimated true correlation of 0.59. With an estimated actual correlation of -0.36, the Extraversion/Introversion and Sensing/Intuition variables were also discovered to be highly associated (Johnson & Saunders, 1990).

The ESCQ and SWBQ's measurement model quality was evaluated using the following criteria: composite reliability (construct), average variance extracted (AVE), and discriminant validity (Fornell-Larcker criterion).

Table 6.1

Construct Reliability and Validity

Instrument	Instrument sub-scale	Cronbach's α	$\rho(A)$	CR	AVE
Emotional Skills and Competence, Questionnaire	Express and label emotion	0.887	0.900	0.908	0.428
	Manage and regulate emotion	0.774	0.810	0.820	0.241
	Perceive and understand emotion	0.924	0.928	0.935	0.497
Spiritual Well-Being Questionnaire (Ideal state)	Communal	0.834	0.840	0.882	0.600
	Environmental	0.840	0.851	0.888	0.616
	Personal	0.874	0.875	0.909	0.666
	Transcendental	0.900	0.905	0.926	0.713
Spiritual Well-Being Questionnaire (Personal State)	Communal	0.880	0.883	0.912	0.675
	Environmental	0.887	0.897	0.918	0.692
	Personal	0.903	0.906	0.928	0.720
	Transcendental	0.927	0.932	0.945	0.775

Table 6.1 above summarises the reliability and validity results. All the Cronbach's alphas are > .70 which is good indication of construct reliability (Tredoux & Durrheim, 2006). However, the AVE for two constructs in ESCQ measurement scale is < .50 which implies that the construct validity of the Express and Label; and Manage and Regulate Emotions constructs were not achieved. For this research the reliability coefficients were acceptable for research analysis (Fornell & Larcker, 1981).

The Fornell-Larcker criterion is one of the most popular techniques used to check the discriminant validity of measurement models (Hamid et al., 2017) as opposed to the heterotrait-monotrait ratio of correlations (HTMT). According to this criterion, the square root of the average variance extracted by a construct must be greater than the correlation between the construct and any other construct.

For discriminant validity to be attainable the off-diagonal elements should be greater (>) than the non-diagonal elements. In this case, as shown in Table 6.2 below, the discriminant validity was not achieved between the constructs Manage and Regulate

Emotions and Express and Labels Emotions; the squared AVE for Manage and Regulate Emotions equals 0.491 which is less than the correlation coefficient of 0.717. For this research the discriminant validity was acceptable for group-based research analysis as the difference was not significant (Fornell & Larcker, 1981).

Table 6.2

Discriminant Validity: Emotional Skills and Competence, Questionnaire – Fornell-Larcker Criterion

	Emotion		
Instrument sub-scale	**Express and label**	**Manage and regulate**	**Perceive and understand**
Express and label emotion	0.655		
Manage and regulate emotion	0.717	0.491	
Perceive and understand emotion	0.653	0.697	0.705

According to Hamid et al. (2017), the Fornell-Larcker criterion requires that the square root of the average variance extracted by a construct must be greater than the correlation between the construct and any other construct. For discriminant validity to be attainable the off-diagonal elements should be greater than (>) the non-diagonal elements. In Table 6.3 below all the diagonal elements are greater than the non-diagonal elements, which implies that the discriminant validity was achieved.

Table 6.3

Discriminant Validity: Spiritual Well-Being Questionnaire (Ideal State) – Fornell-Larcker Criterion

Instrument sub-scale	Communal	Environmental	Personal	Transcendental
Communal	0.775			
Environmental	0.367	0.785		
Personal	0.609	0.439	0.816	
Transcendental	0.340	0.307	0.483	0.844

For discriminant validity to be attainable the off-diagonal elements should be greater than non-diagonal elements. As depicted in Table 6.4 below all the diagonal elements are greater than the non-diagonal elements, therefore discriminant validity is achieved.

Table 6.4

Discriminant Validity: Spiritual Well-being (Personal State) – Fornell-Larcker Criterion

Instrument sub-scale	Communal	Environmental	Personal	Transcendental
Communal	0.822			
Environmental	0.497	0.832		
Personal	0.733	0.543	0.848	
Transcendental	0.499	0.285	0.546	0.880

The results provided evidence of the construct validity of the three individual measurement scales and, therefore, confirmed that further statistical analysis was warranted in the testing of the research hypotheses.

6.2.3 Reporting and interpreting the reliability of the measuring instruments: Rasch analyses and Cronbach's alpha coefficients of the measures

The ESCQ and SWBQ measurement instrument subscales' internal consistency and item reliability are discussed in this section. For each measuring scale's items, Rasch and Cronbach's alpha analyses were carried out to determine the construct reliability (items' unidimensionality) and internal consistency reliability (reliabilities) for each subscale (Brand-Labuschagne et al., 2012; Saidi & Siew, 2019). Because the researcher was dealing with scores rather than original items, as was mentioned previously in the chapter, Rasch and Cronbach's alpha analyses for the personality types (MBTI) (McCaulley, 1990) could not be calculated. However, traditional test theory approaches and Rasch analysis were employed to assess the performance of the MBTI Form M across gender and ethnic groups in a related but bigger cross-sectional study carried out in South Africa by Van Zyl and Taylor in 2012 with 10 705

South African participants. The presence of construct validity and instrument reliability for all sample groups were among the key findings. The outcomes offered proof that the MBTI instrument's psychometric validity in the South African setting is supported (Van Zyl & Taylor, 2012). The researcher felt at ease with the instrument because these findings helped the instrument evolve in accordance with the legal requirements for the use of psychometric tests in a South African environment, including financial services (Van Zyl & Taylor, 2012).

Table 6.5 below shows acceptable item reliability (> 0.90) for the overall ESCQ ($\alpha = 0.94$). The item reliability for Perceive and Understand Emotion (PU) ($\alpha = 0.92$) was adequately high (> 0.90) and the item reliability for Express and Label Emotion (EL) dimension ($\alpha = 0.88$) and Manage and Regulate Emotion (MR) dimension ($\alpha = 0.76$) was good (> 0.70). The Cronbach's alpha coefficients were not all > 0.90, but the item reliabilities showed that the scale provided useful information. For this research the reliability coefficients were acceptable for group-based research analysis. The low Cronbach's alpha coefficients were a limitation in the interpretation of the findings.

Table 6.5

Summary of Rasch Statistics for Emotional Skills and Competence, Questionnaire and Spiritual Well-Being Questionnaire

| Scale dimension | Measured | RASCH internal consistency reliability analyses | | | | | |
		Average measure (SD)	Infit (SD)	Outfit (SD)	Separation	Reliability	α
EL	Person	1.26 (1.24)	1.03 (0.68)	0.99 (0.66)	2,5	0.86	
	Item	0.00 (0.46)	1.00 (0.30)	0.88 (0.33)	3.77	0.93	0.88
MR	Person	1.03 (0.71)	1.04 (0.65)	1.01 (0.64)	1.61	0.72	
	Item	0.00 (0.64)	1.01 (0.25)	1.01 (0.28)	5.71	0.97	0.76
PU	Person	1.21 (1.48)	1.04 (0.77)	1.07 (0.94)	2.92	0.90	
	Item	0.00 (0.78)	1.01 (0.35)	1.07 (0.39)	5.89	0.97	0.92
ESC Total	**Person**	**1.01 (0.84)**	**1.05 (0.63)**	**1.04 (0.62)**	**3.51**	**0.92**	
	Item	**0.00 (0.58)**	**1.00 (0.26)**	**1.04 (0.34)**	**5.16**	**0.96**	**0.94**
Ideal state Communal	Person	2.78 (1.85)	1.00 (0.78)	1.03 (1.13)	1.37	0.65	
	Item	0.00 (1.23)	0.98 (0.05)	1.03 (0.17)	5.77	0.97	0.82
Ideal state Environmental	Person	2.20 (1.68)	0.99 (1.06)	1.02 (1.09)	1.51	0.70	
	Item	0.00 (0.49)	0.96 (0.37)	1.02 (0.41)	2.75	0.88	0.84
Ideal state Personal	Person	3.45 (1.95)	0.98 (0.63)	0.97 (0.63)	1.57	0.71	
	Item	0.00 (0.46)	1.00 (0.08)	0.97 (0.09)	1.70	0.74	0.87
Ideal state Transcendental	Person	2.46 (1.62)	1.01 (1.15)	1.01 (1.14)	1.46	0.68	
	Item	0.00 (0.16)	0.99 (0.16)	1.01 (0.11)	0.00	0.00	0.90
Ideal state Total scale	**Person**	**2.26 (1.16)**	**1.05 (0.68)**	**0.99 (0.63)**	**2.13**	**0.82**	
	Item	**0.00 (0.56)**	**1.01 (0.26)**	**0.99 (0.27)**	**3.65**	**0.93**	**0.90**
Personal state Communal	Person	2.71 (2.34)	0.99 (0.92)	0.99 (1.03)	1.81	0.77	
	Item	0.00 (1.04)	0.98 (0.11)	0.99 (0.13)	4.84	0.96	0.87
Personal state Environmental	Person	2.38 (2.29)	0.96 (1.26)	0.96 (1.28)	1.94	0.79	
	Item	0.00 (0.72)	0.96 (0.24)	0.97 (0.27)	3.90	0.94	0.88
Personal state Personal	Person	3.48 (2.19)	0.97 (1.21)	0.97 (1.22)	1.80	0.76	
	Item	0.00 (0.17)	1.00 (0.13)	0.97 (0.09)	0.00	0.00	0.90
Personal state Transcendental	Person	2.07 (1.80)	1.01 (1.43)	1.00 (1.43)	1.61	0.72	
	Item	0.00 (0.17)	1.00 (0.19)	1.00 (0.18)	0.00	0.00	0.93
Personal state Total scale	**Person**	**2.30 (1.40)**	**1.05 (0.75)**	**0.99 (0.75)**	**2.63**	**0.87**	
	Item	**0.00 (0.53)**	**1.03 (0.30)**	**0.99 (0.30)**	**3.40**	**0.92**	**0.93**

The item separation for emotional competence, (5.16) was adequately high compared to the guideline that item separation should be at least 2.00 (Gravetter & Wallnau, 2011; Hogg & Tanis, 2010; Saidi & Siew, 2019). The person separation indices for the emotional competence, were 3.51 – higher than the suggested guidelines that item separation should be at least 2.00 (Hogg & Tanis, 2010). In terms of the average measure, the Express and Label Emotion (EL) dimension reflected the highest person

average measure (1.25; SD = 1.24), while the Perceive and Understand Emotion (PU) dimension reflected the lowest person average measure (1.03; SD = 0.71). Overall, the item fit and the person fit means were at an acceptable level, reflecting that the responses neither underfit ($\geq$ 1.30) nor overfit ($\leq$ 0.70). It can be deduced from the above that the ESCQ scale reflected a one-dimensionality because the infit and outfit values were closer to 1.00, therefore suggesting a good fit (Babbie & Mouton, 2011; Saidi & Siew, 2019).

Table 6.7 also shows great item reliability (=> 0.90) for the overall SWBQ – Ideal state (α = 0.90) and SWBQ – Personal state (α = 0.93) ; SWBQ – Ideal state transcendental (α = 0.90); SWBQ – Personal state personal (α = 0.90) and SWBQ – Personal state transcendental (α = 0.93)The item reliability for SWBQ – Ideal state personal (α = 0.87); SWBQ – Ideal state environmental (α = 0.84); SWBQ – Ideal state communal (α = 0.82) (Personal communal (α = 0.87) and SWBQ – Personal state environmental (α = 0.88) were good (> 0.70). The Cronbach's alpha coefficients were adequately high, and the item reliabilities showed that the scale provided useful information. For this research the reliability coefficients were acceptable for group-based research analysis. Where low Cronbach's alpha coefficients were present, they were a limitation in the interpretation of the findings. The item separation for spiritual well-being – Ideal state (3.65) and spiritual well-being – Personal state (3.40) was greater than the guideline that states that item separation should be at least 2.00 (Gravetter & Wallnau, 2011; Hogg & Tanis, 2010; Saidi & Siew, 2019).

The person separation indices for the spiritual well-being ideal state were sufficient (2.13) and for the spiritual well-being personal state (2.63) were considered sufficient compared to the suggested guidelines that item separation should be at least 2.00

(Hogg & Tanis, 2010). In terms of the average measure, the SWBQ – the Ideal state personal construct reflected the highest person average measure (3.45; SD = 1.95), while the SWBQ – Ideal state environmental category reflected the lowest person average measure (2.20; SD = 1.68). In terms of the average measure, the SWBQ – Personal state personal construct reflected the highest person average measure (3.48; SD = 2.19), while the SWBQ – Personal state transcendental category reflected the lowest person average measure (2.07; SD = 1.80).

Overall, the item fit and the person fit means were at an acceptable level, reflecting that the responses neither underfit (≥ 1.30) nor overfit (≤ 0.70). It can be deduced from the above that the SWBQ – Ideal and spiritual well-being – Personal scales reflected a one-dimensionality because the infit and outfit values were closer to 1.00, therefore suggesting a good fit (Babbie & Mouton, 2011; Saidi & Siew, 2019).

In summary, acceptable construct validity for each of the two scales was achieved by means of the CCA analysis. Although some of the internal consistency reliabilities for some of the scales were below the threshold value of 0.70, the reliability was deemed acceptable for the exploratory nature of this group-based research (De Souza et al., 2017). The low internal consistency reliabilities were also taken into consideration in the interpretation of the results.

6.3 DESCRIPTIVE STATISTICS

The distribution of variables in terms of means, standard deviations, and frequency tables are reported in this section's descriptive statistics. Data from populations or samples are organised and summarized using descriptive statistics (Holcomb, 2016). The continuous data (means and standard deviations) and categorical data (frequency

data and figures) for emotional competence and spiritual well-being are presented in this part together with their means, standard deviations, kurtosis, and skewness.

6.3.1 Means, standard deviation, skewness, and kurtosis

This section reports the descriptive statistics (means, standard deviations, skewness, and kurtosis) of the ESCQ and SWBQ instruments. The results are illustrated in Tables 6.8 and 6.9 and discussed below.

Table 6.7

Summary of the Mean Scores, Standard Deviation, Skewness and Kurtosis of the Emotional Skills and Competence, Questionnaire

Statistic	Mean	SD	Min	Max	Skewness	Kurtosis
Express and label emotion	3.80	0.59	2.14	4.93	-0.33	-0.02
Manage and regulate emotion	3.87	0.42	2.81	4.69	-0.197	-0.427
Perceive and understand emotion	3.69	0.67	1.60	5.00	-0.188	-0.050

Table 6.7 indicates that the sample of respondents obtained the highest mean score on the Manage and Regulate Emotional Competence, subscale (M = 3.87; SD = 0.42) and the lowest mean score on the Perceive and Understand Emotional Competence, subscale (M = 3.69; SD = 0.67). The skewness values for the ESCQ subscales ranged between -0.33 and -0.19, which is within the -1 and +1 acceptable coefficient range applicable to this study (Gravett & Wallnau, 2011). Overall, the highest kurtosis values ranged between -0.43 and -0.02 and are therefore within -1 and +1 normal coefficient ranges (De Souza et al., 2017; Hogg & Tanis, 2010).

The results of this study are in line with other studies conducted by Durlak et al. (2015), Gómez-Ortiz et al. (2016) and Gómez-Ortiz et al. (2017) . Previous studies found that adult women scored higher than men in emotional competence, but this difference

almost disappeared when age was controlled (Fernández-Berrocal et al., 2012). As expected, significant negative relationships were found among social and emotional competencies and two aspects of alexithymia – namely difficulty in expressing and identifying emotions. Positive relationships were found between social and emotional competencies and perceived emotional intelligence. These findings are in line with previous research that showed significant negative, moderate to strong correlations between alexithymia and emotional intelligence (Parker et al., 2001; Velasco et al., 2006), and with studies that showed positive relations between emotional intelligence and the quality of interpersonal relationships (Elipe et al., 2015; Elipe et al., 2012). Thus, the ESCQ indicated good concurrent validity.

Good psychometric characteristics and concurrent validity were found in the ESCQ that was created for and validated in the current investigation. Studies like this one have several limitations, especially because self-reports are used to gauge one's own level of social and emotional competence. According to Gomez-Ortiz et al. (2017), it is likely that respondents' real level in certain abilities is different from how they perceive it to be. Gomez's study (2017) used convenience sampling to choose the sample of young adults (university students), and it included more women than men. Therefore, fresh research using various samples might also be beneficial (Elipe et al., 2012; Elipe et al., 2015). This study also includes a number of very significant strengths, including a solid theoretical foundation, an investigation of the questionnaire's structure in four separate sub-samples, and the use of a representative sample of teenage participants. All in all, the ESCQ is a very good tool that may be utilised in clinical and educational contexts, according to Velasco et al. (2006) and Gomez & Fisher (2015). According to De Souza et al. (2017), this measure may also be highly helpful when assessing social and emotional learning programs.

Future research should focus on the connections between social and emotional skills and interpersonal relationship quality, taking into account diverse age groups, occupation levels, and antisocial behaviours like bullying and cyberbullying.

Table 6.8

Summary of the Mean Scores, Standard Deviation, Skewness and Kurtosis of the Spiritual Well-Being Questionnaire (Ideal State)

Statistic	Mean	SD	Min	Max	Skewness	Kurtosis
Ideal state - communal	4.48	0.50	3.00	5.00	-0.87	0.04
Ideal state - environmental	4.16	0.65	2.00	5.00	-0.73	0.33
Ideal state - personal	4.60	0.51	3.00	5.00	-1.34	0.96
Ideal state - transcendental	4.47	0.71	1.00	5.00	-1.70	3.42

Table 6.8 indicates that the respondents attained higher mean scores on the Ideal state –Spiritual Well-Being Personal subscale (M = 4.60; SD = 0.51) and the lowest mean score on the Spiritual Well-Being Ideal state – Environmental subscale (M = 4.16; SD = 0.65). The skewness values for the spiritual well-being subscales ranged between -1.70 and -0.73, which is within the acceptable coefficient range applicable to this study (Gravett & Wallnau, 2011). Overall, the highest kurtosis values range between 0.04 and 0.96 and are therefore within the -1 and +1 normal coefficient ranges (De Souza et al., 2017; Hogg & Tanis, 2010), except for the Spiritual Well-Being (Ideal state) Transcendental, which was 3.42.

Table 6.9

Summary of the Mean Scores, Standard Deviation, Skewness and Kurtosis Spiritual Well- Being Questionnaire (Personal State)

Statistic	Mean	SD	Min	Max	Skewness	Kurtosis
Personal experience - communal	4.36	0.58	2.40	5.00	-0.77	0.05
Personal experience - environmental	4.06	0.72	1.80	5.00	-0.63	0.03
Personal experience - personal	4.47	0.61	2.60	5.00	-1.04	0.26
Personal experience - transcendental	4.41	0.76	1.00	5.00	-1.37	2.01

Table 6.9 indicates that the respondents attained higher mean scores on the Personal Experience state – personal subscale (M = 4.47; SD = 0.61) and the lowest mean

score on the Environmental Personal Experience subscale (M = 4.06; SD = 0.72). The skewness values for the SWBQ subscales ranged between -1.37 and -0.63, which is within the acceptable coefficient range applicable to this study (Gravett & Wallnau, 2011). Overall, the highest kurtosis values range between 0.03 and 0.26 and are therefore within -1 and slightly outside of +1 normal coefficient ranges (De Souza et al., 2017; Hogg & Tanis, 2010), except for the Personal Experience – Transcendental which was 2.01.

In a similar study with the same sample size, Bhatnagar et al. (2016) found similar results. The skewness and kurtosis for factors one, three and four were within a tolerable range for assuming a normal distribution. However, Factor 2 appeared to be highly skewed toward greater inclination to the demeanour "support from religious relationship". The alphas ranged from moderate (0.64 for Factor 3) to good (0.78 for Factor 4), suggesting that the four factors have acceptable internal consistency.

6.3.2 Reporting on normality

The Kolmogorov-Smirnov test of normality was used to determine whether or not a sample comes from a normal distribution. Table 6.10 below indicates that the subscales were normally distributed ($p = > 0.05$). Those that are not reported were found to be not normally distributed.

Table 6.10

Tests of Normality (Kolmogorov-Smirnov)

	Kolmogorov-Smirnov[a]		
	Statistic	**df**	**Sig.**
Express and label emotion	0.068	150	0.086
Manage and regulate emotion	0.058	150	0.200[*]
Perceive and understand emotion	0.067	150	0.098

Note: * This is a lower bound of the true significance

[a] Lilliefors significance correction

6.3.3 Reporting on the age descriptive statistics for age

This section reports the descriptive statistics (means, standard deviations, minimum, and maximum) for age pertaining to the ESCQ and the SWBQ instruments. The results are illustrated in Table 6.11 and discussed below.

Table 6.11

Age: Descriptive Statistics

Variable	Mean	Med.	SD	Min	Max	< 40 (%)	> 40 (%)	Total %
Age	41.03	40.00	8.74	23	62	70 (46.7)	80 (53.3)	100

Note: n = 150

Table 6.11 illustrates that there were 70 respondents below the age of 40, which represents 46.7% of the respondents, while 80 were above the age of 40, that is, 53.3%. This indicates that most participants in the sample group were above forty years of age. This is in line with the age breakdown of the middle management population in the financial services organisation studied. This is significant, considering that it takes years of experience and depth of technical knowledge to get to middle management level. Middle managers require human capacity abilities, technical skills, motivation to motivate others, and some educational background to be able to carry out their tasks, according to Rothmann and Cooper (2015) and Mattingly and Kraiger (2019). Middle managers need to be able to excite, stimulate interest, and inspire subordinates to put forth extra effort in achieving set goals (Rothmann & Cooper,

2015). They also need to be able to manage organisational vision, create trust in their ability to lead, pay attention to the anxieties and developmental needs of followers, and help subordinates face old ways in new ways.

A Mann-Whitney U test was performed to determine whether the ESCQ and SWBQ instrument differed for respondents younger than 40 years old and those respondents that are 40 years old or older. These results are summarised in table 6.12 below. It can be seen that there was no statistically significant difference in the ESCQ and SWBQ instruments according to whether the respondents were younger than 40 years old and those respondents that are 40 years old or older.

Table 6.12

Mann-Whitney U test for ESCQ and SWBQ instruments for Age

Age		N	Mean rank	Sum of ranks	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
Express and label emotion	< 40	70	81,24	5687,00	2398,000	5638,00	-1,516	0,129
	>=40	80	70,48	5638,00				
Manage and regulate emotion	< 40	70	80,51	5636,00	2449,000	5689,00	-1,324	0,186
	>=40	80	71,11	5689,00				
Perceive and understand emotion	< 40	70	81,43	5700,00	2385,000	5625,00	-1,565	0,118
	>=40	80	70,31	5625,00				
Ideal state - communal	< 40	70	69,39	4857,00	2372,000	4857,00	-1,640	0,101
	>=40	80	80,85	6468,00				
Ideal state - environmental	< 40	70	75,71	5299,50	2785,500	6025,50	-0,055	0,956
	>=40	80	75,32	6025,50				
Ideal state - personal	< 40	70	79,90	5593,00	2492,000	5732,00	-1,217	0,224
	>=40	80	71,65	5732,00				
Ideal state - transcendental	< 40	70	72,36	5065,00	2580,000	5065,00	-0,863	0,388
	>=40	80	78,25	6260,00				
Personal experience - communal	< 40	70	74,44	5210,50	2725,500	5210,50	-0,284	0,777
	>=40	80	76,43	6114,50				
Personal experience - environmental	< 40	70	74,56	5219,00	2734,000	5219,00	-0,251	0,802
	>=40	80	76,33	6106,00				
Personal experience - personal	< 40	70	76,68	5367,50	2717,500	5957,50	-0,322	0,748
	>=40	80	74,47	5957,50				
Personal experience - transcendental	< 40	70	72,68	5087,50	2602,500	5087,50	-0,792	0,428
	>=40	80	77,97	6237,50				

6.3.4 Reporting on the descriptive statistics for race

This section reports the descriptive statistics (means, standard deviations, minimum, and maximum) for race regarding the ESCQ and SWBQ instruments. The results are illustrated in Table 6.13 and discussed below.

Table 6.13

Race: Descriptive Statistics

Statistic	Race	N	Mean	SD	S.E	95% Confidence interval for mean		Min	Max
						LB	UB		
Ideal state - communal	African	70	4,47	0,46	0,05	4,36	4,58	3,20	5,00
	Coloured	41	4,46	0,54	0,08	4,29	4,63	3,00	5,00
	Indian	17	4,59	0,51	0,12	4,33	4,85	3,40	5,00
	White	22	4,47	0,61	0,13	4,20	4,74	3,00	5,00
	Total	150	4,48	0,51	0,04	4,40	4,56	3,00	5,00
Ideal state - environmental	African	70	4,18	0,62	0,07	4,03	4,33	2,20	5,00
	Coloured	41	4,17	0,63	0,10	3,97	4,37	3,00	5,00
	Indian	17	4,09	0,86	0,21	3,65	4,54	2,00	5,00
	White	22	4,13	0,63	0,14	3,85	4,41	2,60	5,00
	Total	150	4,16	0,65	0,05	4,05	4,26	2,00	5,00
Ideal state - personal	African	70	4,62	0,52	0,06	4,49	4,74	3,00	5,00
	Coloured	41	4,65	0,42	0,07	4,52	4,79	3,40	5,00
	Indian	17	4,61	0,54	0,13	4,32	4,88	3,20	5,00
	White	22	4,46	0,59	0,12	4,19	4,71	3,20	5,00
	Total	150	4,60	0,51	0,04	4,52	4,68	3,00	5,00
Personal experience - communal	African	70	4,36	0,56	0,07	4,23	4,49	3,00	5,00
	Coloured	41	4,36	0,62	0,10	4,16	4,55	2,40	5,00
	Indian	17	4,45	0,49	0,12	4,19	4,70	3,60	5,00
	White	22	4,28	0,66	0,14	3,99	4,57	2,80	5,00
	Total	150	4,36	0,58	0,05	4,26	4,45	2,40	5,00
Personal experience - environmental	African	70	4,10	0,68	0,08	3,94	4,26	2,00	5,00
	Coloured	41	4,09	0,70	0,11	3,87	4,31	2,60	5,00
	Indian	17	3,97	0,95	0,23	3,48	4,45	1,80	5,00
	White	22	3,97	0,73	0,16	3,65	4,30	2,20	5,00
	Total	150	4,06	0,72	0,06	3,95	4,18	1,80	5,00
Personal experience – personal	African	70	4,53	0,55	0,07	4,40	4,66	3,00	5,00
	Coloured	41	4,50	0,65	0,10	4,30	4,71	2,60	5,00
	Indian	17	4,41	0,67	0,16	4,07	4,76	2,80	5,00
	White	22	4,25	0,63	0,13	3,97	4,52	3,00	5,00
	Total	150	4,47	0,61	0,05	4,37	4,57	2,60	5,00
Express and label emotion	African	70	3,78	0,64	0,08	3,62	3,93	2,14	4,86
	Coloured	41	3,83	0,58	0,09	3,64	4,01	2,36	4,93
	Indian	17	3,85	0,57	0,14	3,56	4,15	2,57	4,93
	White	22	3,80	0,51	0,11	3,58	4,03	2,93	4,86
	Total	150	3,80	0,59	0,05	3,71	3,90	2,14	4,93
Manage and regulate emotion	African	70	3,87	0,44	0,05	3,76	3,98	2,88	4,69
	Coloured	41	3,87	0,39	0,06	3,75	3,99	3,19	4,69
	Indian	17	3,93	0,44	0,11	3,71	4,15	3,13	4,69
	White	22	3,86	0,42	0,09	3,67	4,04	2,81	4,56

		N	Mean	Std. Dev	Std. Error	Lower	Upper	Min	Max
	Total	150	3,88	0,42	0,03	3,81	3,94	2,81	4,69
Perceive and understand emotion	African	70	3,68	0,68	0,08	3,52	3,84	1,60	5,00
	Coloured	41	3,71	0,71	0,11	3,48	3,93	1,80	4,87
	Indian	17	3,71	0,63	0,15	3,39	4,04	2,67	4,60
	White	22	3,73	0,62	0,13	3,45	4,00	2,60	5,00
	Total	150	3,67	0,67	0,05	3,59	3,80	1,60	

Table 6.13 indicates the race descriptive statistics as follows: mean range = 3.68 (African – Emotional Competence,: Perceive & Understand Emotion) – 4.65 (Coloured – Spiritual Well-Being: Ideal state – Personal), standard deviation range = 0.41 (White – Emotional Competence,: Manage & Regulate Emotion) to 0.95 (Indian – Spiritual Well-Being: Personal Experience – Environmental) and the minimum score range = 1.60 (African – Emotional Competence: Perceive & Understand Emotion) to 1.80 (Coloured – Emotional Competence,: Perceive & Understand Emotion) and maximum score range = 4.56 (White – Emotional Competence, (Manage & Regulate Emotion) – 5.00 for all subscales, except for the Emotional (Manage & Regulate Emotion), which had a total maximum of 4.69.

To determine whether there was a significant difference in the ESCQ and SWBQ instruments according to race, a Kruskal-Wallis H test was performed, and the results reported in table 6.14 below. It can be seen that there was no statistically significant difference in the ESCQ and SWBQ instruments according to race.

Table 6.14

Kruskal-Wallis H test Statistics

Ethnicity		N	Mean rank	Kruskal-Wallis H	df	Asymp. Sig.
Express and label emotion	African	70	75,35	0,096	3	0,992
	Coloured	41	75,40			
	Indian	17	78,26			
	White	22	74,02			
Manage and regulate emotion	African	70	75,49	0,288	3	0,962
	Coloured	41	74,38			

	Indian	17	80,50			
	White	22	73,77			
Perceive and understand emotion	African	70	73,92	0,183	3	0,980
	Coloured	41	76,66			
	Indian	17	77,79			
	White	22	76,59			
Ideal state - communal	African	70	72,35	1,693	3	0,638
	Coloured	41	74,61			
	Indian	17	86,79			
	White	22	78,45			
Ideal state - environmental	African	70	76,71	0,190	3	0,979
	Coloured	41	74,98			
	Indian	17	76,03			
	White	22	72,23			
Ideal state - personal	African	70	77,82	1,384	3	0,709
	Coloured	41	75,66			
	Indian	17	77,65			
	White	22	66,16			
Ideal state - transcendental	African	70	72,45	2,605	3	0,457
	Coloured	41	84,32			
	Indian	17	73,79			
	White	22	70,09			
Personal experience - communal	African	70	74,97	0,411	3	0,938
	Coloured	41	76,77			
	Indian	17	79,82			
	White	22	71,48			
Personal experience - environmental	African	70	77,83	0,793	3	0,851
	Coloured	41	75,61			
	Indian	17	74,71			
	White	22	68,50			
Personal experience - personal	African	70	79,02	4,024	3	0,259
	Coloured	41	79,05			
	Indian	17	73,12			
	White	22	59,52			
Personal experience - transcendental	African	70	73,39	3,743	3	0,291
	Coloured	41	85,28			
	Indian	17	72,41			
	White	22	66,36			

In essence, the descriptive statistics pertaining to race indicate that most participants in the sample group were African, followed by Coloured and then finally White and Indian respondents in that order. This is in line with the racial breakdown of the middle management population in the studied financial services organisation, where most of the senior and top management are white, followed by Indians. Consequently, at the middle management level and below there were more Coloured and African managers in this study. This distribution is supported by the study done by the Department of Labour, which found that at lower levels of financial organisations there is more Africans, coloured, Indian, and white race representation (in that order) (Department of Labour, 2021). This is the phenomenon that Jimmy Manyi (2007, p. 1) referred to as an Irish coffee phenomenon: "There is the white part on top and a mass of black at the bottom, with a sprinkling of black right on top", he bemoaned. Manyi (2007) used this analogy to explain the slow rate of implementing employment equity at the top, senior and professional management levels in South African companies. On 23 June 2022, the Employment and Labour Minister, T. W. Nxesi, and the Commission for Employment Equity (CEE) at the official launch of the 22nd CEE Annual Report and the Employment Equity (EE) Public Register of all designated employers on the status of workplace transformation in South Africa, bemoaned the same phenomenon.

> The White and Indian population groups remain overrepresented in relation to their Economically Active Population (EAP) at the Top Management level. The African and Coloured population groups remain grossly under-represented, and the representation of Foreign Nationals remain relatively high at 3,0%. (Nxesi, 2022, p. 1).

6.3.5 Reporting on the descriptive statistics for gender

This section reports the gender descriptive statistics (means, standard deviations, minimum, and maximum) of the ESCQ and SWBQ instruments. The results are illustrated in Table 6.15 and discussed below.

Table 6.15

Gender: Descriptive Statistics

Statistic	Gender	N	Mean	SD	S.E
Ideal state - communal	Female	110	4,49	0,53	0,05
	Male	40	4,46	0,44	0,07
Ideal state - environmental	Female	110	4,18	0,65	0,06
	Male	40	4,10	0,65	0,10
Ideal state - personal	Female	110	4,62	0,50	0,05
	Male	40	4,54	0,52	0,08
Personal experience - communal	Female	110	4,35	0,62	0,06
	Male	40	4,38	0,47	0,08
Personal experience - environmental	Female	110	4,06	0,71	0,07
	Male	40	4,06	0,76	0,12
Personal experience - personal	Female	110	4,49	0,61	0,06
	Male	40	4,40	0,61	0,10
Express and label emotion	Female	110	3,84	0,60	0,06
	Male	40	3,71	0,56	0,09
Manage and regulate emotion	Female	110	3,88	0,43	0,04
	Male	40	3,85	0,39	0,06
Perceive and understand emotion	Female	110	3,75	0,71	0,07
	Male	40	3,54	0,53	0,08
Years of service	Female	110	14,37	9,96	0,95
	Male	40	10,60	7,52	1,19

Table 6.15 Indicates the descriptive statistics for gender as follows: female mean range = 3.75 (Female – Emotional Competence,: Perceive & Understand Emotion) – 4.49 (Female – Spiritual Well-Being: Ideal state – Communal), male mean range = 3.54 (Male – Emotional Competence,: Perceive & Understand Emotion) – 4.54 (Male – Spiritual Well-Being: Ideal state – Personal), female standard deviation range = 0.43 (Female – Emotional Competence,: Manage & Regulate Emotion) – 0.71 (Female – Emotional Competence,: Perceive & Understand Emotion and Female – Spiritual Well-Being: Personal Experience – Environmental), male standard deviation range = 0.39

(Male – Emotional Competence,: Manage & Regulate Emotion) – 0.76 (Male – Spiritual Well-Being: Personal Experience – Environmental). Overall results in Table 6.15 show that there were 110 (73%) female respondents and 40 (27%) male respondents responded to these items.

To determine whether the ESCQ and SWBQ instruments differed according to respondent gender, a Mann-Whitney U test was performed, and the results reported on in table 6.16.

Table 6.16

Mann-Whitney U test for ESCQ and SWBQ instruments for Gender

Gender		N	Mean rank	Sum of ranks	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
Express and label emotion	Male	40	67,14	2685,50	1865,50	2685,50	-1,423	0,155
	Female	110	78,54	8639,50				
Manage and regulate emotion	Male	40	73,68	2947,00	2127,00	2947,00	-0,311	0,756
	Female	110	76,16	8378,00				
Perceive and understand emotion	Male	40	65,14	2605,50	1785,500	2605,50	-1,763	0,078
	Female	110	79,27	8719,50				
Ideal state - communal	Male	40	70,46	2818,50	1998,500	2818,50	-0,871	0,384
	Female	110	77,33	8506,50				
Ideal state - environmental	Male	40	70,95	2838,00	2018,000	2838,00	-0,778	0,437
	Female	110	77,15	8487,00				
Ideal state - personal	Male	40	69,28	2771,00	1951,000	2771,00	-1,110	0,267
	Female	110	77,76	8554,00				
Ideal state - transcendental	Male	40	73,76	2950,50	2130,500	2950,50	-0,308	0,758
	Female	110	76,13	8374,50				
Personal experience - communal	Male	40	74,29	2971,50	2151,500	2971,50	-0,208	0,835
	Female	110	75,94	8353,50				
Personal experience - environmental	Male	40	75,06	3002,50	2182,500	3002,50	-0,075	0,940
	Female	110	75,66	8322,50				
Personal experience - personal	Male	40	70,43	2817,00	1997,000	2817,00	-0,892	0,372
	Female	110	77,35	8508,00				
Personal experience - transcendental	Male	40	75,89	3035,50	2184,500	8289,50	-0,070	0,944
	Female	110	75,36	8289,50				

According to the gender-specific descriptive data, women made up the majority of the sample group's participants. This is consistent with the gender distribution of middle management in the financial services organisation under investigation, where the majority of senior and top management are men. As a result, in middle management,

as well as at lower levels of the organisation, there are more female managers than male managers. The Employment Equity report (Nxesi, 2022) shows that men of all racial groups made up 55,3% of the economically active population, while women made up 44,7%. However, only 25.8% of top and senior management positions in South African organisations were held by women. This indicates that there are more female employees working in middle and lower management positions across a variety of organisations, including the financial organisation where the sample for this study was drawn.

6.3.6 Reporting on the descriptive statistics for years of service

This section reports the descriptive statistics (means, standard deviations, minimum, and maximum) for years of service in terms of the ESCQ and SWBQ instruments for different case groups.

A Mann-Whitney U test was used to determine whether the ESCQ and SWBQ instruments differed according to whether the respondents had 10 or less years of service or if the respondents had more than 10 years of service. These results are shown in table 6.17 below. It can be seen that there was no significant difference in the ESCQ and SWBQ instruments dependent on years of service.

Table 6.17

Mann-Whitney U test results for ESCQ and SWBQ variables

Years of service/tenure		N	Mean rank	Sum of ranks	Mann-Whitney U	Wilcoxon W	Z	Asymp. Sig. (2-tailed)
Express and label emotion	<= 10 years	76	74,14	5635,00	2709,000	5635,00	-0,388	0,698
	>10 years	74	76,89	5690,00				
Manage and regulate emotion	<= 10 years	76	75,44	5733,50	2807,500	5733,50	-0,017	0,986
	>10 years	74	75,56	5591,50				
Perceive and understand emotion	<= 10 years	76	79,14	6014,50	2535,500	5310,50	-1,040	0,298

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	>10 years	74	71,76	5310,50				
Ideal state - communal	<= 10 years	76	76,45	5810,50	2739,500	5514,50	-0,277	0,782
	>10 years	74	74,52	5514,50				
Ideal state - environmental	<= 10 years	76	79,32	6028,50	2521,500	5296,50	-1,098	0,272
	>10 years	74	71,57	5296,50				
Ideal state - personal	<= 10 years	76	81,92	6226,00	2324,000	5099,00	-1,924	0,054
	>10 years	74	68,91	5099,00				
Ideal state - transcendental	<= 10 years	76	75,65	5749,50	2800,500	5575,50	-0,045	0,964
	>10 years	74	75,34	5575,50				
Personal experience - communal	<= 10 years	76	78,02	5929,50	2620,500	5395,50	-0,728	0,467
	>10 years	74	72,91	5395,50				
Personal experience - environmental	<= 10 years	76	77,03	5854,00	2696,000	5471,00	-0,440	0,660
	>10 years	74	73,93	5471,00				
Personal experience - personal	<= 10 years	76	80,41	6111,00	2439,000	5214,00	-1,451	0,147
	>10 years	74	70,46	5214,00				
Personal experience - transcendental	<= 10 years	76	74,99	5699,50	2773,500	5699,50	-0,154	0,878
	>10 years	74	76,02	5625,50				

Table 6.18

Years of Service: Descriptive Statistics

Statistic		N	Mean	SD	S.E	95% Confidence interval for mean		Min	Max
						LB	UB		
Years of service	African	70	9,74	6,71	0,80	8,14	11,34	1	30
	Coloured	41	13,54	8,91	1,39	10,72	16,35	2	40
	Indian	17	17,59	13,21	3,20	10,80	24,38	1	41
	White	22	21,32	9,10	1,94	17,28	25,35	6	42
	Total	**150**	13,37	9,50	0,78	11,84	14,90	1	42

NOTE: Of the total participants 76 have <=10 years of service and 74 have >10 years of service

While there only two participants had less than or equal to 10 years of service, practically this means that there is little difference between the number of participants that have 10 years of tenure and less and those that have more than 10 years of service. However, when race is introduced into the equation, Table 6.15 shows the years of service descriptive statistics as follows: mean range = 9.74 (African) – 21.32 (White), standard deviation = 6.71 (African) – 13.20 (Indian) and the minimum years range from one year of service for African and Indian participants to six years of service for whites, and the maximum years of service for Whites = 42, Indians = 41, Coloureds = 40 and Africans = 30. This means that the difference exists only if the race dimension is brought into the tenure equation. Table 6.15 shows that the distribution of years of service is along the lines of colour, given the history of South African apartheid laws (Ndimande, 2016), as are the descriptive statistics for race. White and Indian middle managers, even though they were fewer in number, had more years of service than African and coloured middle managers. Apartheid was a hegemonic political structure created to institutionalize White supremacy and impose racial segregation (Biko, 2002; Lodge, 1983; Marks & Trapido, 1987; Mothlabi, 1985). Blacks, Coloured, Indians, and Whites were the racial classifications that were codified and put into effect; they were also stratified in terms of how they related to the social order, how they were employed,

and how they were promoted. Ndimande (2016) contends that this racial categorisation ensured the continuation of White supremacy and privilege at the expense of Africans, Indians, and Coloured people, who were considered as second-class citizens. This was the major factor that created and reproduced deep-seated social inequalities among communities; as can be seen in this study, the mean for African middle managers is less than half of the mean for White middle managers.

6.4 CORRELATIONAL STATISTICS

This section discusses the nature of the inter-relationships between the variables in relation to testing the research hypothesis Ha1 in the study. In this section, the strength, and the direction of the relationships between each of the variables are discussed. Moreover, the section outlines the correlational results that provided adequate evidence in support of research hypotheses Ha1 and Ha2.

Reporting on the Spearman's rho correlation coefficients and the biographical information

Ha1: There is a statistically significant positive inter-correlation between the personality types, emotional competence, and spiritual well-being that constitute an overall well-being model for middle managers.

As indicated in Table 6.19 below, there is a statistically significant positive relationship between dispositional attributes (Personality Types – ranging from $r = 0.03$; $p = 0.00$ to $r = 0.10$; $p = 0.00$), and emotional competencies ($r = 0.04$; $p = 0.00$ and $r = 0.03$; $p = 0.00$) and the spiritual well-being attribute that constitute overall psychological well-being.

Table 6.19 also gives a summary of the nonparametric correlations of the bivariate correlations between dispositional attributes (personality types and emotional competence,) and the spiritual well-being construct.

Table 6.19

Summary of the Bivariate Correlations between the Dispositional Attributes and Spiritual Well-being

	Nonparametric Correlations - Spearman's rho															
	ENFJ	ENFP	ENTJ	ENTP	ESFJ	ESFP	ESTJ	ESTP	INFJ	INFP	INTJ	INTP	ISFJ	ISFP	ISTJ	ISTP
Ideal state - communal	0,01	0.18*	0,11	0,03	0,15	0.18*	-0,11	0,03	0,00	-0,05	-0,03	0,01	-0,10	0,03	-0,09	-0,03
Ideal state - environmental	-0,11	0.18*	0,07	0,04	0,11	0,09	0,04	-0,03	0.17*	-0,11	0,07	0,00	-0.17*	0,01	-0,08	-0,08
Ideal state - personal	0,10	0,15	0,07	0,07	0.17*	0,06	0,03	0,03	0,07	0,05	0,05	0,00	-0,15	-0,05	-0.19*	-0,05
Ideal state - transcendental	-0,03	0,15	0,08	0,00	0,04	0,04	0,08	0,06	0,04	0,03	-0,02	-0,02	-0,03	-0,07	-0.17*	0,06
Personal experience - communal	-0,15	0.19*	0,10	0,07	0,15	0,05	-0,05	0,03	-0,09	0,01	0,06	0,03	-0,10	0,03	-0,14	0,06
Personal experience - environmental	-0.17*	0.17*	0,09	0,05	0,06	0,10	0,06	-0,03	0,00	-0,12	0,10	0,05	-0,13	0,00	-0,04	-0,10
Personal experience - personal	-0,10	0,16	0,11	0,06	0,12	0,02	0,08	0,06	-0,12	0,04	0,08	-0,01	-0,14	0,03	-0,13	-0,04
Personal experience - transcendental	-0.16*	0,14	0,14	0,00	0,05	-0,01	0,12	0,04	-0,07	0,14	-0,02	-0,01	-0,06	-0,10	-0,14	0,07
Express and label emotion	0,10	0.17*	0,09	-0,06	0.29**	0,11	0,12	0,01	-0,08	-0,07	-0,03	-0.24**	-0.27**	-0,14	0,08	-0,15
Manage and regulate emotion	0,13	0,12	0,03	-0,01	0.21**	0,03	0.18*	0,09	-0,04	-0,13	-0,05	-0,05	-0.27**	-0,08	-0,03	-0,08
Perceive and understand emotion	0,11	0,13	-0,01	-0,02	0.21*	-0,05	0,03	0,07	-0,06	-0,04	0,00	-0,03	-0,12	-0,06	-0,08	0,03

N= 150; * Correlation is significant at the 0.05 level (2-tailed); ** Correlation is significant at the 0.01 level (2-tailed).

Table 6.19 indicates that the personality types had significant positive associations with spiritual well-being with r_s ranging between r_s = 0.19 (small practical effect; p = 0.02) and r_s = 0.16 (small practical effect; $p \leq 0.04$). Only the personality types ISFJ profile had a significant negative correlation with the Spiritual Well-Being – Ideal state (Environmental): r_s = -0.17 (small practical effect; p = 0.04), ISTJ with the Spiritual Well-Being – Ideal state (Personal): r_s = -0.19 (small practical effect; p = 0.02) and ISTJ profile with the Spiritual Well-Being – Ideal state (Transcendental): r_s = -0.17 (small practical effect; p = 0.04). Similarly, emotional competencies had significant positive correlations with personality types. The correlations ranged between r_s = 0.29 (small practical effect) and r_s = 0.17 (small practical effect) at p = 0.00. Only the personality type – ISFJ profile and personality type – INTP had a significant negative correlation with the Emotional Competence – Express and Label Emotion subscale: r_s = -0.27 and, r_s = -0.23 respectively (small practical effect; p = 0.00) and ISTJ profile with the Emotional Competence – Manage and Regulate Emotion subscale: r_s = -0.27 (small practical effect; p = 0.00). The emotional competence variables had significant positive correlations with Spiritual Well-Being. The correlations ranged between r_s = 0.16, p = 0.00 (small practical effect) and r_s = 0.37, p = 0.00 (moderate practical effect) as illustrated in Table 20 below.

Table 6.20

Summary of the Bivariate Correlations between the Dispositional Attributes and Emotional Competence

	Nonparametric Correlations - Constructs							
	Ideal state - Communal	Ideal state - Environmental	Ideal state - Personal	Ideal state - Transcendental	Personal Experience - Communal	Personal Experience - Environmental	Personal Experience - Personal	Personal Experience - Transcendental
Express and Label Emotion	0.33**	0.31**	0.37**	0.22**	0.24**	0.27**	0.33**	0.25**
Manage and Regulate Emotion	0.33**	0.34**	0.31**	0.20*	0.28**	0.27**	0.27**	0.12
Perceive and Understand Emotion	0.16*	0.25**	0.21**	0.12	0.18*	0.14	0.22**	0.11

The correlation results provided supportive evidence for the research hypothesis:

There is a statistically significant positive inter-correlation between the personality types, emotional competence, and spiritual well-being that constitute an overall well-being model for middle managers.

Ha2: There is a statistically significant and positive relationship between the psychological dispositional attributes (personality types, emotional competence, spiritual well-being) and biographical variables.

This section reports on a summary of the nonparametric correlations of the bivariate correlations between personality types, emotional competence, spiritual well-being, and biographical information, as illustrated in Table 6.21, and a discussion follows.

Table 6.21

Summary of the Bivariate Correlations between Personality Types, Emotional Competence, Spiritual Well-being and Biographical Information

Nonparametric Correlations - Spearman's rho								
	Female	Male	African	Coloured	Indian	White	Years of Service	Age
Ideal state - communal	0,07	-0,07	-0,07	-0,01	0,10	0,03	-0,00	0,08
Ideal state - environmental	0,06	-0,06	0,03	-0,01	0,00	-0,03	-0,06	-0,00
Ideal state - personal	0,09	-0,09	0,05	0,00	0,02	-0,09	-0,11	-0,12
Ideal state - transcendental	0,03	-0,03	-0,07	0,13	-0,02	-0,05	0,06	0,06
Personal experience - communal	0,02	-0,02	-0,01	0,02	0,04	-0,04	-0,03	-0,02
Personal experience - environmental	0,01	-0,01	0,05	0,00	-0,01	-0,07	0,01	0,05
Personal experience - personal	0,07	-0,07	0,08	0,05	-0,02	-0,16	-0,03	-0,02
Personal experience - transcendental	-0,01	0,01	-0,05	0,15	-0,03	-0,09	0,05	0,08
Express and label emotion	0,12	-0,12	-0,00	-0,00	0,02	-0,01	0,03	-0,02
Manage and regulate emotion	0,03	-0,03	0,00	-0,02	0,04	-0,02	-0,03	-0,07
Perceive and understand emotion	0,14	-0,14	-0,03	0,02	0,02	0,01	-0,07	-0,09

N= 150; * Correlation is significant at the 0.05 level (2-tailed); ** Correlation is significant at the 0.01 level (2-tailed).

Age. As indicated in Table 6.21, biographical information pertaining to age had positive correlations with the following, but these were not statistically significant: Spiritual Well-Being (Ideal State – Communal) (r_s = 0.08; p = 0.35), Spiritual Well-Being (Ideal State – Transcendental) (r_s = 0.06; p = 0.48; small practical effect) and Spiritual Well-Being (Personal Experience – Transcendental) (r_s = 0.08; p = 0.33; small practical effect). Others were all negatively correlated.

Race. Table 6.21 shows that biographical information pertaining to race had positive correlations with Spiritual Well-Being (Ideal State – Communal) (r_s = 0.10, p = 0.25; small practical effect); Spiritual Well-Being (Personal Experience – Personal) (r_s = 0.08; p = 0.34; small practical effect); Spiritual Well-Being (Ideal State – Personal) (r_s = 0.05; p = 0.52; small practical effect). Albeit not statistically significant, race had a correlation with Spiritual Well-Being (Ideal State – Environmental) (r_s = 0.03; p = 0.75; small practical effect); emotional competence, sub-variable – Manage and Regulate Emotion (r_s = 0.04; p = 0.62; small practical effect); emotional competence, sub-variable – Express and Label Emotion (r_s = 0.02; p = 0.78; small practical effect); and emotional competence, sub-variable – Perceive and Understand Emotion (r_s = 0.01; p = 0.28; small practical effect).

Gender. Table 6.21 shows that the biographical information pertaining to gender was negatively correlated to female with only one subscale, i.e., the Spiritual Well-Being (Personal Experience – Transcendental) (r_s = -0.01; p = 0.94; small practical effect). The rest were positively correlated, albeit not statistically significantly. In contrast, information pertaining to the Male gender showed that all subscales were negatively correlated, except for the Spiritual Well-Being (Personal Experience –

Transcendental) (r_s = 0.01; p = 0.94). The significance level was set at a 95% confidence level ($Fp \leq 0.05$).

Years of Service/Tenure. As indicated in Table 6.21, biographical information on years of service had positive correlations (although not statistically significant) with the following subscales: Spiritual Well-Being (Personal Experience – Transcendental (r_s = 0.05; p = 0.50; small practical effect); Spiritual Well-Being (Personal Experience – Environmental) (r_s = 0.01; p = 0.90; small practical effect); Spiritual Well-Being (Personal Experience – Transcendental) (r_s = 0.05; p = 0.51); Emotional Competence, – Express and Label Emotion (r_s = -0.03; p = 0.77; small practical effect). The rest were negatively correlated.

6.5 INFERENTIAL (MULTIVARIATE) STATISTICS

This section reports on the results of the multivariate statistics conducted.

6.5.1 Hierarchical regression analysis

In this section, the discussion reports the multiple regressions analysis that was conducted to test hypotheses Ha3: The psychological dispositional attributes (personality types and emotional competence,) significantly predict the spiritual well-being attributes.

Before testing various regression analyses, the collinearity diagnostics were examined to ensure that the VIFs did not exceed 10 and that the condition index was below 15, while ensuring that the tolerance values were closer to 1.0 (Dahlke & Wiernik, 2018; Field, 2009; Hayes, 2018). To counter the probability of a Type I error, the significance level was set at 95% confidence level ($Fp \leq 0.05$).

In conducting the multiple regression analysis, the following steps were followed, as shown in Tables 6.22 to 6.25. Table 6.22, for example, shows that in Model 1 the MBTI profiles (ESFJ, ESTJ, ISFJ, ISTJ and ISTP) were analysed on their own in relation to Spiritual Well-Being – Ideal State (Communal). Then, in Model 2, the biographical data (gender, race and age) were added to the MBTI profiles, and lastly, in Model 3 – over and above the MBTI profiles and biographical data, the emotional competence, subscales were added. It is only in Model 3 that the results showed that the dispositional attributes (personality types and emotional competence,) significantly predict the dependent variable, spiritual well-being (positive psychological functioning) (F = 2.518, p = 0.004 and the adjusted R^2 = 0.117).

Table 6.22

Multiple Regression Results: Dispositional Attributes as a Predictor of SWB Ideal State – Communal

Model		Coefficients			
		Beta	t	Sig.	VIF
Model 1 (F(5) = 1.737, p = 0.130, Adj R² = 0.024)	(Constant)		60.401	0	
	ESFJ	0.07	0.744	0.458	1.202
	ESTJ	-0.15	-1.685	0.094	1.300
	ISFJ	-0.15	-1.607	0.11	1.259
	ISTJ	-0.19	-1.924	0.056	1.420
	ISTP	-0.09	-1.027	0.306	1.150
Model 2 (F(10) = 1.120, p = 0.352, Adj R² = 0.008)	(Constant)		15.141	0	
	ESFJ	0.07	0.718	0.474	1.265
	ESTJ	-0.17	-1.797	0.074	1.355
	ISFJ	-0.15	-1.635	0.104	1.307
	ISTJ	-0.20	-1.997	0.048	1.531
	ISTP	-0.20	-1.074	0.285	1.174
	Female	0.03	0.309	0.758	1.101
	African	0.03	0.18	0.857	2.945
	Coloured	-0.02	-0.122	0.903	2.461
	Indian	0.10	0.912	0.363	1.788
	Age	0.10	0.975	0.331	1.285
	(Constant)		5.712	0	

	ESFJ	-0.03	-0.321	0.749	1.368
	ESTJ	-0.25	-2.704	0.008	1.404
	ISFJ	-0.04	-0.422	0.674	1.426
	ISTJ	-0.25	-2.528	0.013	1.613
	ISTP	-0.05	-0.597	0.551	1.195
	Female	0.03	0.308	0.759	1.139
Model 3 (F(13) = 2.518, p = 0.004, Adj R² = 0.117)	African	0.02	0.178	0.859	2.995
	Coloured	-0.01	-0.072	0.943	2.501
	Indian	0.07	0.706	0.481	1.806
	Age	0.08	0.946	0.346	1.331
	Express and label emotion	0.30	2.448	0.016	2.479
	Manage and regulate emotion	0.27	2.311	0.022	2.271
	Perceive and understand emotion	-0.24	-2.173	0.032	2.123

Table 6.22 summarises the significant results of the multiple regression study to assess whether the dispositional construct attributes acted as significant predictors of spiritual well-being. Table 6.22 indicates that the current regression model was deemed acceptable and statistically significant (F = 2.52, p = 0.004), with the model accounting for 12 per cent (adj. R = 0.12; p = 0.00). The results were large in practical effect. Emotional Competence, – Express and Label Emotion (ß = 0.23; p = 0.02) and Emotional Competence, – Manage and Regulate Emotion (ß = 0.23; p =0.02) acted as positive predictors of spiritual well-being, with emotional competence, contributing the most to explaining the variance (Hayes, 2018). Table 6.18 indicate all the statistical results of the dispositional attributes, including the ones that acted as negative predictors of spiritual well-being for the hypothesised model.

In relation to the Spiritual Well-Being – Ideal State (Personal), the same steps were followed as shown in Table 6.22 below. In Model 1 The MBTI profiles (ESFJ, ESTJ, ISFJ, ISTJ and ISTP) were analysed on their own in relation to the Spiritual Well-Being – Ideal State (Communal). Then in Model 2, the biographical data (Gender,

Race/Ethnicity and Age) were added to the MBTI profiles and lastly, in Model 3, over and above the MBTI profiles and biographical data, the emotional competence, subscales were added. It is only in Model 3 that the the model of emotional competence on spiritual well-being attribute (personal experience - communal), controlled for personality types and biographical data, was statistically significant (F = 2.928, p = 0.001 and the adjusted R^2 = 0.144)

Table 6.23

Multiple Regression Results: Dispositional Attributes as a Predictor of SWB Ideal State – Personal

Model		Coefficients			
		Beta	t	Sig.	VIF
Model 1 (F(5) = 3.258, p = 0.008, Adj R2 = 0.070)	(Constant)		63.458	0	
	ESFJ	0.06	0.717	0.474	1.202
	ESTJ	-0.06	-0.694	0.489	1.300
	ISFJ	-0.22	-2.425	0.017	1.259
	ISTJ	-0.29	-3.075	0.003	1.420
	ISTP	-0.09	-1.096	0.275	1.150
Model 2 (F(10) = 1.968, p = 0.04 , Adj R2 = 0.061)	(Constant)		17.353	0	
	ESFJ	0.06	0.703	0.483	1.265
	ESTJ	-0.05	-0.486	0.628	1.355
	ISFJ	-0.21	-2.351	0.02	1.307
	ISTJ	-0.28	-2.879	0.005	1.531
	ISTP	-0.09	-1.017	0.311	1.174
	Female	0.112	1.346	0.18	1.101
	African	0.01	0.07	0.944	2.945
	Coloured	0.04	0.303	0.762	2.461
	Indian	0.02	0.225	0.823	1.788
	Age	-0.11	-1.187	0.237	1.285
Model 3 (F(13) = 2.928 , p < 0.001, Adj R2 = 0.144)	(Constant)		7.574	0	
	ESFJ	-0.03	-0.354	0.724	1.368
	ESTJ	-0.11	-1.239	0.217	1.404
	ISFJ	-0.12	-1.368	0.174	1.426

ISTJ	-0.34	-3.498	0.001	1.613
ISTP	-0.05	-0.619	0.537	1.195
Female	0.11	1.299	0.196	1.139
African	0.01	0.036	0.972	2.995
Coloured	0.04	0.326	0.745	2.501
Indian	-0.00	-0.006	0.995	1.806
Age	-0.12	-1.32	0.189	1.331
Express and label emotion	0.36	3.029	0.003	2.479
Manage and regulate emotion	0.11	0.978	0.33	2.271
Perceive and understand emotion	-0.18	-1.658	0.1	2.123

Regarding the Spiritual Well-Being – Personal Experience (Communal), the same steps were followed as shown in Table 6.24 below. In Model 1 the MBTI profiles (ESFJ, ESTJ, ISFJ, ISTJ and ISTP) were analysed on their own in relation to the Spiritual Well-Being – Ideal State (Communal). In Model 2, the biographical data (gender, race/ethnicity, and age) were added to the MBTI profiles and lastly, in Model 3, over and above the MBTI profiles and biographical data, the emotional competence, subscales were added. It is only in Model 3 that the model of emotional competence on spiritual well-being attribute (personal experience - communal), controlled for personality types and biographical data, was statistically significant (F = 1.903, p = 0.035 and the adjusted R^2 = 0.073).

The results in Table 6.24 below show that Emotional Competence, – Express and Label Emotion (ß = 0.27; p = 0.03) and Emotional Competence, – Manage and Regulate Emotion (ß = 0.24; p = 0.05) acted as positive predictors of spiritual well-being, with emotional competence, contributing mainly to explaining the variance (Hayes, 2018). The MBTI–ISTJ profile (ß = -0.20; p = 0.05) was the only one that was

statistically negatively correlated to the Spiritual Well-Being (Personal Experience –

Personal) subscale.

Table 6.24

Multiple Regression Results: Dispositional Attributes as a Predictor of SWB Personal Experience – Communal

Model		Coefficients			
		Beta	**t**	**Sig.**	**VIF**
Model 1 (F(5) = 1.556, p = 0.176, Adj R² = 0.018)	(Constant)		50.631	0	
	ESFJ	0.10	1.163	0.247	1.202
	ESTJ	-0.07	-0.719	0.473	1.300
	ISFJ	-0.11	-1.232	0.22	1.259
	ISTJ	-0.17	-1.735	0.085	1.420
	ISTP	0.01	0.113	0.91	1.150
Model 2 (F(10) = 0.832, p = 0.599, Adj R² = -0.011)	(Constant)		13.085	0	
	ESFJ	0.12	1.237	0.218	1.265
	ESTJ	-0.07	-0.762	0.447	1.355
	ISFJ	-0.11	-1.141	0.256	1.307
	ISTJ	-0.16	-1.584	0.115	1.531
	ISTP	0.01	0.063	0.95	1.174
	Female	-0.01	-0.088	0.93	1.101
	African	0.04	0.285	0.776	2.945
	Coloured	0.01	0.107	0.915	2.461
	Indian	0.08	0.761	0.448	1.788
	Age	0.02	0.17	0.865	1.285
Model 3 (F(13) = 1.903, p = 0.035, Adj R² = 0.073)	(Constant)		4.727	0	
	ESFJ	0.03	0.295	0.769	1.368
	ESTJ	-0.14	-1.52	0.131	1.404
	ISFJ	-0.01	-0.048	0.962	1.426
	ISTJ	-0.20	-2.008	0.047	1.613
	ISTP	0.05	0.522	0.602	1.195
	Female	-0.01	-0.136	0.892	1.139
	African	0.04	0.303	0.762	2.995
	Coloured	0.02	0.178	0.859	2.501
	Indian	0.06	0.577	0.565	1.806
	Age	0.01	0.14	0.889	1.331
	Express and label emotion	0.27	2.162	0.032	2.479
	Manage and regulate emotion	0.24	1.98	0.05	2.271
	Perceive and understand emotion	-0.20	-1.762	0.08	2.123

Regarding the Spiritual Well-Being – Personal Experience (Personal), the same steps were followed as shown in Table 6.25 below. In Model 1 the MBTI profiles (ESFJ, ESTJ, ISFJ, ISTJ and ISTP) were analysed on their own in relation to the Spiritual Well-Being – Ideal State (Communal). Then, in Model 2, the biographical data (gender, race/ethnicity, and age) were added to the MBTI profiles and lastly, in Model 3 – over and above the MBTI profiles and biographical data – the emotional competence, subscales were added.

It is only in Model 3 that the results showed that the model of emotional competence on spiritual well-being attribute (personal experience), controlled for personality types and biographical data, was statistically significant (F = 2.144, p = 0.015 and the adjusted R^2 = 0.091).

The results in Table 6.25 below show that Emotional Competence, – Express and Label Emotion (ß = 0.34; p = 0.00) is the only one that acted as positive predictor of spiritual well-being, with emotional competence, contributing the most to explaining the variance (Hayes, 2018).

Table 6.25

Multiple Regression Results: Dispositional Attributes as a Predictor of SWB Personal Experience – Personal

Model		Coefficients			
		Beta	t	Sig.	VIF
Model 1 (F(5) = 1.267 , p = 0.281, Adj R² = 0.009)	(Constant)		49.376	0	
	ESFJ	0.05	0.506	0.614	1.202
	ESTJ	0.03	0.272	0.786	1.300
	ISFJ	-0.15	-1.653	0.1	1.259
	ISTJ	-0.14	-1.462	0.146	1.420
	ISTP	-0.05	-0.607	0.545	1.150
	(Constant)		11.962	0	

	ESFJ	0.05	0.508	0.612	1.265
	ESTJ	0.02	0.234	0.815	1.355
	ISFJ	-0.14	-1.461	0.146	1.307
	ISTJ	-0.13	-1.273	0.205	1.531
Model 2 (F(10) = 1.005, p = 0.442, Adj R^2 = 0.000)	ISTP	-0.05	-0.554	0.581	1.174
	Female	0.09	1.02	0.309	1.101
	African	0.22	1.527	0.129	2.945
	Coloured	0.13	1.041	0.3	2.461
	Indian	0.07	0.639	0.524	1.788
	Age	0.04	0.477	0.634	1.285
Model 3 (F(13) = 2.144 , p = 0.015 , Adj R^2 = 0.091)	(Constant)		4.402	0	
	ESFJ	-0.05	-0.582	0.561	1.368
	ESTJ	-0.05	-0.507	0.613	1.404
	ISFJ	-0.04	-0.466	0.642	1.426
	ISTJ	-0.18	-1.827	0.07	1.613
	ISTP	-0.01	-0.157	0.876	1.195
	Female	0.088	0.905	0.367	1.139
	African	0.22	1.588	0.115	2.995
	Coloured	0.14	1.128	0.261	2.501
	Indian	0.05	0.449	0.654	1.806
	Age	0.04	0.447	0.655	1.331
	Express and label emotion	0.37	2.996	0.003	2.479
	Manage and regulate emotion	0.11	0.926	0.356	2.271
	Perceive and understand emotion	-0.16	-1.378	0.17	2.123

6.5.2 Hierarchical moderated regression analyses

Hierarchical moderated regression was performed to test research hypothesis Ha4

Ha4: Personality types significantly moderate the relationship between the psychological dispositional attribute (emotional competence,) and spiritual

well-being attribute with the controlling variables of age, race, gender, and years of service.

Hierarchical moderated regression analysis – IBM SPSS version 27 (IBM Corp., 2020) was applied to assess the extent to which age, race, gender, and years of service moderate the relationship between the dispositional attributes (personality types and emotional competence,) and the spiritual well-being attribute (positive psychological functioning), as shown in Table 6.26 below. Moreover, the significance levels of the interaction effects, in addition to the differing values of the moderator variable, were explained using bootstrapping that was bias corrected at the 95% lower (LLCI) and upper (ULCI) confidence levels, which exclude zero (Hayes, 2018; SAS, 2013; Shrout & Bolger, 2002).

The results of the moderated regression analysis, as detailed in Table 6.26 below, indicate that personality types moderate the relationships between the emotional competence – express and label emotion and the spiritual well-being variable, Ideal State Personal (F(5) = 3.20, p = 0.009, R^2-change = 0.03), and between the emotional competence – perceive and understand emotion and the spiritual well-being variable, Ideal State Personal (F(5) = 2.59, p = 0.028, R^2-change = 0.06). Personality types were also found to moderate the relationship between emotional competence – perceive and understand emotion and the spiritual well-being variable, Personal Experience Personal (F(5) = 3.16, p = 0.01, R^2-change = 0.06). Finally, personality types were found to moderate the relationship between the emotional competence – manage and regulate emotion and the spiritual well-being variable, Personal Experience Transcendental (F(5) = 4.03, p = 0.002, R^2-change = 0.07).

In conclusion, the results of the statistical analyses indicate that the main construct variables that influence participants' psychological well-being models appear to be their emotional competencies, moderated by their personality types, which predict how spiritually well the middle managers tend to be within an organisation.

Table 6.26

Multiple Regression Results: Personality Profiles as a Moderator of Emotional Competence, and Spiritual Well-being, controlled for biographical variables

	R2-chng	F	df1	df2	p
Moderation results					
SW Ideal – Communal					
EL x MBTI	0.03	0.82	5	133	0.541
MR x MBTI	0.06	1.65	5	133	0.152
PU x MBTI	0.08	2.07	5	133	0.073
SW Ideal – Environment					
EL x MBTI	0.01	0.19	5	133	0.966
MR x MBTI	0.02	0.63	5	133	0.681
PU x MBTI	0.02	0.61	5	133	0.69
SW Ideal – Personal					
EL x MBTI	0.03	3.20	5	133	0.009
MR x MBTI	0.02	0.43	5	133	0.825
PU x MBTI	0.06	2.59	5	133	0.028
SW Ideal – Transcendental					
EL x MBTI	0.05	1.07	5	133	0.378
MR x MBTI	0.04	1.98	5	133	0.086
PU x MBTI	0.04	1.13	5	133	0.347
SW Personal Experience – Communal					
EL x MBTI	0.03	0.90	5	133	0.486
MR x MBTI	0.04	1.29	5	133	0.273
PU x MBTI	0.07	1.91	5	133	0.097
SW Personal Experience – Environmental					
EL x MBTI	0.01	0.24	5	133	0.942
MR x MBTI	0.02	0.37	5	133	0.866
PU x MBTI	0.01	0.20	5	133	0.963
SW Personal Experience – Personal					
EL x MBTI	0.03	0.70	5	133	0.627
MR x MBTI	0.03	0.89	5	133	0.493
PU x MBTI	0.06	3.16	5	133	0.01
SW Personal Experience – Transcendental					
EL x MBTI	0.02	1.20	5	133	0.315
MR x MBTI	0.07	4.03	5	133	0.002
PU x MBTI	0.05	1.80	5	133	0.117

Another hierarchically moderated regression test (IBM Corp., 2020) , Hayes, 2018) was conducted to test research hypothesis Ha5: Personality types, age, race, gender, and years of service significantly moderate the relationship between the psychological dispositional attribute (emotional competence,) and spiritual well-being attribute, as shown in Table 6.27 below. The significance levels of the interaction effects, with the differing values of the moderator variable, were explained using bootstrapping which was bias corrected at the 95% lower (LLCI) and upper (ULCI) confidence levels, which exclude zero (Hayes, 2018; SAS, 2013; Shrout & Bolger, 2002). The results indicate that some personality type profiles (ISTJ, ISTP, ISFJ) acted as moderators of the relationship between the emotional competence, and spiritual well-being variables.

The Emotional Competence, – Manage and Regulate Emotion and Spiritual Well-Being (Ideal – Transcendental) subscales were moderated by the ISFJ profile ($F(1) = 3.79$, $p = 0.05$, R^2-Change = 0.03); Emotional Competence, – Manage and Regulate Emotion and Spiritual Well-Being (Personal Experience – Personal) were moderated by the ISFJ profile ($F(1) = 2.31$, $p = 0.02$, R^2-Change = 0.13); Emotional Competence, – Manage and Regulate Emotion and Spiritual Well-Being (Personal Experience – Transcendental) were moderated by the ISFJ profile ($F(1) = 10.9$, $p = 0.01$, R^2-Change = 0.07). The Emotional Competence, – Manage and Regulate Emotion and Spiritual Well-Being (Ideal – Communal) were moderated by the ISTP profile ($F(1) = 3.83$, $p = 0.05$, R^2-Change = 0.02).

The Emotional Competence, – Perceive and Understand subscale and the Spiritual Well-Being (Ideal – Personal) were moderated by the personality type profile ISTP ($F(1) = 5.96$, $p = 0.02$, R^2-Change = 0.04) and ISTJ ($F(1) = 4,10$ $p = 0.05$, R^2-Change

= 0.03) and Emotional Competence, – Perceive and Understand and the Spiritual

Well-Being (Ideal – Communal) were moderated by the personality type profile ISTJ

(F(1) = 3.62, p = 0.05, R^2-Change = 0.02) and Emotional Competence, – Perceive and

Understand subscale and the Spiritual Well-Being (Personal Experience –

Transcendental) were moderated by the personality type profile ISFJ (F(1) = 6.26, p

= 0.01, R^2-Change = 0.04).

Table 6.27

Multiple Regression Results: Personality Profiles as a Moderator of Emotional Competence, and Spiritual Well-being

Moderation results					
	R2-chng	F	df1	df2	p
SW Ideal – Transcendental					
MR x ISFJ	0.03	3.79	1	140	0.05
SW Personal Experience – Personal					
MR x ISFJ	0.01	1.92	1	140	0.17
SW Personal Experience – Transcendental					
MR x ISFJ	0.07	10.90	1	140	0.00
SW Ideal – Communal					
MR x ISTP	0.02	3.83	1	140	0.05
SW Ideal – Personal					
PU x ISTP	0.04	5.96	1	140	0.02
WS Ideal – Personal					
PU x ISTJ	0.03	4.10	1	140	0.05
SW Personal Experience – Transcendental					
PU x ISFJ	0.04	6.26	1	140	0.01

In conclusion, the results of the statistical analyses indicate that the main construct

variables that influence participants' psychological well-being models appear to be

their emotional competencies, moderated by personality types, which predict how

spiritually well the middle managers tend to be within an organisation. The following

section discusses the integration of the empirical research results.

6.5.3 Partial Least Squares – Structural Equation Modelling (PLS-SEM)

As explained earlier in the chapter, CCA was used as opposed to CFA to develop and improve reflectively measured constructs based on the domain sampling model, as well as to confirm measurement models when using PLS-SEM. PLS-SEM was preferred because it offers solutions for small sample sizes when models comprise many constructs and many items (Hair et al., 2017; Willaby et al., 2015), whilst also providing a high degree of statistical power compared to CB-SEM (Hair et al., 2017; Reinartz et al., 2009).

In this section, PLS-SEM has been applied to test Ha6.

> **Ha6**: There is an overall statistical relationship between the psychological dispositional attributes (personality types and emotional competence,), spiritual well-being attribute, the elements of the empirically manifested structural model and the hypothetical well-being model.

PLS-SEM (R. studio, lavaan 0.6-10) was conducted to test whether individuals' emotional competence, significantly predicts their spiritual well-being and whether their personality types moderate their spiritual well-being. The hypothesised psychological well-being model for middle managers was tested. The model included personality types (with its 6 groups loading onto the overall construct) and overall emotional competence, (with its 3 subscales loading onto the overall construct) as independent variables predicting overall spiritual well-being.

Table 6.24 shows that the model obtained the best fit. Overall, the results provided evidence in support of research hypothesis *Ha6:* There is an overall statistical relationship between the psychological dispositional attributes (personality types and

emotional competence,), spiritual well-being attribute, the elements of the empirically

manifested structural model and the hypothetical well-being model.

Table 6.28

Partial Least Squares – Structural Equation Modelling Results: Model Fit Statistics

Sub-scale	Model fit indices			
	Original sample (O)	Standard deviation	T statistics	P values
Emotional competence -> Spiritual well-being (Ideal)	0.360	0.073	4.961	0.000
Emotional competence -> Spiritual well-being (Personal)	0.315	0.072	4.374	0.000

Table 6.28 reports the standardised path loadings of the hypothesised model while

Figure 6.1 illustrates the model path loadings.

Figure 6.1

Empirically Manifested Partial Least Squares – Structural Equational Model for Middle Managers Linking the Emotional Competencies to the Spiritual Well-being Construct
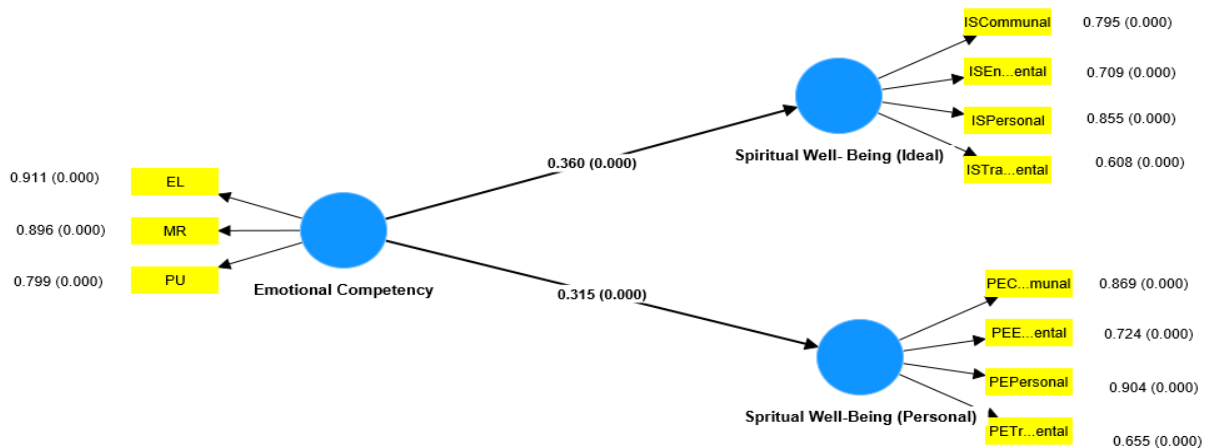
In summary, Table 6.28, and Figures 6.1 and 6.2 indicate that the final PLS-SEM

standardised path coefficient showed that the emotional competence, variables are

important aspects that should be considered for spiritual well-being interventions

aimed at enhancing psychological well-being. Tables 6.28 and 6.29 provide an

overview of the variables that contributed most to explaining the predominant elements

of the psychological well-being model for middle managers. More specifically, the PLS-SEM revealed that emotional competence, significantly predicted spiritual well-being and personality types significantly moderated spiritual well-being. In a nutshell, the current results indicate that individuals' (middle managers') personality types tend to enhance their motivation to feel committed to or stay longer with an organisation and to devise ways and means to be emotionally more competent, thereby contributing to their overall spiritual well-being (Schein, 1990; 1996; Seligman, 2011; Yildirim & Belen, 2019).

Table 6.29 below summarises the hypothesised model of dispositional attributes that acted as significant predictors of spiritual well-being (positive psychological functioning).

Table 6.29

Summary: Final Model of Dispositional Attributes that Acted as Significant Predictors and Moderators of Spiritual Well-being

Dispositional construct attributes	Significant or no significant pathway	Criterion dependent variable: Spiritual well-being
Personality types	Positive significant pathway (moderation function)	Spiritual well-being
Emotional skills and competencies	Positive significant pathway (prediction function)	Spiritual well-being

It is important for middle managers to be aware of their personality types to realise the basic values and interests that stimulate them to challenge those hygienic factors and processes that underly their career choices and paths (Abessolo et al., 2017). Research on the impact of middle managers' personality types on organisations is immense (Tang et al., 2015 on corporate innovation; Malmendier & Tate, 2008 on corporate investment; De Colle & Freeman, 2020 on ethical behaviour in organisations). Yet even though the relationship between managerial level and

emotional competencies is important for the effective implementation of organisational strategy (Fryxell & Lo, 2003), not enough attention has been paid to the impact of middle managers' personality types on their spiritual well-being. As middle managers decide which ideas and priorities are to be allocated resources, they have a great influence on the execution of strategic decisions. They decide which ideas are translated into actions (Di Giuli & Kostovetsky, 2014; Mollick, 2012; Patel & Holm, 2018). According to Wooldridge et al. (2008, p. 1191), "middle managers are central to explaining key organisational outcomes". Therefore, middle managers' personality types play a significant role in selecting initiatives and projects (Burgelman, 1991; Pelster & Schaltegger, 2022). Consequently, it is not surprising that research has studied the influence of middle managers on corporate entrepreneurship, innovation and organisational learning, strategy implementation and strategy-making processes (Pelster & Schaltegger, 2022; Wooldridge et al., 2008).

Generally, the choice of emotional competencies motivates middle managers to reflect on the manner in which they shape their careers and their personal ambitions (Ndlovu et al., 2018; Tian et al., 2022). Therefore, it is clear from the relationship identified between the personality types and emotional competence, within the financial organisation studied in this research, that those middle managers who develop in a job or career may feel a stronger sense of attachment to the organisation and hold the view that the organisation has looked after them (Martínez-Martí & Ruch, 2017). This means that the middle manager's job complements other areas of their life in general, whilst enhancing their psychological well-being (Coetzee & Schreuder, 2012; Coetzee et al., 2019).

Therefore, personality types tend to activate those thoughts and emotions about competence, interest and motives that allow middle managers to set their own pace, lifestyle and work habits to fulfil certain responsibilities that make them feel well spiritually. The results showed that middle managers who prefer to work independently tend to be motivated and empowered to work and would express their life satisfaction freely or increase their lifestyle and service/dedication to bring about emotional competence, (Abessolo et al., 2017; Collie, 2022). The study indicated that emotional competence, may be associated with the belief that certain careers and levels of management are crucial for motivating middle managers to stay with the organisation for longer periods because they are treated fairly (Kraak et al., 2018; Matjie, 2018). The findings support the view that middle managers prefer to work in organisations where they can use their emotional competencies to develop their full potential. The correlation results and PLS-SEM highlighted that the dispositional attributes of personality types and emotional competence, significantly moderate and predict spiritual well-being. Overall, the study results provided supportive evidence for the research hypothesis Ha5, as illustrated by the path loadings in Figure 6.2 below:

Ha5: Personality types, age, race, gender, and years of service significantly moderate the relationship between the psychological dispositional attribute (emotional competence,) and spiritual well-being attribute.

Figure 6.2

Empirically Manifested Partial Equational Model for Middle Competencies and the Well-being Construct (Moderators) *Least Squares – Structural Managers Linking the Emotional Personality Types to the Spiritual*

Personality Types

(Moderators)

Emotional Competence   0,360 (0,000)   Spiritual Well-Being

0,911 (0,000)   EL   0,728 (0,000)   ESFJ   0,474 (0,000)   Spiritual Well-Being – Ideal
0,896 (0,000)   MR   0,847 (0,000)   0,276 (0,000)   Spiritual Well-being – Personal
                        0,874 (0,000)
0,799 (0,000)   PU
                EL   0,910 (0,000)   ESTJ   0,495 (0,000)   Spiritual Well-Being – Ideal
                MR   0,924 (0,000)   0,471 (0,000)   Spiritual Well-being – Personal
                        0,848 (0,000)
                PU
                EL   0,633 (0,000)   ISFJ   0,532 (0,000)   Spiritual Well-Being – Ideal
                MR   0,922 (0,000)   0,610 (0,000)   Spiritual Well-being – Personal
                        0,892 (0,000)
                PU
                EL   0,957 (0,000)   ISTJ   0,262 (0,000)   Spiritual Well-Being – Ideal
                MR   0,843 (0,000)   0,250(0,000)   Spiritual Well-being – Personal
                        0,592 (0,000)
                PU   0,798 (0,000)   ISTP   0,873 (0,000)
                EL   0,815 (0,000)   0,810 (0,000)   Spiritual Well-Being – Ideal
                MR   0,922 (0,000)   Spiritual Well-being – Personal
                PU
                EL   0,901 (0,000)   OTHERS   0,591 (0,000)   Spiritual Well-Being – Ideal
                MR   0,855 (0,000)   0,507(0,000)   Spiritual Well-being – Personal
                        0,823 (0,000)
                PU

Spiritual Well-Being (Ideal)
- Communal   0,795 (0,000)
- Environmental   0,709 (0,000)
- Personal   0,855 (0,000)
- Transcendental 0,608 (0,000)

Spiritual Well-Being (Personal)
- Communal   0,869 (0,000)
- Environmental   0,724 (0,000)
- Personal   0,904(0,000)
- Transcendental 0,655 (0,000)

0,325(0,000)

6.6 INTEGRATION AND DISCUSSION OF RESEARCH RESULTS

6.6.1 The biographical information of the sample and frequencies

The current section discusses the overall composition of the study. The study results show that the main biographical sample characteristics that had to be considered when interpreting the empirical results were age, race, gender, and years of service. The distribution indicates that there were more African and fewer Indian participants in the study. The sample was predominantly represented by participants in the later stages of their career phase (middle adulthood life stage: > 40 years) as opposed to the younger age group of < 40 years. Accordingly, participants were in the late stages of forming their psychological career contracts, which advocates for and results in as maturing, realistic self-concept (Astruc et al., 2022; Cortés-Sánchez & Grueso-Hinestroza, 2017). Furthermore, the results point out that, in view of their spiritual well-

being, the aforementioned age group were well into adapting to the organisational setting, culture and values, and tend to improve their work performance (Jonck et al., 2018; Saidi & Siew, 2019; Savickas, 2010; Sharf, 2010). The sample displayed various biographical characteristics, and there were more female than male participants. Furthermore, there were fewer participants with less than two years of service, with most participants having more than five but less than 10 years of service.

6.6.2 Description statistics: Interpretation of the research results

In this part, it is important to understand how the CCA, Rasch scales, mean scores for the three measurement instruments, and Cronbach's alpha coefficients are interpreted. These results are presented in Tables 6.1 to 6.7. The degree of concept validity was evaluated using Rasch analyses. This identifies the items that follow the Rasch analysis's underlying assumptions and those that might not be a measure of the same const'uct. Rasch studies highlight the data that are useless as a discriminator of the substantive sequence under examination and should be deleted (Bond & Fox, 2001; Saidi & Siew, 2019). Standardized t statistics (ZSTD) for Rasch studies become oversensitive when the sample group has more than 300 individuals, leading to inflated results. Only infit and outfit mean squares are presented for the items due to the current sample size of 150 (Linacre, 2005; Saidi & Siew, 2019). The ZSTD items for the current standardized t statistic fall between these ranges. As a result, the sample fits the Rasch model.

Table 6.7 illustrates that spiritual well-being items performed differently to what was expected by the Rasch model, with infit or outfit mean square values that are above the expected value range of 0.7–1.3 (Dahlke & Wiernik, 2018; Linacre, 2005; Saidi & Siew, 2019). The item separation for Spiritual Well-Being – Ideal State (= 3.65) and

the Spiritual Well-Being – Personal State (= 3.40) were on target compared to the guideline. Overall, the item fit and the person fit means were at an acceptable level. It can thus be deduced that the SWBQ – Ideal and SWB – Personal scales reflected a unidimensionality because the infit and outfit values were closer to 1.00, therefore suggesting a good fit (Babbie & Mouton, 2011; Saidi & Siew, 2019).

In conclusion, the CCA analysis was successful in achieving adequate construct validity for each of the three scales. The reliability was regarded satisfactory for the exploratory character of this group-based research, even if some of the internal consistency reliabilities for some of the scales were below the cut-off value of 0.70 (De Souza et al., 2017).

According to Table 6.7, the three ESCQ subscales for emotional competence (Dahlke & Wiernik, 2018; Linacre, 2005; Saidi & Siew, 2019) performed square values that are above or below the predicted value ranges of between 0.7 and 1.3. As a result, the ESCQ subscales displayed item consistency and sufficiently complied with the minimum 2.00 threshold (Gravetter & Wallnau, 2011; Hogg & Tanis, 2010). It should be emphasised that the current low person separation indices may have been from participants responding to the items in a random manner based on their years of employment, or it may have been because the items were not properly targeted for the current study. In Table 6.6, acceptable item reliability was found for the total emotional competence scale (ESCQ). (Gravetter & Wallnau, 2011; Hogg & Tanis, 2010; Saidi & Siew, 2019) The item separation indicates that were deemed to be adequately in accordance with the prescribed requirements of 2.00 and/or above.

Results from the participants in this facet did not suggest that middle managers think about how they might grow spiritually within the company. These findings might

suggest that the majority of middle managers are unaware of the value of professional development programs that improve their general quality of life and support their spiritual well-being (Mensah, 2019; Potgieter et al., 2017). Positive results across the board for the emotional competence traits may be a sign that many middle managers respect this skill (Nzonzo, 2017; Van Wingerden et al., 2017). Middle managers' emotional competences are socially anchored, which means that they are learned rather than inborn, as was mentioned in prior chapters because they also involve attitudes and beliefs. For instance, Cherniss and Adler (2000) and Bartroli et al. (2022) assert that middle managers aren't always endowed with a strong sense of self-worth or a desire to attain success. However, middle managers' disparities in work performance can be distinguished by emotional competence. The growth and improvement of workplace competence is aided by addressing middle managers' emotional intelligence behaviours, personality traits, and values (Bartroli et al., 2022; Dulewicz & Higgs, 2000). This perspective is similar to Boyatzis' (1982) idea of a competence as a primary characteristic of a person in that it can be a motive, trait, skill, component of one's self-image or social role, or a body of knowledge that he or she uses to achieve goals and advance their achievements.

According to the current study's findings, middle managers who successfully manage their jobs, have control over their lives, and can adapt to trying circumstances, may have better psychological well-being (Martnez-Mart & Ruch, 2017). It is safe to say that the findings of this research demonstrate that the spiritual well-being attribute frequently serves as the cornerstone for enhancing leadership development programs, workplace well-being practices, and raising positive organisational outlook, all of which ultimately improve the quality of work life (Bartroli et al., 2022; Donaldson et al., 2011; Rudolph et al., 2017). Additionally, the findings show that middle managers with strong

spiritual well-being have a propensity to remain consistently and emotionally committed to their organisation, overcome potential threats, and persistently seek out opportunities that foster personal growth and goal accomplishment (Abessolo et al., 2017; Karagoz et al., 2021; Rothmann & Cooper, 2015).

The findings demonstrated that middle managers who are spiritually healthy are those who control their emotional expression, exercise control over their personality types, accept personal responsibility for their career choices and professional experiences, follow tasks and instructions precisely, overcome challenges and stressors, and carry out negatives and stressors (Allin & Hand, 2017; Coetzee & Harry, 2014; Llorent et al., 2020). According to Goleman and Nevarez (2018) and Hefferon et al. (2017), there is a high correlation between positive affect and spiritual well-being. This suggests that pleasant emotions, rather than waning, serve as a foundation for spiritual well-being. According to recent study, middle managers who are usually spiritually healthy may have stronger comprehension of their future careers and duties, which may allow them to adjust to organisational needs more readily (Craddock & Folse, 2015; Tyler & Van Meter, 2016).

Positive psychology, which promotes positive human experiences, healthy outcomes, and exposure to a complete understanding of positive human and organisational functioning, has been shown in studies to include spiritual well-being (Allin & Hand, 2017; Mattingly & Kraiger, 2019). According to the current mean scores for the spiritual well-being attribute, middle managers who are optimistic, choose appropriate career anchors, have control over their vocation, and show overall commitment tend to view resentments and work streams as worthwhile challenges and would go on to be spiritually and psychologically healthy (Holmgreen et al., 2017; Karagoz et al., 2021;

Nzonzo, 2017). Additionally, according to the median results, middle managers tend to perceive and comprehend elements that improve spiritual well-being differently.

In conclusion, the findings of Seligman (2011), Ferreira & Ferreira (2012), and Bartroli et al. (2022) that people with high positive emotional competence scores tend to view career disappointments and stressful situations as both challenging and as part of their ongoing growth and their attempt to improve their spiritual well-being are supported by the results of this study. In order to maintain their momentum for spiritual well-being, middle managers with strong spiritual well-being would understand themselves and know what they are doing in a variety of spheres of their lives, such as work, family, interpersonal relationships, and social institutions (Durmuş & Durar, 2022; Niemac, 2018; Tyler & Van der Weelea, 2017). As a result, the study concluded that the construction of a psychological well-being model must take spiritual well-being into consideration.

6.6.3 Addressing research aim 1

Research aim 1: To conduct an empirical investigation into the relationship dynamics between personality types, emotional competence, and spiritual well-being as manifested in a sample of respondents employed in a South African financial service organisation

Tables 6.16 and 6.17 are of relevance to this section. This research aim is related to testing research hypothesis Ha1 and Ha2:

Ha1: There is a statistically significant positive inter-correlation between the personality types, emotional competence, and spiritual well-being that constitute an overall well-being model for middle managers.

Ha2: There is a statistically significant and positive relationship between the psychological dispositional attributes (personality types, emotional competence, spiritual well-being) and biographical variables.

This section's Table 6.16 lists the dispositional traits that are significantly and favourably related to one another. According to the study, middle managers appear to be more emotionally competent in teams and are rooted in their overall middle management capacity in addition to their personality types (Stoermer et al., 2017; Tian et al., 2022). The three construct factors for emotional competence seem to indicate that many middle managers concentrate on their management development capacities and tactical ability development, which promotes the overall growth of their self-concept and well-being. (Goleman & Nevarez, 2018; Coetzee, 2019).

The findings show that middle managers have a propensity to relate to their emotional abilities, which would help them develop their technical strategies for overcoming any negativity while also assisting them in becoming spiritually healthy and moving up to the next leadership or management echelon (Gray, 2018). Most middle managers are more emotionally vested in their organisations and tend to remain focused on issues pertaining to the main objectives and organisational commitments (Mensah, 2019; Rudolph et al., 2017). The findings also suggest that middle managers may be in a position to establish their long-term commitment goals or objectives and select occupations in accordance with their own personality type or preference (Coetzee, 2019; Coetzee & Roythorne-Jacobs, 2012). This may also imply that middle managers who are already in leadership roles likely to consider the costs of leaving their current organisation as well as the expenses of joining a new one (Daka & Tamira, 2019; Duffy et al., 2018).

According to research by Goleman and Nevarez (2018) and Holmgreen et al. (2017), middle managers have been shown to use adversity and challenging circumstances at work as emotional resources to strengthen their engagement decisions. Strong scores on the manage and regulate emotion sub-variable, as suggested by Meyer and Allen (1991), may indicate that more middle managers have a strong connection to their organisation and are likely to stay longer because they feel it is necessary to do so rather than because they are required to. The literature also revealed that middle managers face a variety of organisational threats and stressors that manifest in actual physical and psychological symptoms that could have serious repercussions. These symptoms include culture shock, maladaptive behaviour, counterproductive behaviour, behavioural changes, and poor health, which may result in abnormality or maladjustments as stated by Martnez-Mart & Ruch (2017), Seligman (2011), Giddens (2013) and Seligman (2011).

The relationship between psychological dispositional attributes and the spiritual well-being attribute

Tables 6.16 and 6.17 are related to this section. The study found moderately good relationships between middle managers' personality types, emotional intelligence, and other characteristics, as well as their spiritual health. The current research demonstrates that nearly all middle managers' dispositional traits differ significantly and are positively correlated with the spiritual well-being variables (positive psychological functioning), suggesting that middle managers with spiritual well-being and high emotional competence who exhibit optimism toward their lives and careers are likely to experience a high level of psychological well-being and, as a result, flourish in their careers.

This is a noteworthy finding because it may imply that middle managers have the potential to be spiritually healthy, flourish, and turn challenges into chances for progress if their emotions are effectively controlled and regulated (Donald et al., 2022; Goleman & Nevarez, 2018). The study also indicates the negative inter-relationship between personality types, emotional competence, variables, and spiritual well-being. This could mean that middle managers who experience negative emotions struggle to adhere to organisational goals, are unable to control their emotional outbursts, and find it challenging to deal with work-related and personal challenges within their organisation (Donald et al., 2022; Goleman & Nevarez, 2018). Because of this, it may be assumed that most middle managers would prefer to use personal emotional setbacks as motivation to remain committed to the organisation's key goals (Goleman & Nevarez, 2018; Mueller et al., 2017). This is supported by the low correlation between negative emotional competence and spiritual well-being.

The fact that personality types and spiritual well-being are strongly positively correlated may be a sign that middle managers generally like the level of responsibility they have in the operations division. In light of this, it is possible that middle managers who maintain a positive outlook have high levels of morale and motivation. They may also be able to make cognitive inferences about their present and future emotional competencies, which inspires and enhances their method of task completion (Mueller et al., 2017; Seligman, 2012). Last but not least, middle managers may also acquire leadership resilience through the process, enabling them to see potentially dysfunctional circumstances as intriguing, demanding, and handleable (Meng et al., 2018; WHO, 2017). According to Alreshidi et al. (2018) and Busis et al. (2017), middle managers with emotional competences often create goals and objectives that fit their personality types. This connection may also imply that those in middle management

roles who are considering leaving the Operations division would think twice about the associated costs.

The relationship between the biographical, independent, and dependent construct variables

According to the findings in Table 6.18, middle managers' emotional expression, preference for particular personality types, and decision to remain or leave the Operations department are unaffected by their age, race, gender, or years of service, which is significant when interpreting psychological well-being. These findings are consistent with those of Finkelstein (2014), who found that age does not affect how people view their years of service as mutual commitments or how they respond to unfulfilled organisational obligations. Age, race, gender, and years of service were not the most important and positive predictors of the dispositional traits and the spiritual well-being variable, in accordance with Coetzee et al. (2019).

Significant findings: synthesis

The total correlation results show a strong and positive relationship between dispositional components and the spiritual well-being construct. According to the study's findings, personality types were significantly and favourably associated to the spiritual well-being variable as well as to emotional competence (Coetzee, 2019; Seligman, 2011). This suggests that middle managers see the relationship between their personality types and their commitment methods and level of spiritual health as being critical (Hofstede, 2018). However, according to Ahmed et al. (2017), the results also showed a strong inverse link between the constructs of emotional competence, sub-variables, and spiritual well-being. According to Creed et al. (2017) and Goleman & Nevarez (2018), middle managers generally expressed concern about their

emotional competences and personality types, which will probably help them improve their psychological well-being and, in turn, spiritual well-being. The study found no significant connections between age, race, gender, and years of service in regard to dispositional traits and the spiritual well-being characteristic.

Counter-intuitive finding

The study could not find any positive and significant relationship between biographical information and spiritual well-being.

6.6.4 Addressing research aim 2

> **Research aim 2**: To empirically determine the nature of the overall statistical relationships between the psychological (personality types), dispositional (emotional competence,) and spiritual well-being attribute.

Tables 6.18 to 6.21 are of relevance to this section and assist in explaining whether the psychological dispositional attributes (personality types and emotional competence,) predict the spiritual well-being attribute (positive psychological functioning).

This research aim relates to testing research hypotheses Ha3, Ha4 and Ha5.

> **Ha3**: The psychological dispositional attributes (personality types and emotional competence,) significantly predict the spiritual well-being attributes.
>
> **Ha4**: Personality types significantly moderate the relationship between the dispositional attribute (emotional competence,) and spiritual well-being attribute while controlling for age, race, gender, and years of service/tenure.

Ha5: Personality types, age, race, gender, and years of service significantly moderate the relationship between the psychological dispositional attribute (emotional competence,) and spiritual well-being attribute.

Personality types as a predictor of spiritual well-being

The study revealed that some personality types tend to enhance individuals' ability to plan and organise their personal life experiences, identify long-term contributions and establish criteria for success by which they can measure their capacity (Papadimitriou et al., 2017). High scores on the current regulate emotion (RE) and manage emotion (EM) may indicate that middle managers' positive emotional balance and commitment are essential to their spiritual well-being and often serve as a means of overcoming negative emotions (Coetzee et al., 2019; Williamson & O'Hara, 2017). The findings demonstrate that middle managers have a high need for career specialization in their area of acquired expertise (Schein, 2006).

According to the study, middle managers who are already at the management level and have the authority to handle strategic and people management have a significant emotional attachment to the organisations and environments in which they now work (Daka & Tamira, 2019). The Emotional Competence anchor indicate that middle managers aspire to climb the leadership ladder and assume more people management responsibilities (Niessen et al., 2017; Schein, 2006). According to studies by Meyer and Allen (1997) and Ferreira et al. (2010), having people management responsibility and having the power to affect the organisation's goals are two crucial factors that boost one's sense of responsibility and drive to stay committed to the organisation.

6.6.5 Addressing research aims 3 and 4

Research aim 3: To determine empirically whether the biographical variables (age, race, gender and years of service) and/or psychological attributes (personality types) significantly moderate the relationship between the dispositional attribute (emotional competence,) and the spiritual well-being attribute

Research aim 4: To develop a well-being model based on the empirically determined relationships between the three constructs of personality types, emotional competence, and spiritual well-being

Tables 6.24 and 6.25 and Figures 6.1 are of relevance to this section. Based on the overall statistical relationship between the psychological dispositional attributes (personality types and emotional competence,) and the spiritual well-being attribute (positive psychological functioning), the fit between the elements of the empirical research models and the theoretically hypothesised model was assessed.

These research aims relate to testing research hypothesis Ha6:

Ha6: There is an overall statistical relationship between the psychological dispositional attributes (personality types and emotional competence,), spiritual well-being attribute, the elements of the empirically manifested structural model and the hypothetical well-being model.

The current study established that the PLS-SEM theoretically conceptualised a psychological well-being model and established a fit with the empirically manifested structural model. In the current study, two goodness-of-fit models were tested. Subsequently, the best fitting model demonstrated that the dispositional attribute of

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the three emotional competence variables and the personality type variables were the significant predictors to be considered when deciding on interventions to capacitate spiritually well middle managers. The results indicate that emotional competence, led to spiritual well-being in middle managers. However, the results of the current study indicate that the personality type variables were sufficiently significant to mediate and predict spiritual well-being. The current results may be a good indication that most middle managers are able to effectively generate alternative ideas that would help them to manage their emotions, as well as to take decisions that would enable them to execute given instructions and responsibilities well, while in turn enhancing their chances of spiritual well-being (Gray, 2018; Holmgreen et al., 2017). Overall, personality types appeared to be the key determinant of individuals' future emotional choices, including the type of workplace that they aspire to work at (Donald et al., 2022, Schein, 1990, 1996).

Therefore, the ability of middle managers to overcome difficult and stressful events in financial services operations, while effectively engaging in their career development, would lead to happiness and overall spiritual well-being (Niemac, 2018; Strauss, 2018). The results showed that some personality types tend to enhance middle managers' desire to balance their emotions, work ethic and life situations effectively. However, middle managers with strong emotional competencies are motivated because their personality types enhance their total spiritual well-being (Potgieter et al., 2017; Van der Walt, 2018).

Main findings: synthesis

The current PLS-SEM results suggest that the Operations department should create strategies for middle managers' spiritual well-being and equip them with the necessary

skills to explore greater leadership responsibilities. According to the study's findings (Vallerand & Rapaport, 2017), many middle managers have an emotional connection to the roles they play within their organisations. As a result of the possibilities, they were offered and their satisfaction with their areas of responsibility, middle managers showed a strong willingness to continue in their respective middle management jobs and stay current with new and difficult advancements (Evetts, 2017; Lee, 2018). According to the study, psychological well-being can be broken down into components related to cognitive, affective, conative, and relational functioning. The currently validated model also suggests that the three emotional competence construct sub-variables and personality types are beneficial contributors to the idea of spiritual well-being and can help to explain the psychological success of middle managers.

Empirically manifested psychological well-being model for middle managers

In conclusion, dispositional attributes (emotional competence and personality types) and spiritual well-being, which are included in the emotional competence dimensions and the personality type elements that support the current spiritual well-being model, were identified as the main variables in the empirically manifested structural model.

Counter-intuitive findings

Overall, the findings showed that spiritual well-being and biographical demographics did not fully coincide. As a result, they weren't included in the set of constructions now being used to build a model of spiritual well-being. The study found evidence that many middle managers believed they had an obligation to contribute their knowledge and emotional skills to the organisation in order to fulfil specific objectives (personality types), and that strong psychological well-being develops when they devote their time and energy to achieving the necessary organisational success (Coetzee, 2019;

Goleman & Nevarez, 2018). The results suggest that ESFJ and ESTJ personality types are somewhat less significant for middle managers, since those who scored highly on emotional competence tended to exhibit the spiritual well-being trait. According to the findings, middle managers also prefer the personality types (ISFJ, ISTJ, & ISTP) that increase their emotional competencies. This makes it easier for them to follow instructions and utilise organisational resources to enhance their spiritual well-being, enabling them to flourish psychologically in their careers and in life.

Main findings: synthesis

Generally, the study indicated that emotional competencies (express and label emotion, manage and regulate emotion, and perceive and understand emotion) and personality types (ESTJ, ISFJ, ISTJ and ISTP) exist and should be considered when developing a spiritual well-being model. The emotional competencies (express and label emotion, manage and regulate emotion, and perceive and understand emotion) are vital in determining spiritual wellness and well-being. Additionally, the personality types ISFJ, ISTJ and ISTP play an important role in moderating the spiritual well-being of middle managers. The biographical variables of age, race and years of service showed no significant differences in moderation. This indicates that biographical information does not play a vital role in the organisational setting and should not be considered when deciding on the spiritual well-being strategies that enhance psychological well-being. In this country, much of this biographical information is covered by the Bill of Rights, as enshrined in the constitution of the Republic of South Africa SA Constitution of 1996.

Counter-intuitive findings

No significant mean differences were observed between the biographical characteristics of age, gender, and years of service in predicting spiritual well-being.

Synthesis: developing a psychosocial well-being model for middle managers

The main hypothesis of this study was that there is a dynamic interaction between the positive psychological functioning attribute (spiritual well-being) and the psychological dispositional attributes (personality types and emotional competence). The study further hypothesized that an overall psychological well-being model for middle managers could be created based on the empirically determined dynamic link among the factors to guide practices for both spiritual well-being and psychological well-being.

The relationship between the dispositional attributes (personality types and emotional competence) and the positive psychological functioning attribute (spiritual well-being) is also predicted to be moderated by the middle managers' biographical variables (age, race, gender, and years of service). Additionally, middle managers' dispositional traits and positive psychological functioning traits will vary greatly depending on their ages, races, genders, service years, and rankings.

The significant results of the construct variables highlighted the following elements to be considered when developing spiritual well-being practices:

When employees choose to concentrate on and develop their spiritual well-being, emotional competencies—including the ability to express and label emotion, manage, and regulate emotion, and perceive and understand emotions—play an important role. The emotional competencies and spiritual well-being were found to be significantly and favourably correlated, suggesting that middle managers who possess emotional

and interpersonal abilities are more likely to feel spiritually healthy and to consider a wide range of career options. ISFJ, ISTJ, and ISTP personality types as well as emotional competence, characteristics (express and label emotion, manage and regulate emotion, and perceive and understand emotions) are significant indicators of personnel's total psychological and spiritual well-being.

The results of the hierarchically moderated regression test indicate that age, race, gender, and years of service variables need not be considered when developing psychological well-being models for middle managers, since these variables did not act as the main significant moderators between dispositional attributes and the spiritual well-being attribute. The mean differences show that age and race tend not to influence how participants express their emotions, or how they differ in terms of the level of their personality types. Finally, the results indicate that the main construct variables that constituted the middle managers' spiritual well-being model were their selected emotional competencies and personality type variables, which predicted how the middle managers tend to flourish within an organisation. Based on the empirically tested spiritual well-being model, the following interventions should be considered for spiritual and psychological well-being practices:

Interventions on the cognitive functioning dimension should include training and development programs focused on capacity building and the development of additional general and emotional skills that will help middle managers work as effectively as possible.

On the affective functioning dimension, middle managers should be helped to transform their negative emotions into spiritual well-being and given more opportunities that will enable them to gain the necessary knowledge, improve their

emotional intelligence, and develop a leadership culture and rituals as a way of life. In order to build a positive culture in the Operations department, these interventions should concentrate on addressing rules, regulations, conformity, and discipline.

Middle managers should be more motivated to stay with an organisation on the conative (motivational) functioning dimension. Additionally, it strengthens their ties to the organisation. To improve middle managers' capacity to handle their own personality types, emotional intelligence training should be prioritized, and an awareness campaign should be initiated.

Middle managers should continue to improve their cooperativeness and be helped to work as a team utilising project management, according to the relations management component. To overcome organisational issues as a team, middle managers should develop their networking and entrepreneurial skills.

To summarise, Figure 6.1 provides an overview of the spiritual well-being model that may be constructed to guide the spiritual well-being practices of middle managers.

6.6.6 Decisions regarding the research hypotheses

This section summarised the key conclusions of the study, thus completing all the steps in the empirical research. Additionally, the empirical research questions are considered to have been answered, as outlined in Table 6.30 below.

Table 6.30

Summary of Decisions Regarding the Research Hypothesis

Research Aims	Hypothesis	Research hypothesis	Statistical procedures	Supportive evidence
Aim 1	Ha1	There is a statistically significant positive inter-correlation between the personality types, emotional competence, and spiritual well-being that constitute an overall well-being model for middle managers.	Correlation analysis	Yes
	Ha2	There is a relationship between the psychological variable (personality types), independent variable (emotional competence,), dependent variable (spiritual well-being) and biographical information.	Correlation analysis	Partially
Aim 2	Ha3	The dispositional attributes (Personality types, and emotional competence,) significantly predict the spiritual well-being attribute (positive psychological functioning).	Hierarchical multiple regression	Yes
	Ha4	Personality types significantly moderate the relationship between the psychological dispositional attribute (emotional competence,) and spiritual well-being attribute whilst controlling for age, race, gender, and years of service/tenure.	Hierarchical moderated regression	Yes
	Ha5	Personality types, age, race, gender and years of service significantly moderate the relationship between the psychological dispositional attributes (emotional competence,) and spiritual well-being attribute	Hierarchical moderated regression	Partially
Aim 3 & 4	Ha6	The overall statistical relationship between the psychological dispositional attributes (psychological types and emotional competence,), spiritual well-being attribute, the elements of empirically manifested structural model and the hypothetical well-being model are related.	Structural equation modelling	Yes

6.7 CHAPTER SUMMARY

The aim of this chapter was to interpret the results of the empirical research on the nature of the statistical relationships established between the psychological dispositional attributes (emotional competence, as a set of independent variables and personality types as moderators) and positive psychological functioning (spiritual well-

being as a dependent variable). The general aim of the current study was to determine the relationship between middle managers' personality types and emotional competence, (psychological dispositional attributes), and the spiritual well-being attribute (positive psychological functioning). It also aimed to determine whether an overall psychological well-being model can be developed to inform middle managers' psychological well-being. Moreover, the study aimed to determine if the biographical characteristics (age, race, gender, and years of service) of middle managers significantly moderate the relationship between the psychological dispositional attributes and the spiritual well-being attribute. Generally, the above general research aims were achieved.

The following empirical research aims were achieved:

Research aim 1: To conduct an empirical investigation into the relationship dynamics between personality types, emotional competence, and spiritual well-being as manifested in a sample of respondents employed in South African financial services organisation.

Research aim 2: To determine empirically the nature of the overall statistical relationships between the psychological attributes (personality types), dispositional attribute (emotional competence,) and spiritual well-being attribute.

Research aim 3: To determine empirically whether the biographical variables (age, race, gender and years of service) and/or psychological attributes (personality types) significantly moderate the relationship between the dispositional attribute (emotional competence,) and the spiritual well-being attribute.

Research aim 4: To develop a well-being model based on the empirically determined relationships between the three constructs of personality types, emotional competence, and spiritual well-being.

CHAPTER 7

CONCLUSIONS, LIMTATIONS AND RECOMMENDATIONS

This chapter outlines the study's findings and limitations and offers some suggestions for how the findings should be applied practically in the workplace and for future academic study.

7.1 CONCLUSIONS

Various conclusions were offered in this section based initially on the literature evaluation in relation to the ims and objectives of the research, which were described in Chapter 1.:

> **Research aim 1**: To conceptualise the constructs of personality types, emotional competence, and spiritual well-being from a theoretical perspective.
>
> **Research aim 2**: To conceptualise the relationship between personality types, emotional competence, and spiritual well-being in terms of explanatory theoretical models of these three constructs.
>
> **Research aim 3**: To conceptualise the implications of the theoretical relationship dynamics between personality types, emotional competence, and spiritual well-being for Industrial and Organisational Psychology (IOP) practices regarding leader development.
>
> **Research aim 4**: To conceptualise the development of a well-being model using the relationship between the three constructs of personality types, emotional competence, and spiritual well-being.

Secondly, in light of the research objectives mentioned in Chapter 1 and the empirical research, conclusions were drawn, notably:

Research aim 1: To conduct an empirical investigation into the relationship dynamics between personality types, emotional competence, and spiritual well-being as manifested in a sample of respondents employed in South African financial services organisation.

Research aim 2: To determine empirically the nature of the overall statistical relationships between the psychological dispositional attributes (personality types and emotional competence,) and spiritual well-being attribute.

Research aim 3: To determine empirically whether the biographical variables (age, race, gender, and years of service) and psychological dispositional attributes (personality types) significantly moderate the relationship between the psychological dispositional attribute (emotional competence,) and the spiritual well-being attribute.

Research aim 4: To develop a well-being model based on the empirically determined relationships between the three constructs of personality types, emotional competence, and spiritual well-being.

Research aim 5: To formulate recommendations for the discipline of IOP, particularly regarding leader development, and further research based on the findings in the research.

7.1.1 Conclusions regarding the literature review

The primary aim of this study was to create a model of well-being by examining, analysing, and evaluating whether there is a relationship between personality types, emotional competence, and spiritual well-being. It also sought to ascertain whether the variables of personality type and emotional competence can predict spiritual well-being.

- **Conclusions regarding each specific literature aim of the study**

Research aim 1

> To conceptualise the constructs personality types, emotional competence, and spiritual well-being from a theoretical perspective.

This aim was achieved in Chapters 2, 3 and 4 (Chapter 2: Meta-theoretical context of personality types of middle managers in a financial organisation; Chapter 3: Meta-theoretical context of emotional competence, of middle managers in a financial organisation; and Chapter 4: Meta-theoretical context of spiritual well-being of middle managers in a financial organisation).

The following conclusions were drawn:

The study presented compelling evidence that middle managers had significant challenges when attempting to decide how best to allocate people and other resources in order to achieve organisational goals. The literature made it abundantly clear that middle managers need human capacity skills, technical skills, motivation to inspire others, and some educational background to be able to carry out their responsibilities, which include, among other things, managing organisational vision, instilling confidence in their leadership abilities, attending to followers' concerns and needs for development, attending to followers' concerns and needs for development, and assisting subordinates in overcoming outdated practices in favour of more modern ones. Additionally, They should also be able to inspire employees to put in extra effort in order to accomplish goals (Oosthuizen, 2022; Oosthuizen & Mayer, 2019, Rothmann & Cooper, 2015).

- **Conclusions relating to personality types**

Whether a person's objective is self-improvement, helping others, or any other field relating to people and how they behave, the literature review discovered that knowing personality is also a key to unlocking elusive human qualities, such as leadership, motivation, and empathy (Businessballs, 2020). The results of the present study demonstrated that understanding personality typology, personality types, thinking styles, and learning style theories is also a highly effective approach to comprehend one's own and other people's motivation, behaviour, and well-being more fully both inside and outside of the workplace. The literature review also discovered that understanding one's own personality type helps people realize that despite differences, every person is valued, has special skills, and should be treated with respect. Middle managers will find it easier to recognize and explain the importance of love and spirituality, particularly at work, if they understand that personality-based variations in people are frequently the root of those differences (Ford, 2013; Marx & Liebenberg, 2019). People behave differently as a result of their differences.

Ross and Francis (2020), Robinson (2016, 2017), and Furnham and Stringfield (1993) all cite some evidence for the validity of the MBTI, but they also note that it is only a moderate predictor of behaviour. Numerous studies have focused more on the usefulness of the MBTI as a self-insight or development tool than on the test's reliability as a psychometric tool (Higgs, 2001). According to a review of Van Dyk (2015) and Marx and Liebenberg (2019) conducted for this study, troubling trends that affect workers' general well-being in a financial services environment include catastrophic events, peacekeeping or conventional warfare operations, stress, depression, inconsistent career management among middle managers, post-deployment stress,

and suicidal thoughts. Working in the operations department of the financial institution under examination was a significant source of stress and worry for the middle managers, which had a detrimental effect on their general psychological, spiritual, and physical health (Marx & Liebenberg, 2019). The examination of the literature found that career disjunction, managing job expectations, talent discovery, dynamic workplace structures, environmental pressures, organisational commitment, and promotion and career possibilities were among the other key issues faced by middle managers. The majority of personality types, according to studies (Coetzee et al., 2019; Village, 2021) have a direct influence on people's psychological health and functioning. According to recent studies (Raza et al., 2018; Xu et al., 2022) middle managers regularly considered their various emotional competencies, which are essential for keeping a job and advancing to the next level of responsibility.

Since occupations are becoming more boundaryless and multidirectional, Baruch's (2004) and Myers and Diener's (2018) studies highlight the importance of choosing employment choices that are in line with a person's overall self-concept and personality type. The current study confirms the findings of Rothmann and Cooper (2015) and Yildirim and Belen (2018) that spiritual well-being has a significant impact on overall human psychological wellness. Additionally, according to Abesolo et al. (2017), psychological wellness is one of the most important health and wellness initiatives needed to address the work and health issues of the twenty-first century that many organisations are currently facing.

The findings of the current study back the results of Farnia et al. (2018), Xu et al. (2022), and Mammadov and Ward (2022), who found that psychological well-being typically includes health, happiness, a positive mental state, and strength of character

in a person, all of which are geared toward enhancing performance at work. While research implies that psychological well-being is a matter of personal responsibility, Wright (2003, 2017) contends that many 21st-century organisations have issues in their ability to provide for the psychological well-being, wellness, and overall health of their staff. According to the current study, there is a likelihood that when a person chooses a vocation that is consistent with their personality as a whole, the reputation of their employer will also advance. In this scenario, the financial services company's reputation would rise. Overall, the study showed that the Operations division would depend on middle managers to complete both its key missions and its numerous operational responsibilities and tasks (Jaiswal & Dhar, 2017; Myers & Diener, 2018; Village, 2021).

- **Conclusions relating to emotional competence**

According to a review of the literature on emotional intelligence and emotional competence (Bartroli et al., 2022; Rahim & Minors, 2003; Siswanti et al., 2018), there aren't many in-depth research investigations on the construct of emotional competence. The validity and reliability of the available self-report measures for the construct of emotional competence are little understood. The majority of recent research has been significantly impacted by advances in physiological research, research on education, and therapy (Bereczkei, 2018; MacCann et al., 2020; Uhrich et al., 2021). The conclusions from earlier studies may not be generalisable to groups of organisation members, claim Dulewicz and Higgs (2000), Gardner and Stough (2002), and Rahim and Minors (2003).

There is still potential for improvement in the measurement of the construct known as emotional competence, according to Marino et al. (2019), Siswanti et al. (2018), and

Davis et al. (1998). As it is now hypothesized, very little of differentiated and psychometrically sound emotional competence remains. Although questionnaire results are too strongly correlated with well-known personality traits, objective measures of emotional intelligence have little dependability. In addition, there is disagreement on the definitions of emotional competence and emotional intelligence, as well as their breadth. While there are certainly different human capacities or intelligences, Spearman (1923) and Wechsler (1939) determined that general intelligence is what determines or comprises these talents.

Current analysis in this work appears to support these findings. Miguel et al. (2017) and Kaur and Sharma (2019), citing the literature on emotional competence, claim that emotional competence includes thinking and judgement processes that are targeted and refocused on emotions to enhance control over oneself and others. According to Kaur and Sharma (2019), these cognitive formulations do not sufficiently address the psychoanalytical reality that people frequently are not conscious of the emotions motivating them in terms of emotional competence. This is due to the different protection, displacement, and screening procedures that may be connected to self-esteem-related and personality-related variables, which make emotional life more complicated and richer.

Van der Linden (2017) argues that the findings on emotion and emotional intelligence are not as well organised or interrelated as those on cognition, despite the fact that there are themes and assessments in the field of emotional competence where there is unanimity. He also argues that investigating how emotion, emotional intelligence, and emotional competence operate in an organisational setting will be helpful to other IOP research problems. According to research by Uhrich et al. (2021), emotional

intelligence and competence are indicators of organisational growth. They found that when utilised together rather than separately, general intelligence and emotional competence are more reliable predictors of success. IOP is continuing researching the value of emotional competence in predicting good leaders despite the shortcomings and problems mentioned above about the concepts of emotional intelligence and emotional competence (Kaur and Sharma, 2019; MacCann et al., 2020; Uhrich et al., 2021). According to research, using general intelligence and emotional competence together is more beneficial than using them alone as success indicators.

Middle managers who are emotionally intelligent are more likely to succeed (Lubguban, 2020; Streibich & Desjardins, 2019); perform better at work (Cherry, 2018; Ramdas & Patrick, 2019; Ribiero et al. 2019); and use positive emotions to envision significant improvements in organisational functioning (Kaur & Sharma, 2019 McKenna et al., 2020). utilise social interactions and feelings to affect the zeal, trust, and collabouration of other staff members (Prime et al., 2020; Shanafelt et al., 2020; Uhrich et al., 2021; Wolmarans & Martins, 2001). Use positive emotions to imagine significant improvements in organisational performance.

- **Conclusions relating to spiritual well-being**

Based on the literature (Pio & Tampi, 2018; Wahid & Mohd Mustamil, 2017), the spiritual well-being hypothesis has demonstrated to be beneficial for organisations. Furthermore, it was discovered that middle managers' spiritual well-being affects their staff members' psychological well-being (Fry et al., 2005; Yang & Fry, 2018), work engagement (Hunsaker, 2018), extra-role behaviours associated with organisational citizenship (Chen & Yang, 2012), and work-family conflict (Hunsaker, 2020). According to the literature, middle managers' spiritual well-being is entwined with the idea of

workplace spirituality (Fry, 2003), which is defined as a setting where employees can find purpose and community at work (Milliman et al. 2003). This has been shown to have a positive impact on employees' emotional states and sense of well-being (Hunsaker, 2020; Staw et al., 1994). The spiritual well-being theory asserts that spiritual leadership is a holistic, higher-order characterisation of leadership, integrating leadership traits, management competencies and behaviours, mutually shared organisational values, and employee well-being into a comprehensive "being-centred" or person-centred approach to leadership (Fry, 2003; Fry & Matherly, 2006). Middle managers who act as role models and promote a culture of emotional connection between middle managers, employees, and peers through mutually shared values of support, empathy, caring, compassion, and courage serve as a catalyst for spiritual well-being by walking the talk (Yang & Fry, 2018; Fry, 2003).

The general atmosphere of the workplace is influenced by values and emotional attachments, according to the literature (Kearns et al., 2020). For instance, compassion and empathy foster interpersonal connections through the act of identifying with one another, according to Yang and Fry (2018) and Seaward and Lissard (2020), giving middle leaders and followers the confidence to take calculated risks without worrying about the repercussions of a mistake. Courage empowers middle managers and followers to make proposals, generate new ideas, speak their thoughts, and start change despite their fear of failing given that leaders and followers show each other care, concern, and support. In conclusion, spiritual leadership at work focuses encouraging behaviours that provide employees the foundation they need to act in novel ways.

This study found that human spirituality is essential for middle managers' quality wellness as well as for self-care. In a profession where a greater emphasis is placed on technical and digital information, less time and attention is given to giving emotional and spiritual assistance. Important questions, such as - How can I support you in your spiritual well-being at this time? - may be asked in light of this (Seaward & Lissard, 2020). Additionally, given the increasing degree of stress on a worldwide scale, it is now impossible to ignore the significance of spiritual wellness in the workplace. Additionally, a lot of today's millennials describe themselves as spiritual, but not religious, and as such, they steer clear of visiting clergy. Just for this reason, middle managers ought to be aware of the differences between these two components and speak properly, asking questions like, - How can I best support your spiritual needs today? - Middle managers must understand their staff members' worldviews, including their spiritual beliefs, in accordance with Jean Watson's Caring Model in order to deliver the greatest care (Seaward, 2018; 2020; Watson, 2010). The need to incorporate this component into their management style is now widely recognized by middle managers (Elk, 2017; Seaward & Lissard, 2020; Zehtab & Adib-Hajbaghery, 2014). Mitroff and Denton (1999) and Seaward and Lissard (2020) maintain that middle managers must learn how to harness the whole person and the powerful spiritual energy that permeates everyone in order to produce goods and services of the greatest standard.

The results of this study show that middle managers' career paths are influenced by their psychological states, personality types, social, familial, organisational, and well-being aspects, as well as by some external factors (Riforgiate & Komarova, 2017). For middle managers to function at their best, it was crucial to develop a psychological well-being model that incorporates their spiritual well-being.

Research aim 2

> To conceptualise the relationship between personality types, emotional competence, and spiritual well-being in terms of explanatory theoretical models of these three constructs

The conceptualization of dispositional qualities and the spiritual well-being attribute, as indicated by the theoretical model, was accomplished in Chapters 2, 3, and 4.

The findings were as follows:

- **Conclusions relating to the construct of personality types**

According to the study's findings (Bartz et al., 2017; Marx & Liebenberg, 2019; Wong and Olusanya, 2017), middle manager development, building and instilling a caring culture, and raising awareness of psychological well-being practices are the main drivers of their introduction. Adams and Bloom (2017) contend that ignoring the needs of middle managers can have a detrimental effect on the growth of present and future thriving leaders. Unsettling tendencies for acquiring human resources and organisational survival include sudden shifts and broad social and geoeconomic unrest around the world (Adams & Bloom, 2017; Gray, 2018). For this reason, having a positive outlook on life will assist employees stay devoted to the company, healthy, and psychologically fit (Daubner-Siva et al., 2018). There is a need for a practical strategy that influences how middle managers understand and respond to self, people, work, and the operational environment, as Bartone (2016), Latif (2012), and Adams and Bloom (2017) pointed out. Middle managers must be physically and psychologically healthy due to the nature and complexity of the work in financial services operations around the world (Marx & Liebenberg, 2019).

The literature indicates a general view that middle managers tend to behave in a positive and healthy way and increase their skills and talents as a result of their psychological well-being (Avey et al., 2009; Bartz et al., 2017). In this study, connections between dispositional characteristics (such as personality types and emotional competence) and the spiritual well-being attribute were hypothesized to exist. The study also provided an empirically tested psychological well-being model for spiritually healthy middle managers.

- **Conclusions relating to the construct of emotional competence,**

There has been little empirical research on the relationships between emotional competence and spiritual well-being. However, the claim made by Dainty and Anderson (2000) and Husain (2017) that the MBTI should be used to improve people's emotional competence in the new millennium raises the possibility that there is a close connection between the MBTI personality types, emotional intelligence skills, and spiritual well-being in humans. Emotional competence and youth well-being are positively correlated, according to a model established by Husain and published in the paper - Excellence in well-being of youth - in 2017. In other words, having strong relationships with others (emotional competence) is a crucial aspect of creating robust psychological, emotional, and spiritual well-being.

There are many different ways to describe emotional competence. Different definitions of emotional competence (Eisenberg et al., 1998; Garner & Craig, 2020; Mayer & Salovey, 1997; Petrides & Furnham, 2003) have demonstrated that middle managers should be able to recognize, use, comprehend, and manage feelings appropriately as well as be able to control their emotions and sincerely determined thinking and behaviour. To put it another way, a middle manager who struggles to control the

strength and length of his internal emotional responses is more prone to unfavourable social interactions and less able to handle stressful situations. A middle manager's well-being can be enabled by having emotional competence, which can be viewed as a general ability that can be tied to many different sorts of feeling-related talents (Craig, 2020). In this study, a variety of models refer to emotional competence as social wellness, which is about having a sense of belonging and knowing our role in society, as well as being and feeling secure in connections with family, friends, co-workers, and the community. According to Husain (2017), social wellness is built by increasing a person's awareness, comprehension, and participation in volunteer work, consulting, and cooperative and competitive settings. Thus, the current that governs one's social existence is social well-being.

The spirit of life, on the other hand, animates a person's spiritual well-being (Durmuş & Durar, 2022; Husain, 2017). Everyone has a spiritual connection to God, which means that everyone needs spirituality in order to be spiritually healthy. A middle manager needs harmony within because they are spiritual beings. The middle manager's spiritual wellness will increase if they experience the connectivity that spiritual individuals long for (Bloch et al., 2018; Masrat et al., 2015). Moberg and Brusek (1984) claim that spiritual well-being is a two-dimensional construct made up of a vertical dimension (such as a person's relationship with their God) and a horizontal dimension (such as a person's perception of life's purpose and satisfaction without any religious references).

- **Conclusions relating to spiritual well-being**

According to the literature (Paloutzian & Ellison, 1982; Masrat et al., 2015; Chelyshev & Koteneva, 2019), spiritual well-being is the sum of one's spiritual experiences.

According to Paloutzian and Ellison (1982), there are two aspects to spiritual well-being: (1) an existential dimension centred on well-being in relation to life purpose, and (2) a religion dimension centred on a person's personal well-being in their relationship with God, or what they perceive as their spiritual being. Middle managers who are emotionally competent have a positive energy or optimism that helps them manage obstacles, have a dedication to the truth, and frequently serve as an example to others, according to Ingersoll (1998), Bloch et al. (2018), and Durmuş and Durar (2022). It was determined that a healthy feeling of oneself as a human being and as a distinctive individual characterizes spiritual well-being. According to Jackson and Monteux (2003), Karagoz et al., (2021) and Masrat et al (2015) the healthy well feeling occurs when middle managers reach their full potential as people and as individuals. At this stage they enjoy and have a sense of direction, are conscious of their own worth and dignity, and they can recognize this characteristic in others and, as a result, respect and relate well to those characteristics; and are comfortable with their surroundings. A person's connection to themselves, others, art, music, literature, nature, or a power greater than themselves allows them to experience and integrate meaning and purpose in life (Karagoz et al., 2021; Khashab et al., 2017; Wilkinson & Pickett, 2009).

Research aim 3:

> To conceptualise the implications of the theoretical relationship dynamics between personality types, emotional competence, and spiritual well-being for Industrial and Organisational Psychology practices regarding leader development

Chapters 2, 3, and 4 succeeded in achieving this aim. The implications of the theoretical relationship dynamics between psychological dispositional attributes (personality types and emotional competence) and the spiritual well-being construct (positive psychological function) for Industrial and Organisational Psychology (IOP) practices regarding leader development were conceptualised as a result.

The following conclusions were drawn:

The material served as the foundation for the IOP applications using the deeper interpretive level of the Jungian psychological type dynamics in conjunction with the MBTI personality types (Barger & Kirkby, 1995; Kummerow et al., 1997; Myers et al., 1998; Village & Francis, 2022)

Personality type theory, diversity inclusion programs, engagement and climate diagnostic surveys, talent management activities, leadership and management training and development programs, and well-being initiatives are fields in which Industrial and Organisational psychologists can apply their skills, knowledge, and competence. Middle managers would find it simpler to completely commit to the financial services organisation, taking advantage of new chances and spiritual wellness, if they were more favourably disposed toward their personality type and able to adapt to the context of the operational environment.

The study by other researchers (Colfax et al., 2010; Riforgiate & Komarova, 2017) pointed out that middle managers would use their own emotions as well as those of others to organise, inspire, and accomplish their predetermined professional and personal aspirations. The research also made it evident how important personality types are in creating middle managers who are both physically well and spiritually well-adjusted. In order to help leaders better understand employee personality types and

how to leverage them to achieve higher levels of spiritual and psychological wellness, the management development program should put a strong emphasis on this.

The research has also shown that middle managers with positive emotional competencies are more likely to select careers that support their positivity and optimism, help them advance in their careers, and enhance their physical and mental health (Cook & Geldenhuys, 2018; Meng et al., 2018). According to individual differences, middle managers differ in how quickly and significantly they would alter the unfavourable living circumstances that prevent them from achieving their potential in terms of spiritual wellness (Papadimitriou et al., 2017). The literature also supported the idea that middle managers are more likely to commit their personal efforts to achieving their personal and organisational goals and experience increased spiritual flourishing if they feel emotionally competent and if there is greater congruence between their role expectations, strengths, and personality types (Rothmann & Cooper, 2015; Van der Walt, 2018). According to research (Rothmann & Cooper, 2015; Strauss, 2018), middle managers who are spiritually strong are able to guide and give their senior leaders constructive feedback while still retaining their positive psychological traits.

Research aim 4

> To conceptualise the development of a well-being model using the relationship between the three constructs of personality types, emotional competence, and spiritual well-being

The findings were as follows:

The body of research successfully demonstrated that the psychological well-being model that was hypothesized could be divided into three constructs: personality types,

emotional competence, and spiritual well-being. According to the findings about the personality types construct, middle managers have a propensity to learn how to track their own and others' thoughts as well as how to analyse the emotions that support constructive thought processes (Meng et al., 2018). In order to succeed in carrying out their assigned obligations, middle managers also tend to improve their capacity to make specific judgments about their personal and professional lives (Barrett et al., 2019).

Overall, this study found that personality type tends to influence emotional competence, dimension, and spiritual well-being (Adams & Bloom, 2017; Coetzee et al., 2019). Additionally, middle managers were conscious of their emotions and expressed them in a variety of ways, which helped them deal with any psychological tensions and stressful situations that made the workplace intolerable and detrimental to their spiritual well-being (Segura-Camacho et al., 2018).

Positive functioning experiences, continuance, and normative commitment strategies that encourage people to put effort into their chosen middle management careers and jobs as well as take their lifestyle and service/dedication to the cause seriously had an impact on middle managers who are spiritually strong on the personality type dimension (Khoreva et al., 2018; Rudolph et al., 2017). This aids them in matching the individuals they work with to their chosen middle management vocations and occupations. On the level of spiritual well-being, middle managers who have a strong spiritual foundation have developed networks of contacts and business acumen that help them succeed in life. Middle managers then reach a condition of positive psychological well-being by accepting individuals as team members at work and

maintaining close social, emotional, and spiritual ties (Cook & Geldenhuys, 2018; Low et al., 2016).

7.1.2 Conclusions regarding the empirical study aims

The following empirical research aims were accomplished in terms of the study:

Research aim 1: To conduct an empirical investigation into the relationship dynamics between personality types, emotional competence, and spiritual well-being as manifested in a sample of respondents employed in South African financial services organisation.

By empirically testing the study hypotheses Ha1, Ha2, and Ha3, this was accomplished.

Research aim 2: To empirically determine the nature of the overall statistical relationships between the psychological dispositional attributes (personality types and emotional competence,) and spiritual well-being attribute.

The research premise Ha4 was empirically tested to achieve this.

Research aim 3: To empirically determine if the biographical variables (age, race, gender, and years of service) and psychological dispositional attributes (personality types) significantly moderate the relationship between the psychological dispositional attribute (emotional competence,) and the spiritual well-being attribute.

By empirically evaluating the research hypothesis Ha5, this was accomplished.

Research aim 4: To develop a well-being model based on the empirically determined relationships between the three constructs of personality types, emotional competence, and spiritual well-being.

This was achieved by empirically testing research hypothesis Ha6.

Research aim 5: To formulate recommendations for the discipline of IOP, particularly regarding leader development, and further research based on the findings in the study.

The relevant statistical procedures were used, and the supporting data was supplied for hypotheses Ha1, Ha2, Ha3, Ha4, Ha5, and Ha6. The conclusions were presented with the results for each of the research aims and hypotheses.

The following study's main conclusions are made in accordance with the research hypotheses:

152.1.1.1   Research aim 1

> **Research aim 1**: To conduct an empirical investigation into the relationship dynamics between personality types, emotional competence, and spiritual well-being as manifested in a sample of respondents employed in South African financial services organisation.

Chapter 6 succeeded in achieving this aim. The empirical findings supported research hypotheses Ha1, Ha2, and Ha3, namely:

> **Ha1**: There is a statistically significant positive inter-correlation between the personality types, emotional competence, and spiritual well-being that constitute an overall well-being model for middle managers.

Ha2: There is a statistically significant and positive relationship between the psychological dispositional attributes (personality types, emotional competence, spiritual well-being) and biographical variables.

Ha3: The psychological dispositional attributes (personality types and emotional competence,) significantly predict the spiritual well-being attribute.

Conclusions relating to the empirical relationship between personality types and spiritual well-being

The findings indicated that the personality types had significant positive correlations with spiritual well-being. Personality types ENFP, ESFJ, ESFP and INFP had a significant positive correlation with the Spiritual Well-Being Ideal – Communal; ENFP, INFJ and ISFJ had a significant positive correlation with the Spiritual Well-Being (Ideal – Environmental); ESFJ, ISFJ and ISTJ had a significant positive correlation with Spiritual Well-Being (Ideal – Personal); ENFP and ISTJ had a significant positive correlation with Spiritual Well-Being (Ideal – Transcendental); ENFJ, ENFP, ESFJ and ISTJ had a significant correlation with Spiritual Well-Being (Personal Experience – Communal); ENFJ and ENFP had a significant positive correlation with Spiritual Well-Being (Personal Experience Environmental); ENFP and ISFJ had a significant positive correlation with the Spiritual Well-Being (Personal Experience – Personal); ENFJ, ENFP, ENTJ, INFP and ISTJ had a significant positive correlation with the Spiritual Well-Being (Personal Experience – Transcendental). Similarly, personality types – ENFP, ISFJ, INTP, ISFJ, ISFP and ISTP has a significant positive correlation with Emotional Competence, – Express and Label Emotion; ESFJ, ESTJ and ISFJ had a significant positive correlation with Emotional Competence, – Manage and Regulate Emotion; and ESFJ had a significant positive correlation with Emotional Competence, – Perceive and Understand Emotion subscale. Only the personality type profile ISTJ

had a negative correlation with the Spiritual Well-Being – Ideal State Personal and only the personality type – ISFJ profile and INTP had negative correlation with the Emotional Competence, – Express and Label Emotion subscale.

This demonstrated that the positive feelings reported were at odds with the attribute of general spiritual well-being. While this is going on, the positive correlation results show that middle managers' motivation to select and maintain those personality types as well as emotion-facilitated decisions are what drive them to perform at their best and decide whether to remain in or leave the organisation in order to grow spiritually (Bozionelos & Singh, 2017; Strauss, 2018).

Conclusions relating to the empirical relationship between emotional competence and spiritual well-being.

The emotional competence, variables had significant positive correlations with spiritual well-being. Similarly, the emotional competencies had significant positive correlations with personality types. These correlation results provided supportive evidence for the research hypotheses Ha1, Ha2 and Ha3, namely:

> **Ha1**: There is a statistically significant positive inter-correlation between the personality types, emotional competence, and spiritual well-being that constitute an overall well-being model for middle managers.
>
> **Ha2**: There is a statistically significant and positive relationship between the psychological dispositional attributes (personality types, emotional competence, spiritual well-being) and biographical variables.
>
> **Ha3**: The psychological dispositional attributes (personality types and emotional competence,) significantly predict the spiritual well-being attribute.

Instead of the group of people under the age of 40, which was the youngest group, middle managers in the later phases of their middle management phase (middle adulthood life stage: > 40 years) dominated the sample group. In conclusion, middle managers who reported feeling good about their ability to work independently appear to be in a balanced position, expressing their emotional competence and solidifying their middle management's ability to meet their demands for overall psychological well-being (Coetzee, 2017; Coetzee et al., 2019). Middle managers require psychological career resources, capabilities, and competence to establish themselves and improve their employability in the always evolving financial services operations culture. These might involve capability development, training, and deployment. Middle managers need to adapt to the culture of financial services operations, which is Middle managers who take their careers seriously, aim for professional development and authority, and are able to deal with, monitor, or acknowledge shifting career preferences belong in the operations environment (Marx & Liebenberg, 2019). The study revealed that middle managers may improve their overall psychological well-being if they were able to control their own emotions and had strong opinions of their ability to lead and their spiritual well-being (Martnez-Mart & Ruch, 2017; Strauss, 2018).

The second and third research aim:

> **Research aim 2**: To determine empirically the nature of the overall statistical relationships between the psychological dispositional attributes (personality types and emotional competence) and spiritual well-being attribute and the third research aim:
>
> **Research aim 3**: To determine empirically if the biographical variables (age, race, gender, and years of service) and psychological dispositional attributes (personality types) significantly moderate the relationship between the

psychological dispositional attribute (emotional competence) and the spiritual well-being attribute.

These aims were met in Chapter 6. Research hypotheses Ha4 and Ha5 received evidence to support them, particularly:

Ha4: Personality types significantly moderate the relationship between the psychological dispositional attribute (emotional competence) and spiritual well-being attribute with controlling variables age, race, gender, and years of service.

Ha5: Personality types, age, race, gender, and years of service significantly moderate the relationship between the psychological dispositional attribute (emotional competence) and spiritual well-being attribute.

Conclusions relating to psychological dispositional attributes (personality types and emotional competence,) as significant predictor of spiritual well-being

The conclusion that may be made based on the empirical findings is as follows:

According to Hayes' (2018) research, the study's findings demonstrated that the subscales of emotional competence, express and label emotion, and emotional competence, manage and regulate emotion, acted as positive predictors of spiritual well-being, with emotional competence accounting for the largest share of the variance.

Middle managers who communicate their emotional abilities and successfully control and regulate them are likely to be strongly committed to their careers and are in good health overall (Farnia et al., 2018). The need to completely commit to their organisation, work teams, deployment assignments, and families may also arise for

capable middle managers with emotional competences and stated personality types (Janse van Rensburg et al., 2017). While carefully considering the costs associated with quitting their job and organisation, many middle managers feel a need to improve their health and well-being and a sense of involvement (Jacobs & Van Niekerk). 2019; Schlegel & Mortillaro; Janse van Rensburg et al., 2017).

The results indicate that some personality type profiles (ISTJ, ISTP, ISFJ) acted as moderators of the relationship between emotional competence, and the spiritual well-being variable. The Emotional Competence, – Manage and Regulate Emotion and Spiritual Well-Being (Ideal – Transcendental) subscales were moderated by the ISFJ profile (F 3.79, p = 0.05 and the adjusted R^2 = .03); Emotional Competence, – Manage and Regulate Emotion and Spiritual Well-Being (Personal Experience – Personal) were moderated by the ISFJ profile (F 2.31, p = 0.02 and the adjusted R^2 = 0.13); Emotional Competence, – Manage and Regulate Emotion and Spiritual Well-Being (Personal Experience – Transcendental) were moderated by the ISFJ profile (F 10.9, p = 0.01 and the adjusted R^2 = 0.07); while the Emotional Competence, – Manage and Regulate Emotion and Spiritual Well-Being (Ideal – Communal) were moderated by the ISTP profile (F 3.83, p = 0.05 and the adjusted R^2 = 0.02).

Meanwhile, the Emotional Competence, – Perceive and Understand Emotion subscale and the Spiritual Well-Being (Ideal – Personal) were moderated by the personality type profile ISTP (F 5.96, p = 0.02 and the adjusted R^2 = 0.04) and ISTJ (F 4,10 p = 0.05 and the adjusted R^2 = 0.03) and Emotional Competence, – Perceive and Understand and the Spiritual Well-Being (Ideal – Communal) were moderated by the personality type profile ISTJ (F 3.62, p = 0.05 and the adjusted R^2 = 0.02) and Emotional Competence, – Perceive and Understand subscale and the Spiritual Well-

Being (Personal Experience – Transcendental) were moderated by the personality type profile ISFJ (F 6.23, p = 0.01 and the adjusted R^2 = 0.04).

According to the statistical analyses' findings, emotional competencies, which are tempered by personality types and predict how middle managers typically behave spiritually within an organisation, appear to be the main construct variables that affect participants' psychological well-being models. This section also discussed how participants' emotional expression is typically unaffected by participants' race, gender, age, and years of employment (tenure).

The findings imply that middle managers' emotional competences are a sign that their commitment and positive feelings may contribute to their spiritual well-being, as previously noted by Zohar and Marshall (2000), Gramano (2019), and Osiki (2020). These findings suggest that middle managers with emotionally mature personality types will likely worry about their long-term psychological health and spiritual well-being (Hollis, 2020; Jufrizen et al., 2019; Van der Merwe et al., Malan, 2020). The findings also point to the possibility of improving middle managers' psychological wellness in order to reduce stress, sadness, mood swings, rage, and dissatisfaction was also studied (Akhtar et al., 2017; Jacobs & Van Niekerk 2017; Janse van Rensburg et al. 2017; Schlegel & Mortillaro 2019). This study successfully showed that, contrary to what Jufrizen et al. (2019) observed, middle managers' age, gender, and years of experience do not significantly and positively affect their spiritual well-being and overall psychological well-being. Instead, middle managers' personality types ought to be seen as significant in understanding their long-term commitment to their current organisation, professional happiness, and spiritual well-being (Muic, 2019).

If middle managers believed that their personality types enhanced their fit with the job or organisation and social connections, there was a chance that they could develop an inner drive or motivation to try to deal responsibly with the unfavourable events or situations that impede their spiritual and psychological well-being (Otaye-Ebede et al., 2020). They might also improve their approach to their spiritual well-being by using these emotional abilities and personality characteristics.

Conclusions relating to the biographical variables and psychological dispositional attributes that significantly moderate the relationship between the psychological dispositional attribute and the spiritual well-being attribute

Based on the empirical results, the following conclusion may be drawn: Age, race and years of service/tenure do not act as moderators of the relationship between dispositional attributes and the spiritual well-being variable, except for Personality type profile ESFJ in relation to Emotional Competence, – Express Emotion = $H(5) = 27.28$, $p = 0.000$ and Label Emotions & Manage Emotions = $H(5) = 20.52$, $p = 0.001$ and Regulate Emotions and Spiritual Well-Being – Ideal State (Personal) = $H(3) = 14.91$, $p = 0.011$ subscales.

The findings also showed that years of service, race, gender, and age are not significant moderators when interpreting psychological well-being and that they have no bearing on how middle managers express their emotions, select particular personality types, and decide whether to stay committed to operations or not. These findings are consistent with those of Finkelstein (2014), who found that age does not affect how people view their years of service as mutual duties or how they respond to unmet organisational commitments. Age, race, gender, and years of service were not the most important or favourable predictors of the dispositional traits and spiritual well-

being variable, in agreement with Coetzee et al. (2019). The study found no connections between the dispositional traits and the spiritual well-being attribute and the biographical data of gender, race, age, and years of service.

According to Janse van Rensburg et al. (2017) and Segura-Camacho et al. (2018), middle managers who are highly motivated and successful tend to be the catalysts in their work environments and are more likely to stay with their current organisations because they view the consequences of leaving the Organisation as costly. Overall, the research revealed that middle managers often see their emotional competencies— specifically, their capacity to express, manage, and regulate their emotions—as a method for gradually boosting their level of comfort and commitment.

The fourth research aim

> **Research aim 4**: To develop a well-being model based on the empirically determined relationships between the three constructs – personality types, emotional competence, and spiritual well-being.

Chapter 6 successfully accomplished this aim by providing evidence in favour of research hypothesis Ha6:

> **Ha6**: The overall statistical relationship between the psychological dispositional attributes (personality types and emotional competence), spiritual well-being attribute, the elements of empirically manifested structural model and the hypothetical well-being model are related.

7.1.3 Conclusions relating to the partial least squares structural equation model

The structural equation model, which is expressed empirically, fits well with the theoretically conceptualised psychological well-being model. According to the current

findings, middle managers' personality types tend to increase their motivation to feel devoted to or remain longer with an organisation and develop strategies for being emotionally capable, which contributes to their overall spiritual well-being (Schein 1988; 1996; Seligman, 2011; Yildirim & Belen, 2019).

According to the study's findings (Abessolo et al., 2017), middle managers need to be aware of their core beliefs and interests in order to challenge the elements and procedures that underpin their career decisions. Middle managers are typically motivated to consider how they shape their careers, their personal objectives, and their spiritual well-being when they choose emotional competence (Ndlovu et al., 2018; Schein, 1990). Therefore, it was evident from the association found between personality types and emotional competence that middle managers who advance in their careers may feel a stronger sense of attachment to the organisation and believe that it has taken care of them (Martnez-Mart & Ruch, 2008).

As a result, personality types frequently bring about the ideas, feelings, and motivations that enable middle managers to choose their own pace, lifestyle, and working practices in order to fulfil certain obligations and feel spiritually fulfilled. The findings demonstrated that middle managers who prefer working independently are more likely to be motivated and empowered to work, express their emotions freely, and improve their lifestyle and service/dedication, which leads to emotional competence and spiritual well-being. According to the study (Döckel et al., 2006; Kraak et al., 2018), emotional competence can be linked to the idea that particular vocations are essential to encouraging middle managers to remain with the organisation for extended periods of time. The findings are consistent with the idea that middle

managers choose working for companies where they can fully develop their emotional competencies.

The results indicate that certain personality type profiles (ISTJ, ISTP, ISFJ) act as moderators of the relationship between emotional competence, and the spiritual well-being variable. The Emotional Competence, – Manage and Regulate Emotion and Spiritual Well-Being (Ideal – Transcendental) subscales were moderated by the ISFJ profile; Emotional Competence, – Manage and Regulate Emotion and Spiritual Well-Being (Personal Experience – Personal) were moderated by the ISFJ profile; Emotional Competence, – Manage and Regulate Emotion and Spiritual Well-Being (Personal Experience – Transcendental) were moderated by the ISFJ profile. The Emotional Competence, – Manage and Regulate Emotion and Spiritual Well-Being (Ideal – Communal) were moderated by the ISTP profile, whereas the Emotional Competence, – Perceive and Understand subscale and the Spiritual Well-Being (Ideal – Personal) were moderated by the personality type profile ISTP; Emotional Competence, – Perceive and Understand and the Spiritual Well-Being (Ideal – Communal) were moderated by the personality type profile ISTJ; and Emotional Competence, – Perceive and Understand subscale and Spiritual Well-Being (Personal Experience – Transcendental) were moderated by the personality type profile ISFJ.

Overall, The study's findings offered evidence in favour of the research hypothesis Ha6, notably:

> **Ha6**: There is an overall statistical relationship between the psychological dispositional attributes (personality types and emotional competence,), the spiritual well-being attribute, the elements of empirically manifested structural model and the hypothetical well-being model.

The fifth research aim

> **Research aim 5**: To formulate recommendations for the discipline of IOP, particularly regarding leader development, and further research based on the findings in the research.

The empirical study aim 5 was summarized in the current Chapter 7. The chapter also covered recommendations for future study in the realm of IOP and conclusions. Research hypotheses Ha1, Ha2, Ha3, Ha4, and Ha5 all had supporting data.

7.1.4 Conclusions relating to the central hypothesis

The study's main hypotheses proposed that the relationship dynamics between psychological dispositional characteristics (personality types and emotional competence) and the positive psychological functioning characteristic (spiritual well-being) would result in a psychological well-being model for middle managers that could be used to foster the career enrichment, spiritual well-being, and psychological well-being practices of middle managers. Moreover, the link between the dispositional qualities (personality types and emotional competence) and the positive psychological functioning attribute (Spiritual well-being) is moderated by the middle managers' biographical data (race, gender, age, and years of service). Except for the biographical data, both the literature review and the empirical investigation offered evidence in favour of the main hypothesis as predictors of spiritual well-being. As a result, the main theory is accepted.

7.1.5 Conclusions relating to the field of Industrial psychology

Several conclusions are discussed below.

Conclusions in terms of the literature review

The findings of the literature review have a significant impact on the field of IOP, the operations environment in the financial services industry, and organisations with similar organisational structures and practices for psychological and spiritual well-being. According to the literature review, middle managers' dispositional traits and the idea of spiritual well-being are closely associated. Additionally, it offered fresh understanding of a number of theoretical ideas that support the categories of psychological well-being, personality types, emotional competence, and spiritual well-being.

In line with earlier studies by Luthans (2002), Farnia et al. (2018), Xu et al. (2022), and Mammadov and Ward (2022), this study showed that psychological well-being typically embodies the health, happiness, positive mental state, and strength of character of an individual who is geared toward improving performance at work. The ability of many 21st-century organisations to look after their personnel's psychological well-being, wellness, and overall health is part of the challenge they face, according to Wright (2003, 2017). Research has shown that psychological well-being is a matter of personal responsibility with regard to health. The study found that where middle managers' career decisions matched their personality as a whole, there was a chance that the organisations they work for would have a better reputation—in this case, the financial services organisation's standing. The study also revealed that the Operations division depends on middle managers to carry out its many operational roles and activities as well as its major tasks (Jaiswal & Dhar, 2017; Myers & Diener, 2018; Village, 2021).

The literature established that emotionally competent Middle managers are regarded as being more content and devoted to their companies (Bereczkei, 2018; Sánchez-Álvarez et al., 2015); achieve greater success (Lubguban, 2020; Streibich & Desjardins, 2019); perform better in the workplace (Cherry, 2018; Ramdas & Patrick, 2019; Ribiero et al., 2019), capitalize on and utilise positive feelings and emotions to imagine significant enhancements in organisational performance (Kaur and Sharma, 2019; McKenna et al., 2020); they also use emotions to enhance decision-making and foster a spirit of trust, enthusiasm, and cooperation among coworkers through interpersonal interactions (Prime et al., 2020; Shanafelt et al., 2020; Uhrich et al., 2021; Wolmarans & Martins, 2001).

This study concluded that middle managers' self-care depends on human spirituality in addition to quality wellness. Less time and attention are provided to providing emotional and spiritual care in a career where technical and digital information is prioritized more (Seaward & Lissard, 2020). The literature review also noted that spiritual well-being can no longer be disregarded due to the rising stress levels on a global scale and as a crucial aspect of the professional environment. Furthermore, the millennial generation of workers identifies themselves as "spiritual, but not religious" and as such prefers not to have clergy on staff. Industrial psychologists must distinguish between these two elements and utilise the proper language for this reason alone (Seaward, 2018, 2020; Watson, 2010). According to the literature review, the majority of middle managers today are conscious of the necessity to incorporate this factor into their management practices (Elk, 2017; Seaward & Lissard, 2020; Zehtab & Adib-Hajbaghery, 2014). Therefore, in order to effectively engage with middle managers, industrial psychologists must be familiar with the idea of utilising the "whole

person" and the powerful spiritual force that exists at everyone's heart (Seaward & Lissard, 2020).

It was determined that, for middle managers to perform at their best, it is crucial to envision a psychological well-being model that embodies their spiritual well-being. This is due to the finding from the current study that middle managers' careers are influenced by their psychological well-being, personality traits, social, familial, organisational, and well-being aspects, as well as some external ones (Riforgiate & Komarova, 2017).

Even if the results on emotion and emotional intelligence are not as well organised or related as in the field of cognition, the literature review revealed that there are issues and measurements in the domain of emotional competence, which is an area of agreement (Van der Linden, 2017). It also showed that many IOP research subjects would benefit from taking into account how emotions, emotional intelligence, and emotional competence operate in an organisational context. The assertions stated for emotional intelligence and emotional competence, for predicting organisational advancement, are supported by research by numerous researchers, including Uhrich et al. (2021), MacCann et al. (2020), and Kaur and Sharma (2019). As a result, the literature evaluation supported the idea that general intelligence combined with emotional competence is a stronger predictor of success than either measure alone. Due to this, research into the role of emotional competence in predicting good middle managers is gaining steam in IOP, despite the issues and limits highlighted above about the conceptions of emotional intelligence and emotional competence.

The literature study clarified the variables that must be taken into account while developing well-being strategies. According to the findings, organisations and

Industrial and Organisational psychologists should pay closer attention to ideas and concepts that have an effect on the factors linked to dispositional and spiritual well-being. A preliminary psychological well-being model was created based on the literature study and includes three dimensions (personality types, emotional competence, and spiritual well-being) that should be included in the psychological well-being model for middle managers. The findings of the empirical investigation identified the variables that would be most helpful in explaining those constructs that served as predictors of the variables for spiritual well-being. The link between the psychological dispositional qualities of emotional competence and the spiritual well-being attribute (positive psychological functioning) was influenced by the personality types variables.

Conclusions in terms of the empirical study

The empirical study demonstrated how middle managers' psychological well-being can be enhanced in order to establish a wider view and comprehension of how middle managers' spiritual well-being initiatives can be initiated. The results of the current study should help middle managers address their emotional capabilities and worries about their personality types and career inclinations, which could improve their health and well-being. In a same vein, organisations should stay up to date on any innovative career-development strategies and incentives to maintain employee loyalty. The results of the correlational analysis revealed a significant relationship between the dispositional characteristics (personality types and emotional competence) and the spiritual well-being characteristic (positive psychological functioning), and these components are essential in the development of an overall psychological well-being model for spiritual well-being and psychological well-being practices.

The findings also demonstrated that the components of the multiple regression analysis were crucial and significant predictors of middle managers who were spiritually well. Personality types ENFP, ESFJ, ESFP, INFP INFJ, ISFJ, ISTJ, ENFJ, ENFP, ENTJ, INFP and ISTJ had a significant positive correlation with spiritual well-being. Similarly, personality types ENFP, ISFJ, INTP, ISFJ, ISFP, ISTP, ESFJ, ESTJ and ISFJ had a significant positive correlation with emotional competence. In addition, personality type profiles such as ISTJ, ISTP, ISFJ, ISFJ moderated the emotional competence, construct.

The structural model highlighted emotional competence, and personality types as the foundations for developing a psychological well-being model for middle managers. In conclusion, the findings demonstrated that both the examined literature and the empirical findings add new knowledge to the field of IOP, the creation of a model of psychological well-being, and, most importantly, the development of psychological and spiritual well-being activities and practices for middle managers.

Conclusions regarding the field of Industrial and Organisational Psychology

In light of the discussion that came before, the literature review offered insightful theoretical knowledge about middle managers working in an Operations setting as well as their psychological health and well-being. Additionally, it demonstrated how middle managers make career decisions, regulate their emotions, and communicate their feelings in order to succeed in life. The literature gave fresh information on the psychological well-being of employees in a financial services organisation by connecting the chosen psychological dispositional and spiritual well-being categories. Industrial psychologists and other practitioners should be aware of this information if they want to create settings that support good psychological well-being behaviours

and practices. Additionally, industrial psychologists and practitioners should put less focus on biographical details like gender, race, age, and years of service and take into account theoretical models of personality types, emotional competence, and spiritual well-being when creating interventions.

Prior to using distinct measuring instruments (MBTI, ESCQ, and SWBQ) in South African Organisational contexts, industrial psychologists should continue to pay attention to their psychometric qualities (reliability and validity). Industrial psychologists should start interventions that teach people to recognize their own and other people's emotions, elicit introversion and extroversion personality types, and increase cohesion and capacity building in order to help people build relationships and succeed in both their professional and personal lives. Industrial psychologists should also provide middle managers with career coaching and mentoring to reduce ambiguity over their leadership career options and working conditions.

Lastly, middle managers should be given opportunities to exercise their emotional competencies and choose careers that are attractive and in line with their introverted or extroverted personality types, as well as provide constructive, clear, and comprehensive feedback in a supportive and unthreatening environment. If these recommendations are implemented, many middle managers will be enabled to function independently and apply career decision-making strategies that will guide them to be spiritually well and manage their overall psychological well-being.

7.2 LIMITATIONS

The limitations of the literature review and the empirical study are discussed in the section that follows:

7.2.1 Limitations of the literature review

- The study was done in a financial services setting, therefore it's possible that it doesn't give a representative picture of psychological well-being in other South African businesses. There have been numerous studies on psychological health, but few have focused on middle managers in the Operations department in the context of South African financial services.

- The association between dispositional traits (personality types and emotional competence), the spiritual well-being trait (positive psychological functioning), and the biographical traits of gender, race, age, and years of service has received little to no investigation, if any.

7.2.2 Limitations of the empirical study

- Despite the demographics of the sample being fairly balanced in the current study, it may be challenging to extrapolate its results to a larger population because the research was limited to the financial services industry (Rahman, 2017)

- The one construct of spiritual well-being served as the sole dependent variable. Other construct variables may have a variety of effects on the outcomes (Hanif, 2018).

- Only race, age, gender, and years of service were included in the biographical data. Other biographical factors, such as rank and regional data, can have a distinct impact on the outcomes.

- Because the research was based on self-report and self-perception, it was subjective, and respondents might not have been completely forthright and

honest (Uhrich et al., 2021). The personal ideas, perceptions, and experiences of the participants largely shaped the results obtained from the measuring instruments (MBTI, ESCQ, and SWBQ), which may have influenced the validity of the research findings.

- Middle managers' participation and availability might not have been sufficient (n = 150). However, the risk of this restriction was reduced by the application of statistical tools like confirmatory composite analysis (CCA) and partial least squares structural equation modelling (PLS-SEM) (Hair, 2017).

Despite the aforementioned limitations, the study contributed significantly to our understanding of the elements that affect personality types, emotional competence, and spiritual well-being as well as the connections between them, which helped the researched to create a model of middle management psychological well-being.

7.3 ETHICAL CONSIDERATIONS

The researcher chose psychological tools that were recognized as legitimate, fair, and reliable in accordance with and as approved by the Employment Equity Act 55 of 1998, the Bill of Rights, and the Ethics Committee of the University of South Africa. The relevant authors granted the researcher permission to use their assessment tools. Additionally, the outcomes were exclusively used for study. The Health Professions Council of South Africa's (HPCSA) and the University of South Africa's (UNISA) Policy on Research Ethics' ethical standards and recommendations were followed. The UNISA Industrial and Organisation Psychology Research Ethics Committee granted approval for the study.

The Head: Corporate and Investment Bank Operations department of the financial services company in South Africa, where the participants are middle managers, gave permission to conduct the study. The research was conducted in accordance with the Organisation's unique values and broad ethical standards. Participants were advised to report any unethical activity or behaviourto the HPCSA or the University of South Africa Industrial and Organisational Psychology Department Research Ethics Committee after the researcher had explained the laws of ethics to them. Online surveys from the psychometric battery were used for administration. Information about each participant was handled with confidentiality and respect.

7.4 RECOMMENDATIONS

This section highlights and discusses a number of recommendations for the field of IOP and for additional study in this area.

7.4.1 Recommendations for the field of Industrial Psychology

This study's primary goals were to ascertain the relationships between the personality types of middle managers, emotional competence (psychological dispositional attributes), and the spiritual well-being attribute (positive psychological functioning), as well as to determine whether an overall psychological well-being model could be created to guide middle managers' psychological well-being. The study also sought to ascertain whether factors related to one's personal history, such as gender, race, age, and years of employment, significantly influenced and moderated the association between psychological dispositional traits and spiritual well-being traits.

The research's findings suggest that organisations should take emotional skills, personality types, and spiritual well-being practices into account when putting

individual and organisational development initiatives into practice. In response to the clearly stated research aims, the findings provided helpful information. The current study's findings made it clear how crucial it is to put into practice procedures and strategies that will enhance middle managers' psychological and spiritual well-being as well as their emotional intelligence, personality types, and career development. Middle managers' performance and health are likely to improve when they pay attention to their psychological and spiritual well-being (Arokiasamya & Tatb, 2020; Otaye-Ebede et al., 2020; Sony & Mekoth, 2019). This will improve both the psychological and spiritual well-being of middle managers. According to studies (Arokiasamya & Tatb, 2020; Otaye-Ebede et al., 2020; Sony & Mekoth, 2019), middle managers' performance and health are likely to improve when they focus on their psychological and spiritual well-being.

Organisational-level interventions

It is advised to implement the following organisational-level interventions:

The study found that when middle managers' personality types and emotional competencies are compatible with the workplace settings, when their needs for spiritual wellness in the organisation are well managed, and when they have opportunities to grow and prosper, they experience spiritual well-being and emotional attachment to the organisation.

In order to improve the drive for advancement and career development, the financial services organisation needs to create learning opportunities, as well as an environment in which middle managers may express their personality types. This will improve one's spiritual well-being, mental health, and physical health.

The financial services company should think about implementing a middle management or leadership development program that is suitable and incorporates spiritual and psychological well-being so that these middle managers can be sensitive to their team members and have positive interactions with their senior leaders.

The company should think about making changes to its current talent development and management systems in order to increase the psychological well-being prospects for its middle managers. The financial services company should think about creating distinct career paths for progression.

The company should match its middle management development programs with career and advancement prospects, and it should firmly encourage middle managers to take advantage of opportunities for future skill development and professional growth. To encourage talented middle managers to stay loyal to the company, the financial services organisation should also consider implementing strategies, incentive programs, and different learning paths and advancement opportunities that are compatible with the middle managers' underlying emotional competencies, knowledge, years of experience, and skills.

The financial services company should examine how well middle managers' well-being and health are maintained and take steps to address any issues that can contribute to elevated stress levels and workplace depression. This would enhance the managers' psychological and spiritual health.

It is important to look into future-ready work designs for positions and career trajectories to improve middle managers' psychological well-being and take their physical and spiritual well-being into account.

The financial services organisation should reflect on whether to use the MBTI, ESCQ and SWBQ to detect precise aspects that could assist the organisation to advance and achieve the psychological well-being of its middle managers.

Individual-level interventions

It is advised to use the following individual-level interventions:

Middle managers ought to appreciate and recognise how their development is accomplished and be aware of the way in which the financial organisation provides them with opportunities for psychological and spiritual well-being.

Middle managers should embrace the challenges and leadership duties that have been placed in their path and keep committing to the organisation's present and long-term objectives.

Middle managers should consider reflecting on their emotional competencies (manage and regulate emotion, perceive - understand emotion, and express and label emotion), and respond appropriately to their personality types to be effective in their roles.

The financial services organisation should consider middle managers' emotional competencies which are moderated by various personality types that allow middle managers to enhance their spiritual well-being.

Middle managers should be urged to investigate a range of occupational and educational avenues within the financial services industry that are compatible with their personality types and will consequently enhance their psychological well-being.

7.4.2 Recommendations for future research

For the purpose of helping middle managers prosper and thrive psychologically and spiritually, this study brings further value to the field of IOP and offers suggestions for developing interventions and strategies for personal and Organisational psychological well-being. The current findings suggest that future research efforts should consider boosting the sample size and representativeness.

The sample gave a balanced representation of younger and older middle managers, those who were in the beginning stages of their professional lives and those who were in their later stages, as determined by years of service or tenure in the organisation. The sample consisted predominantly of female participants.

In order to strengthen the generalisability of the results, future research studies should try to include more biographical factors, such as various management levels, greater regional representation, and more males, as well as larger, independent samples. More study of middle managers' psychological health in situations other than South Africa's current financial services milieu is required. The practical application of psychological well-being practices for middle managers would benefit from more research, as would linking the three components of the proposed psychological well-being model.

To support the creation of a comprehensive and insightful psychological well-being model for middle managers globally, it was also advised that the relationship between psychological dispositional attributes (personality types and emotional competence) and the spiritual well-being attribute be investigated in a larger sample, outside the financial services environment. The study would aid Industrial and Organisational psychologists in developing methods for keeping skilled and dedicated middle

managers to help them improve their psychological well-being and in developing more

insightful interpretations of the data.

7.5 EVALUATION OF THE STUDY

In order to develop a model of well-being, this study looked into, analysed, and evaluated whether there was a link between personality types, emotional intelligence, and spiritual well-being. It also explored whether emotional intelligence and personality types could predict spiritual well-being.

The findings indicated the dynamism of the relationships between the study's variables (personality types, emotional competence, and spiritual well-being) and found that they may provide insight into some psychological well-being practices.

The study found modest and significant positive relationships between middle managers' personality types, emotional intelligence, factors, and spiritual health. The current research revealed that the dispositional traits of nearly all middle managers are considerably and favourably connected with the indicators of spiritual well-being (positive psychological functioning).

7.5.1 Value added on a theoretical level

A theoretical connection between personality types, emotional competence (psychological dispositional traits), and spiritual well-being (positive psychological functioning) was clearly confirmed by the literature analysis. Using the reviewed literature as a base, a theoretical model of middle management psychological well-being was created. When assessing the general psychological well-being of middle managers, industrial psychologists should consider, but not place undue emphasis on, the differences in their biographical groups' attitudes about the organisation. This is due to the objective of creating a model of psychological well-being. Middle managers

who are conscious of their emotional expressions and who support their healthy lifestyle and successful work practices are conscious of their own emotional changes.

The use of a psychological well-being model in this study theoretically highlighted the difficulty and underlying issue around the relationship between dispositional qualities (personality types), emotional competence, and spiritual well-being. The study made significant advancements in the fields of industrial psychology, wellness, occupation psychology, development of leadership, and interpersonal relations because it discovered a strong correlation between the constructs of personality types, emotional competence, (dispositional) attributes, and the spiritual well-being attribute (positive psychological functioning). The study was successful in demonstrating how the personality types of middle managers influence how they position their emotional capacities and spiritual well-being to fully commit to the organisation and to be psychologically sound in all areas of their careers.

The literature also demonstrated that the proposed model of psychological well-being will work well in multicultural settings, including those in South Africa.

7.5.2 Value added on an empirical level

A psychological well-being model that has undergone empirical testing and may be used to build and improve spiritual well-being and psychological well-being practices has likely been significantly aided by this work. The construct variables of dispositional qualities that affect middle managers' psychological well-being were shown to be significantly correlated. This study has found a relationship between constructs that would assist psychological well-being because there is a dearth of research on these relationship dynamics, particularly in the South African setting.

In order to create a model of psychological well-being for middle managers that has been experimentally tested, this study's investigation of the interactions between dispositional traits (personality types and emotional competence) and spiritual well-being is unique in its form. The findings were essential for creating therapies for managing emotions, selecting educational and professional pathways that are appropriate to one's interests, developing strategies for committing to things and increasing one's spiritual well-being. It also advanced knowledge of how managers and leaders can control biographical details to support the career and education requirements of various middle manager groups.

7.5.3 Value added on a practical level

Practically speaking, the study will assist experts in human resources, human capital, and industrial psychology in making knowledgeable decisions about the various initiatives and interventions necessary to aid middle managers in improving their general psychological well-being as well as their career decisions. The study is useful since it could aid human resources specialists in managing talent, training staff members, and developing middle managers. By assisting them in developing in accordance with their personality types, emotional abilities, and biographical facts, particularly their age, gender, and race, leaders may also be able to keep middle managers for longer periods of time. The majority of middle managers preferred to work in environments that encouraged psychological wellness while still feeling at ease in their roles owing to their competences, according to a significant study conclusion. According to past research (Gray, 2018; Ryff, 2018), psychological well-being is a component of positive psychology, which promotes positive human experiences, healthy outcomes, and exposure to a thorough understanding of positive organisational and human functioning. In view of the results of the experimentally

tested practical model and the substantial correlations between personality types, emotional competence, and spiritual well-being, additional researchers should be encouraged to explore into other themes.

As a result, the researcher hopes that middle managers would be inspired to consider new career options in order to enhance their psychological well-being in both their personal life and professional lives.

7.6 REFLECTION ON DOCTORATENESS AND CONCLUSION

The researcher is optimistic that the study's results will help middle-level managers in the financial services industry better understand the statistical inter-correlational relationships between the psychological dispositional attributes of personality types, emotional competence, and the spiritual well-being attribute of positive psychological functioning.

In addition, according to the researcher, the findings of this study have theoretically informed current literature on middle managers' psychological and spiritual well-being in a financial industry setting.

The psychological well-being model gave another viewpoint on how middle managers see their emotional intelligence, spiritual well-being, and personality types. The financial services organisation is encouraged to put interventions in place to ensure middle managers take care of their spiritual and psychological well-being and create favourable circumstances that may increase their psychological well-being in their careers. Positive psychological functioning, which is an indicator of spiritual well-being,

was significantly predicted by the hypothesis relating to psychological dispositional traits (personality types and emotional competences).

The hypothesis on psychological well-being and career development has also been expanded to include the personality-type regulated interaction between the psychological dispositional traits of emotional competence and spiritual well-being (positive psychological functioning). It is envisaged that human resource specialists, Industrial and Organisational psychologists, and senior managers can use this new information to enhance the spiritual well-being strategies of their middle managers in order to raise psychological well-being. The results demonstrate that the key biographical sample characteristics that must be taken into account when evaluating the empirical findings are race, gender, age, and years of service.

The research's findings, conclusions, and suggestions for additional study have significantly advanced the field of IOP in the context of financial services. In this study, the researcher also learned a great deal about data processing and reporting statistics. The researcher gained important knowledge about tenacity, attention to detail, perseverance, focus, and multitasking while carrying out this study. The researcher was invited to think about both his own psychological well-being and the psychological well-being of the subordinates he interacts with at work from the perspective of an industrial psychologist and human resources practitioner.

As an industrial psychologist, the researcher learned about a wide range of potential interventions from this academic study that he might employ to improve the psychological and spiritual welfare of workers. As a result of taking a less-trodden path, the researcher felt he had made a lasting contribution to the field of IOP about the psychological wellness of the subordinates he works with.

7.7 CHAPTER SUMMARY

This chapter covered the research study's findings with regard to both the theoretical and empirical goals. The limits and ethical issues of the study were noted from both a theoretical and empirical perspective. Future research was also recommended on the relationship between dispositional characteristics (personality types and emotional intelligence) and spiritual well-being.

An integration of the research was provided in the conclusion in order to support the development of a psychological well-being model for middle managers, indicating the degree to which the study findings reinforced the relationship between the dispositional attributes, spiritual well-being, and the biographical variables.

Overall, Chapter 7 helped to realize study aim 5, which was to offer recommendations for the discipline of IOP, particularly in the area of leader development, and to make recommendations for future research based on the current research's findings.

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Appendix A: Participants' Information Sheet

UNISA | university of south africa

Dear Middle Manager

My name is Bongani Mbokazi, the Head of Human Capital, Corporate and Investment Banking Operations. I am registered with UNISA for my doctorate degree in Industrial Psychology.

To satisfy the requirements for this degree, I am required to conduct a research. The topic of my research is ***The Development of a Well-being Model for Middle Managers in a Financial Services Organization*** and it entails administering a questionnaire to over 300 middle managers in Operations.

You have been randomly selected from the total population of middle managers in Operations. Your role as participants involves completing a survey as truthful as possible. It will take you approximately 30-40 minutes to complete all three questionnaires. Whilst the participation in the study is voluntary and there is no penalty or loss of benefit or favour for not participating, I will sincerely appreciate your participation.

Your participation will be of enormous benefit to the Bank, yourself and other middle managers. The report outlining various themes and conclusions, with no specific reference to any individual, will be shared with the Bank. The Bank will be able to provide relevant career coaching and counselling to its middle managers. Middle managers such as yourself, will benefit from the targeted and research based coaching and mentorship that the Bank will provide having taken into consideration your input as middle managers. Your career and development conversations with your manager will be much richer as your manager will be well-informed about how important is the middle managers' psychological and spiritual well-being in general and specifically in this organization.

In order to maintain confidentiality and privacy of data the research has signed a data confidentiality agreement and the survey will be online so that there is no direct interaction with the researcher.
You are advised that you can withdraw at any time without having to explain or experience adverse effects.
In order to be compliant with the rules, regulations, policies of the bank and South African legislation, no gifts or compensation will be extended to participants.

No costs are anticipated during the course of the study or survey on the side of participants, as such no reimbursement will be required.
Participants are indemnified from any risk or loss the researcher may experience as a result of participation or non-participation of subjects in this survey.

In line with Protection of Private Information Act (POPI Act), the record will be stored for five years for audit purposes only.

[Type here]

The data and all records will be confidentially and stored in password protected files in the researcher's computer. After which, the records will be permanently destroyed from the researcher's computer and hard copies completely shredded. The collected information will only be disclosed/accessible to the researcher and the supervisor – Prof RM Oosthuizen (Industrial Psychologist - PS 0064300) for purposes of analysis and academic research only. Your name and contact details will not be asked for at any given stage.

In order to protect the privacy in any publication of the information, the name of your financial services organization will not be mentioned in the report and/or in the published article. The information presented will always be presented in a group (Middle Managers) instead of individual.

When the report is ready and approved by the University, an email will be sent to all participants advising them of the conclusion of the report and its availability at the Bank's Information Centre. The statistician that will be assisting with the analysis of data has signed a data confidentiality agreement. Your completion of the attached questionnaires gives consent to the researcher to share the data with the statistician for the purposes of analysis only.

Consent for data sharing in a credible public repository electronic research data is requested. Where the data is deposited in an appropriate public repository, it we be done in accordance with any contractual obligations required by the education/research institution or the University or publishers.

All cultural protocols will be observed. There will not be a need to translate the research instruments, as all identified participants understand and speak English. The instruments are culturally free from bias and high in validity and reliability.

Please take a few minutes and click here to complete the survey.

Your participation will be highly appreciated. I'm looking forward to sharing the report with your upon its completion in six months' time.

Sincerely Yours

Bongani Mbokazi
Unisa PhD Student
Student Number #58533087

PARTICIPANT INFORMATION SHEET - 2019

6.9	**Checklist to ensure that the <u>participant information sheet</u> and <u>consent form</u> meet ethical requirements** *The participant information sheet ought to explain all criteria stipulated below, with the exception of (l) and (r) that may only apply to specific studies. Standard participant information sheets and consent forms are available on the research website or can be requested from CEMS-rerc@unisa.ac.za*
a)	*The identity and position of the researcher(s) and the organisation collecting the information?* My name is Bongani Mbokazi, the Head of Human Capital from CIB Operations. I am registered with UNISA for my PhD degree.
b)	*The purposes for which the information is being collected?* As previously mentioned, I am registered for a PhD degree. To satisfy the requirements for this degree, I am required to conduct a research. The topic of my study is The Development of a Well-being Model for Middle Managers in a Financial Services Organization and it entails administering a questionnaire to 500 middle managers in South Africa.
c)	*Reason why the participant has been selected and procedures for selecting participants?* You have been randomly selected from the total population of middle managers in Operations.
d)	*Participant's actual role in the study?* You role as participants involves completing the three questionnaires as truthful as possible.
e)	*Expected duration of participation?* It will take you approximately an hour to complete all three questionnaires
f)	*Statement that participation is voluntary and that there is no penalty or loss of benefit for non-participation?* Participation in the study is voluntary and there is no penalty or loss of benefit for not participation.
g)	Benefits to the participant and others? The participants who would like to receive individual reports will benefit from better understanding themselves, having informed career and development discussions with their managers.
h)	*Potential risks <u>as well as</u> measures that will be taken if injury or harm attributable to the study occurs?* Given that the completing of the survey is paper based, no harm or risk is anticipated. If any, the ambulance and the clinic is on site.
i)	*Statement that participant can withdraw at any time without obligation to explain or any adverse effects?* Participants are advised that they can withdraw at any time without having to explain or experience adverse effects.
j)	*Compensation/gifts/services for participants?* No gifts or compensation will be extended to participants.
k)	*Reimbursement and any costs incurred by participants?* No costs are anticipated during the course of the study or survey by participants.
l)	*Indemnity if applicable?*

University of South Africa
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Telephone: +27 12 429 3111 Facsimile: +27 12 429 4150
www.unisa.ac.za

	Participants are indemnified from any risk or loss the researcher may experience as a result of participation or non-participation of subjects in this survey.
m)	*The period for which the records relating to the participant will be kept?* The record will be stored for five years for audit purposes only.
n)	*The steps taken to ensure confidentiality and secure storage of data?* The data and all records will be confidentially and stored in password protected files in the researcher's computer. After which, the records will be permanently destroyed from the researcher's computer and hard copies completely shredded.
o)	*The types of individual or organisation to which your organisation usually discloses information of this kind?* The collected information will only be disclosed/accessible to the researcher and the supervisor – Prof RM Oosthuizen for purposes of analysis and academic research purposes only.
p)	*How privacy will be protected in any publication of the information?* No name of the financial services organization will be mentioned in the report and/or in the published article. The information presented will always be presented in a group instead of individual.
q)	*How feedback will be provided?* An email to all participants will be sent advising them of the conclusion of the report and its availability at the company's Information Centre.
r)	*Any exclusion to confidentiality? (e.g. when focus groups are used)* N/A
s)	*Consent for third party sharing of data e.g. statistician, coders if applicable** The necessary consent will be obtained to allow the statistician to access the data.
t)	*Consent for cross border data transfer if applicable** N/A
u)	*Consent for data sharing in a credible public repository if applicable** Electronic research data is to be deposited in an appropriate public repository in accordance with any contractual obligations required by the studied institution or the University or publishers
v)	*The steps taken to ensure that cultural protocol has been observed** Cultural protocols will be observed. All identified participants understand and speak English. There will not be a need to translate the research instruments. The instruments are culturally free from bias as stated under the Validity and Reliability of instruments section.

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Appendix B: Ethics Committee Approval Letter

UNISA *University of south africa*

UNISA CEMS/IOP RESEARCH ETHICS REVIEW COMMITTEE

30 September 2019

Dear Mr Bongani Lawrence Mbokazi,

NHREC Registration # : (if applicable)
ERC Reference # : 2019_CEMS/IOP_019
Name : Mr Bongani Lawrence Mbokazi
Student #: 58533087
Staff #: N/a

Decision: Ethics approval from
30 September 2019 to 30
September 2024

Researcher(s): Name: Bongani Lawrence Mbokazi
Address: P O Box 12709, Vorna Valley, 1686
E-mail address, telephone: mbokazi@me.com. , 0827830363

Supervisor (s): Name: Prof R.M. Oosthuizen
Email address, telephone: oosthrm@unisa.ac.za, 012 429 8245

The development of a well-being model for middle managers in a financial services organization.

Qualification: Doctoral- Post graduate degree

Thank you for the application for research ethics clearance by the Unisa CEMS/IOP Research Ethics Review Committee for the above-mentioned research. Ethics approval is granted for **five** years.

The **low risk application** *was* **reviewed** *by the CEMS/IOP Research Ethics Review Committee on the 25th September 2019 in compliance with the Unisa Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment. The decision was approved on 25th September 2019.*

The proposed research may only commence with the provision that:
1. The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.

2. Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the Unisa CEMS/IOP Research Ethics Review Committee.

3. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.

4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the confidentiality of the data, should be reported to the Committee in writing, accompanied by a progress report.

5. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.

6. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data requires additional ethics clearance.

7. No field work activities may continue after the expiry date (30 September 2024). Submission of a complete research ethics progress report will constitute an application for the renewal of Ethics Research Committee approval.

Note:

*The reference number **2019_CEMS/IOP_019** should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.*

Yours sincerely,

Signature
Chair of IOP ERC
E-mail: vnieka2@unisa.ac.za

Tel: (012) 429-8231

Signature
Executive Dean : CEMS
E-mail: mogalmt@unisa.ac.za

Tel: (012) 429-4805

URERC 25.04.17 - Decision template (V2) - Approve

Personality Preferences

Directions:

Your answers to these questions will help show how you look at things and how you like to go about deciding things. There are no "right" or "wrong" answers.

Read each question carefully and mark your answer. Do not spend too much time thinking about any one question.

PART I

Which answer comes closest to describing how you usually feel or act?

Instructions: Read each statement and tick (✓) the description that best indicates your answer for each statement.

	Statement	A	B	For office use only
1	When you go somewhere for the day, would you rather **(A)** **plan what you will do and when, or** **(B)** **just go?**	**1**	**2**	
2	If you were a teacher, would you rather teach **(A)** **fact courses, or** **(B)** **courses involving theory?**	**1**	**2**	
3	Are you usually **(A)** **a "good mixer," or** **(B)** **rather quiet and reserved?**	**1**	**2**	
4	Do you prefer to **(A)** **arrange dates, parties, etc., well in advance, or** **(B)** **be free to do whatever looks like fun when the time comes?**	**1**	**2**	
5	Do you usually get along better with **(A)** **imaginative people, or** **(B)** **realistic people?**	**1**	**2**	

	Statement	A	B	
6	Do you more often let **(A)** **your heart rule your head, or** **(B)** **your head rule your heart?**	**1**	**2**	
7	When you are with a group of people, would you usually rather **(A)** **join in the talk of the group, or** **(B)** **talk individually with people you know well?**	**1**	**2**	
8	Do you prefer to do many things **(A)** **on the spur of the moment, or** **(B)** **according to your plans?**	**1**	**2**	
9	Would you rather be considered **(A)** **a practical person, or** **(B)** **an ingenious person?**	**1**	**2**	
10	In a large group do you more often **(A)** **introduce others, or** **(B)** **get introduced?**	**1**	**2**	
11	Are you more attracted to **(A)** **a person with a quick and brilliant mind, or** **(B)** **a practical person with a lot of common sense?**	**1**	**2**	
12	Does following a schedule **(A)** **appeal to you, or** **(B)** **cramp you?**	**1**	**2**	
13	Would you say it generally takes others **(A)** **a lot of time to get to know you, or** **(B)** **a little time to get to know you?**	**1**	**2**	

The column header "For office use only" appears above the rightmost column.

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	Statement	A	B	
14	Does the idea of making a list of what you should get done over a weekend **(A)** **appeal to you, or** **(B)** **leave you cold?**	**1**	**2**	
15	It is a higher compliment to be called **(A)** **a person of real feeling, or** **(B)** **a consistently reasonable person?**	**1**	**2**	
16	Do you tend to spend a lot of time **(A)** **by yourself, or** **(B)** **with others?**	**1**	**2**	
17	In your daily work, do you **(A)** **rather enjoy an emergency that makes you work against time, or** **(B)** **usually plan your work so you won't need to work under pressure?**	**1**	**2**	
18	Would you rather have as a friend someone who **(A)** **is always coming up with new ideas, or** **(B)** **has both feet on the ground?**	**1**	**2**	
19	Can you **(A)** **talk easily to almost anyone for as long as you have to, or** **(B)** **find a lot to say only to certain people or under certain conditions?**	**1**	**2**	
20	When you have a special job to do, do you like to **(A)** **organise it carefully before you start, or** **(B)** **find out what is necessary as you go along?**	**1**	**2**	
21	Are you inclined to **(A)** **value sentiment more than logic, or** **(B)** **value logic more than sentiment?**	**1**	**2**	
22	In reading for pleasure, do you	**1**	**2**	

For office use only

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	Statement	A	B	For office use only
	(A) enjoy odd or original ways of saying things, or **(B) like writers to say exactly what they mean?**			
23	Can the new people you meet tell what you are interested in **(A) right away, or** **(B) only after they really get to know you?**	**1**	**2**	
24	In planning a trip would you prefer to **(A) most of the time do whatever you feel like that day, or** **(B) know ahead of time what you'll be doing most days?**	**1**	**2**	
25	In doing something that many other people do, does it appeal to you more to **(A) do it in the accepted way, or** **(B) invent a way of your own?**	**1**	**2**	
26	Would most people say you are **(A) a private person, or** **(B) a very open person?**	**1**	**2**	

Please turn over to complete Part II

PART II

Which word in each pair appeals to you more? Think about what the words mean, not about how they look or how they sound.

Instructions: Read each statement and tick (✓) the description that best indicates your answer for each statement.

	Statement	A	B	For office use only
27	(A) **abstract** (B) **solid**	**1**	**2**	
28	(A) **scheduled** (B) **unplanned**	**1**	**2**	
29	(A) **gentle** (B) **firm**	**1**	**2**	
30	(A) **facts** (B) **ideas**	**1**	**2**	
31	(A) **thinking** (B) **feeling**	**1**	**2**	
32	(A) **hearty** (B) **quiet**	**1**	**2**	
33	(A) **convincing** (B) **touching**	**1**	**2**	
34	(A) **statement** (B) **concept**	**1**	**2**	
35	(A) **analyse** (B) **sympathize**	**1**	**2**	
36	(A) **systematic** (B) **spontaneous**	**1**	**2**	

	Statement		A	B	
37	**(A)**	**sensitive**	**1**	**2**	
	(B)	**just**			
38	**(A)**	**reserved**	**1**	**2**	
	(B)	**talkative**			
39	**(A)**	**no-nonsense**	**1**	**2**	
	(B)	**theoretical**			
40	**(A)**	**compassion**	**1**	**2**	
	(B)	**foresight**			
41	**(A)**	**systematic**	**1**	**2**	
	(B)	**casual**			
42	**(A)**	**quiet**	**1**	**2**	
	(B)	**outgoing**			
43	**(A)**	**benefits**	**1**	**2**	
	(B)	**blessings**			
44	**(A)**	**theory**	**1**	**2**	
	(B)	**certainty**			
45	**(A)**	**determined**	**1**	**2**	
	(B)	**devoted**			
46	**(A)**	**idea**	**1**	**2**	
	(B)	**actuality**			
47	**(A)**	**strong-willed**	**1**	**2**	
	(B)	**tenderhearted**			
48	**(A)**	**imaginative**	**1**	**2**	
	(B)	**matter-of-fact**			
49	**(A)**	**objective**	**1**	**2**	

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	Statement		A	B	
	(B)	passionate			
50	(A)	make	1	2	
	(B)	create			
51	(A)	warm	1	2	
	(B)	objected			
52	(A)	sensible	1	2	
	(B)	fascinating			
53	(A)	compassionate	1	2	
	(B)	logical			
54	(A)	production	1	2	
	(B)	design			
55	(A)	impulse	1	2	
	(B)	decision			
56	(A)	fair-minded	1	2	
	(B)	caring			
57	(A)	quiet	1	2	
	(B)	gregarious			
58	(A)	analytical	1	2	
	(B)	sentimental			
59	(A)	unconstrained	1	2	
	(B)	scheduled			
60	(A)	concrete	1	2	
	(B)	abstract			
61	(A)	practical	1	2	
	(B)	sentimental			

	Statement			A	B	
62	(A)	open		1	2	
	(B)	private				
63	(A)	build		1	2	
	(B)	invent				
64	(A)	orderly		1	2	
	(B)	easygoing				
65	(A)	imaginative		1	2	
	(B)	realistic				
66	(A)	competent		1	2	
	(B)	kindhearted				
67	(A)	theory		1	2	
	(B)	fact				
68	(A)	few friends		1	2	
	(B)	lots of friends				
69	(A)	possibilities		1	2	
	(B)	certainties				
70	(A)	bighearted		1	2	
	(B)	firm-minded				
71	(A)	novel		1	2	
	(B)	already known				
72	(A)	tenderness		1	2	
	(B)	strength				
73	(A)	practical		1	2	
	(B)	innovative				

PART III

Which answer comes closest to describing how you usually feel or act?

Instructions: Read each statement and tick (✓) the description that best indicates your answer for each statement.

	Statement	A	B	For office use only
74	Do you find being around a lot of people **(A)** **gives you more energy, or** **(B)** **is often "draining"?**	**1**	**2**	
75	When making a decision, is it more important to you to **(A)** **weigh the facts, or** **(B)** **consider people's feelings and opinions?**	**1**	**2**	
76	Do you generally prefer to **(A)** **make your social engagements some distance ahead, or** **(B)** **be free to do things on the spur of the moment?**	**1**	**2**	
77	At parties, do you **(A)** **sometimes get bored, or** **(B)** **always have fun?**	**1**	**2**	
78	In most instances, do you prefer to **(A)** **go with the flow, or** **(B)** **follow a schedule?**	**1**	**2**	
79	Do you usually **(A)** **mingle well with others, or** **(B)** **tend to keep more to yourself?**	**1**	**2**	
80	Do you prefer to **(A)** **wait and see what happens and then make plans, or** **(B)** **plan things far in advance?**	**1**	**2**	

	Statement	A	B	For office use only
81	Are you (A) **easy to get to know, or** (B) **hard to get to know?**	**1**	**2**	
82	Do you generally prefer courses and teach (A) **concepts and principles, or** (B) **facts and figures?**	**1**	**2**	
83	At parties do you (A) **do much of the talking, or** (B) **let others do most of the talking?**	**1**	**2**	
84	Do you consider yourself to be (A) **more of a spontaneous person, or** (B) **more of an organised person?**	**1**	**2**	
85	Can you keep a conversation going indefinitely (A) **only with people who share some interest of yours, or** (B) **with almost anyone?**	**1**	**2**	
86	When you start a big project that is due in a week, do you (A) **take time to list the separate things to be done and the order of ding them, or** (B) **plunge in?**	**1**	**2**	
87	Which is a higher compliment, to be called (A) **competent, or** (B) **compassionate?**	**1**	**2**	
88	Do you find going by a schedule (A) **necessary at times but generally unfavourable, or** (B) **helpful and favourable most of the time?**	**1**	**2**	

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89	Would you rather work under a boss (or teacher) who is	1	2	
	(A) **good-natured but often inconsistent, or**			
	(B) **sharp-tongued but always logical?**			
90	Overall, when working on a big assignment, do you tend to	1	2	
	(A) **figure out what needs to be done as you go along, or**			
	(B) **begin by breaking it down into steps?**			
91	In social situations do you generally find it	1	2	
	(A) **difficult to start and maintain a conversation with some people, or**			
	(B) **easy to talk to most people for long periods of time?**			
92	Would you rather	1	2	
	(A) **support the established methods of doing good, or**			
	(B) **analyse what is still wrong and attack unsolved problems?**			
93	Would you prefer to do most things according to	1	2	
	(A) **however you feel that particular day, or**			
	(B) **a set schedule?**			

MBTI Form M-SCORING KEY

Categorical data

Response scale (A or B)

Introversion	Extraversion	Sensing	Intuition	Thinking	Feeling	Judging	Perceiving
3B	3A	2A	2B	6B	6A	1A	1B
7B	7A	5B	5A	15B	15A	4A	4B
10B	10A	9A	9B	21B	21A	8B	8A
13A	13B	11B	11A	29B	29A	12A	12B
16A	16B	18B	18A	31A	31B	14A	14B
19B	19A	22B	22A	33A	33B	17B	17A
23B	23A	25A	25B	35A	35B	20A	20B
26A	26B	27B	27A	37B	37A	24B	24A
32B	32A	30A	30B	40B	40A	28A	28B
38A	38B	34A	34B	43A	43B	36A	36B
42A	42B	39A	39B	45A	45B	41A	41B
57A	57B	44B	44A	47A	47B	55B	55A
62B	62A	46B	46A	49A	49B	59B	59A
68A	68B	48B	48A	51B	51A	64A	64B
74B	74A	50A	50B	53B	53A	76A	76B
77A	77B	52A	52B	56A	56B	78B	78A
79B	79A	54A	54B	59A	58B	80B	80A
81B	81A	60A	60B	61A	61B	84B	84A
83B	83A	63A	63B	66A	66B	86A	86B
85A	85B	65B	65A	70B	70A	88B	88A
91A	91B	67B	67A	72B	72A	90B	90A
		69B	69A	75A	75B	93B	93A
		71B	71A	87A	87B		
		72A	72B	89B	89A		
		82B	82A				
		92A	92B				

Appendix D: Emotional Skill & Competence Questionnaire (ESCQ)

EMOTIONAL SKILLS & COMPETENCE QUESTIONNAIRE
ESCQ - 45
Author: Vladimir Takšić Ph.D., Assistant Professor, Department of Psychology, Faculty of Philosophy, University of Rijeka, Croatia

This is not a test to examine your knowledge; therefore there is no wrong answer. We are interested in how you usually feel and think. Answer the questions immediately without thinking too much about them. Answer how much the given claims <u>are relevant to you</u> by circling one of the following numbers:

       1 - Never
       2 - Seldom
       3 - Occasionally
       4 - Usually
       5 - Always

Claim	Evaluation
1) I am able to maintain a good mood even if something bad happens.	1 2 3 4 5
2) Putting my feelings and emotions into words comes easily to me.	1 2 3 4 5
3) I can maintain a good mood, even when the people around me are in a bad mood.	1 2 3 4 5
4) Unpleasant experiences teach me how not to act in the future.	1 2 3 4 5
5) When somebody praises me, I work with more enthusiasm.	1 2 3 4 5
6) When something doesn't suit me, I show this immediately.	1 2 3 4 5
7) When I don't like a person, I find ways to let him/her know.	1 2 3 4 5
8) When I am in a good mood, it is difficult to bring my mood down.	1 2 3 4 5
9) When I am in a good mood, every problem seems soluble.	1 2 3 4 5
10) When I am with a person who thinks highly of me, I am careful about how I behave.	1 2 3 4 5
11) I study and learn best, when I am in a good mood and happy.	1 2 3 4 5
12) If I really want to, I will solve a problem that may seem insoluble.	1 2 3 4 5
13) When I meet an acquaintance, I immediately notice his/her mood.	1 2 3 4 5
14) When I see how someone feels, I usually know what has happened to him	1 2 3 4 5
15) I am able to tell the difference if my friend is sad or disappointed.	1 2 3 4 5

16) I can easily think of a way to approach a person I like.	1 2 3 4 5
17) I am capable to list the emotions that I am currently experiencing.	1 2 3 4 5
18) I am able to detect my friend's mood changes.	1 2 3 4 5
19) I can easily think of a way to make my friend happy on his/her birthday.	1 2 3 4 5
20) I do not have difficulty to persuade a friend that there is no reason to worry.	1 2 3 4 5

Please, continue to work on the next page ⸗

1 - Never	2 – Seldom	3 – Occasionally	4 – Usually	5 - Always

Claim	Evaluation
21) I am able to express my emotions well.	1 2 3 4 5
22) I can recognize most of my feelings.	1 2 3 4 5
23) I am capable to describe my present emotional state.	1 2 3 4 5
24) I can say that I know a lot about my emotional state.	1 2 3 4 5
25) If I observe a person in the presence of others, I can determine precisely her or his/her emotions.	1 2 3 4 5
26) I do not have difficulty to notice when somebody feels helpless.	1 2 3 4 5
27) My behaviouris a reflection of my inner feelings.	1 2 3 4 5
28) People can tell what mood I am in.	1 2 3 4 5
29) I try to control unpleasant emotions, and strengthen positive ones.	1 2 3 4 5
30) There is nothing wrong with how I usually feel.	1 2 3 4 5
31) I do my duties and assignments as soon as possible, rather than think about them	1 2 3 4 5
32) I usually understand why I feel bad.	1 2 3 4 5
33) I try to keep up a good mood.	1 2 3 4 5
34) I am able to tell somebody's feelings by the expression on his/her face.	1 2 3 4 5
35) I can detect my friends` concealed jealousy.	1 2 3 4 5
36) I notice when somebody tries to hide his/her bad mood.	1 2 3 4 5
37) I notice when somebody feels guilty.	1 2 3 4 5
38) I notice when somebody tries to hide his/her real feelings.	1 2 3 4 5
39) I notice when somebody feels down.	1 2 3 4 5
40) As far as I am concerned, it is normal to feel the way I am feeling now.	1 2 3 4 5
41) I have found it easy to display fondness for a person of the opposite sex.	1 2 3 4 5
42) I notice when somebody's behaviourvaries considerably from his/her mood.	1 2 3 4 5
43) I can easily name most of my feelings.	1 2 3 4 5
44) I am able to express how I feel.	1 2 3 4 5
45) I know how to pleasantly surprise each of my friends.	1 2 3 4 5

Name _____

Gender F   M   Age _____

Education _____

Thank you for your cooperation and honesty !

Appendix E: Spiritual Well-Being Questionnaire (SWBQ)

Spiritual Well-Being Questionnaire (SWBQ)

- Spiritual Health and Life-Orientation Measure (SHALOM)©

Spirituality can be described as that which lies at the heart of a person being human.

Spiritual health can be seen as a measure of how good you feel about yourself and how well you relate to those aspects of the world around you, which are important to you.

Instructions:

*Please **give two responses** to each of the following items, by **circling** the **numbers in Column a, then those in Column b**, to show:*

> *a. how important you think each area is for your **ideal** state of **spiritual health**, AND*

> *b. **how you feel** each item reflects your personal experience most of the time.*

Each response is graded:

> *1 = very low   2 = low   3 = moderate   4 = high   5 = very high.*

*Do not spend too much time on any one item. It is best to **record your first thoughts**.*

Items	a. **ideal** for spiritual health	b. **how you feel**
Developing:		
1. a love of other people	1 2 3 4 5	1 2 3 4 5
2. personal relationship with the Divine/God	1 2 3 4 5	1 2 3 4 5
3. forgiveness toward others	1 2 3 4 5	1 2 3 4 5
4. connection with nature	1 2 3 4 5	1 2 3 4 5
5. a sense of identity	1 2 3 4 5	1 2 3 4 5
Developing:		
6. worship of the Creator	1 2 3 4 5	1 2 3 4 5
7. awe at a breathtaking view	1 2 3 4 5	1 2 3 4 5
8. trust between individuals	1 2 3 4 5	1 2 3 4 5

9. self-awareness	1 2 3 4 5	1 2 3 4 5
10. oneness with nature	1 2 3 4 5	1 2 3 4 5

Developing:

11. oneness with God	1 2 3 4 5	1 2 3 4 5
12. harmony with the environment	1 2 3 4 5	1 2 3 4 5
13. peace with God	1 2 3 4 5	1 2 3 4 5
14. joy in life	1 2 3 4 5	1 2 3 4 5
15. prayer life	1 2 3 4 5	1 2 3 4 5

Developing:

16. inner peace	1 2 3 4 5	1 2 3 4 5
17. respect for others	1 2 3 4 5	1 2 3 4 5
18. meaning in life	1 2 3 4 5	1 2 3 4 5
19. kindness towards other people	1 2 3 4 5	1 2 3 4 5
20. a sense of 'magic' in the environment	1 2 3 4 5	1 2 3 4 5

- How important is religion in your life   1 2 3 4 5
- How important is spirituality in your life   1 2 3 4 5

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Appendix F: Certificate of Language Editing

`Alexa Barnby

Language Specialist

Editing, copywriting, formatting, translation

BA Hons Translation Studies; APEd (SATI) Accredited Professional Text Editor, SATI

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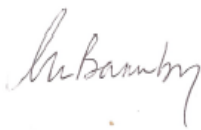
28 May 2023

DECLARATION OF PROFESSIONAL EDIT

THE DEVELOPMENT OF A PSYCHOLOGICAL WELL-BEING MODEL FOR
MIDDLE MANAGERS IN A FINANCIAL SERVICES ORGANISATION

by

Bongani Mbokazi

I declare that I have edited the above doctoral thesis, ensuring that the work follows the conventions of grammar and syntax, correcting misspelling and incorrect punctuation, changing any misused words and querying if the word used is what is intended, ensuring consistency in terms of spelling, punctuation, capitalisation and other aspects of style, as well as checking referencing style.

The onus is on the author, however, to make the changes and address the comments made.

A. K. BARNBY

Appendix G: Originality Report