THE CONCEPTUALISATION, DEVELOPMENT AND VALIDATION OF AN
ORGANISATIONAL SPIRITUAL LEADERSHIP MEASURE WITHIN THE AMBIT OF
AFRICAN MANAGEMENT PHILOSOPHIES

By

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ABSTRACT

Organisational spiritual leadership has been proposed as an alternative to lead a generation where personal values and beliefs are central to employee contentment, and organisational success. However, some suggest that a standardised or homogeneous applicability of organisational spiritual leadership is misplaced and empirically flawed. The aim of this study is to develop an organisational spiritual leadership instrument that is contextualised to our South African organisational realities using African management philosophies. In this research, knowledge was drawn from two bodies of scholarly literature, namely Spiritual leadership (SpL) and African management philosophies (AMP). Literature is systematically reviewed, focusing on three aspects of the body of knowledge, namely concepts, definitions, and typologies (elements). Text analyses were used to expose themes, and these were compared and analysed. A mixed method research approach was adopted, where Interactive Qualitative Analysis (IQA) and quantitative sampling using a questionnaire were used to collect and analyse data. The IQA process involved 8 participants who were identified using the power-relationship dynamic for purposive sampling. The results of the IQA process yielded a model that was used in a quantitative survey. This empirical study was based on a quantitative positivist paradigm, utilising a cross sectional design. A total of 5308 participants completed the self-administered survey from organisations in both the public and private sectors. The quantitative analysis included basic item screening, exploratory factor analysis (EFA), confirmatory factor analysis (CFA), testing for common method bias (CMB), and determination of convergent validity and invariance analysis (configural, metric, and scalar). The results yielded a reliable and valid organisational SpL instrument that was invariant with regards to the private and public sectors used in this study. It was also found that the results of the study were not influenced by CMB, as most heuristics for assessing model fit were passed. The practical and academic value of this research is the newly developed SpL instrument for the context of SA organisations. The research has the propensity to bring a modern and fresh approach to understanding organisational leadership in South Africa and the subtleties of indigenous spirituality and cultural nuances. This advanced understanding can improve organisational leadership practices by enabling organisations to scale their leadership strategies, styles, and development programmes. Empirically and practically the research contributes to the South African field of organisational leadership. It can thus be used with confidence by

organisational researchers and academics within the SA organisational context in both the private and public sectors.

Keywords: Spiritual leadership; African management philosophies; leadership models; South Africa

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DEDICATION

I dedicate this thesis to uMfihlakalo (God) - my Creator, and my co-creators-my late mother Esnarth Sibanda (may your soul rest in eternal peace mum) and my father Ephraim Sibanda. I also dedicate this thesis to my late brother Mandla Sibanda for whom I am eternally grateful for his support through trying times. I would also want to dedicate this thesis to my spirit guides (izithunywa zakithi ezihlambululekileyo) for being there with me all the way. I would also dedicate this thesis to Imboni Dr Uzwi Lezwe Radebe's spirit guide (isithunywa esikhulu umabiza asabele) for the ancient wisdom and teachings.

DECLARATION

Name: Khumbulani Sibanda

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Title: The conceptualisation, development, and validation of a Spiritual Leadership measure within the ambit of African Management Philosophies.

I declare that the above thesis is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

I further declare that I submitted the thesis to originality checking software and that it falls within the accepted requirements for originality.

I further declare that I have not previously submitted this work, or part of it, for examination at Unisa for another qualification or at any other higher education institution.

K Sibanda   6 November 2023

SIGNATURE   DATE

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AL – Authentic leadership

AL_bp – Authentic leadership balanced processing

AL_imp – Authentic leadership internalised moral perspective

AL_rt – Authentic leadership relational transparency

AL_sa – Authentic leadership self-awareness

AMP – African Management Philosophies

AS – African Spirituality

EL – Ethical leadership

HO – Hope and optimism

IKS – Indigenous Knowledge Systems

IQA – Interactive Qualitative Analysis

LB – Leadership Behaviour

MPS- Management Practices Survey

OCB – Organisational Citizenship Behaviour

OSpL – Organisational Spiritual leadership.

OUL – Organisational Ubuntu Leadership

SA – South Africa

SLB – Spiritual Leadership Behaviour

SpL – Spiritual Leadership

SpLi – Spiritual Leadership instrument

Tlb – Transformational leadership behavoiur

TrF – Transformational leadership

TrF_FAGG – Transformational leadership fostering the acceptance of group goals

TrF_HPE – Transformational leadership high performance expectations

TrF_IS – Transformational leadership intellectual stimulation

TrF_ISU – Transformational leadership individual support

TrF_LAV – Transformational leadership articulating a vision

TrF_PAM – Transformational leadership providing an appropriate model

Trs_L – Transactional leadership

Trs_LCR – Transactional leadership contingency rewards

Trs_LMBE_act – Transactional leadership management by exception (active)

Trs_LMBE_pas – Transactional leadership management by exception (passive)

CHAPTER ONE

INTRODUCTION AND BACKGROUND

1.0 INTRODUCTION

As a result of globalization, a new generation of employees has emerged who differ in terms of behaviour, attitudes, and motivations towards their work and have a different work orientation (Arieli and Sagiv, 2020). Work orientation is described by (Oppong, 2013:203) as "meaning that individuals give to work and the relative importance and function they assign to work within their lives as a whole". An understanding of this element of work behaviour throws light on the connection between values, attitudes, and behaviour on the one hand, and cultural and social structures on the other (Bratton et al., 2007; Samul, 2020; Bayighomog and Arasli, 2022). According to Oppong (2013:203), this means therefore that "there is a direct link between cultural and social values of the individual and his/her work orientations". Gbadamosi, (2003) has argued that work orientations differ from one country to another because of the technological advancement, economic development, income differentials and stage of industrial development of those nations. Although Halman and Muller, (2006) concurs, there is another element which has been missed (especially when a transient examination is made in Africa), which is that of attitudes, behaviours and motivations that shape the meaning attached to work by Africans.

African work orientations are unique and should not be hastily compared to those of the West (Gbadamosi, 2003). Leaders and managers in Africa must consider what shapes such orientations(Ali et al.,2001; Allen and Fry, 2023; Fry and Chi Vu, 2024). Africans work in environments where there is flux, corporate turmoil, institutional paradigms that are broken, decision making that is unethical and stringent demands for innovative ideas to remain relevant and competitive (Barrett, 2004; Dehaghi et al., 2012; Bayighomog and Arasli, 2022). Whilst dogged by these vicissitudes, African workers thus have a need for a leadership theory or body of knowledge that is robust and incorporates traditional practices that will shape their attitudes and behaviour and motivate them towards achieving meaningfulness at work (Budhwar and Debrah, 2005;

Marais and Marais, 2007; Fenelon and Hall, 2008; Samul, 2020; Bayighomog and Arasli, 2022).

There is thus a yawning need for a leadership theory that will measure African work orientations, antecedents, mediators, and moderators (Van Der Walt and Swanepoel, 2015). Such a theory should embrace a "total/complete" person, emphasising personal values (Mitroff and Denton, 1999; Hicks, 2002; Fry, 2003) . Employees spend most of their time at work and seeking to maintain their personal values. Leaders are therefore compelled to be aware of these personal values that have become embedded in the employee's work DNA and thus form part of their "complete" selves (Kumpikaite, 2014). According to (Msila, 2022), employees (particularly Africans) are becoming dissatisfied with their challenges at work. Leaders are therefore faced with the ordeal of navigating the corporate ship with the requisite tools and skills (Garg, 2017). These skills should equip the leader to be able to create a leadership system that should deal effectively with these challenges both inside and outside the organisation (Van Der Walt et al., 2015). Today's employees are demanding from their employers more than their fair wages (Fry, 2003; Bayighomog and Arasli, 2022). They are consequently seeking fulfilment, meaning, knowing and a greater sense of belonging (Mitroff and Denton, 1999). All these principles are encapsulated in a program of organisational spirituality that is the ultimate competitive advantage for organisations (Mitroff and Denton, 1999). Organisations need therefore to introduce organisational spirituality and spiritual leadership (Walt et al., 2014; Arieli and Sagiv, 2020; Bayighomog and Arasli, 2022). They should develop and include good values, attitudes, and behaviours that in-turn will help spiritually guide employees towards attaining self-actualisation (Ferguson and Milliman, 2008).

Thus, an assessment of the current trends of organisational Spiritual Leadership and African Management philosophies is crucial to understand what gaps exist in the literature relating to the constructs. A systematic literature review using a 12-step process as espoused by Kable et al. (2012) is apt for assessing the current position. An assessment of the definitions, concepts, and typologies of these two constructs is required to get to understand what underpins them, or whether there are any similarities.

A grave need exists therefore to develop an organisational spiritual leadership construct that will withstand both academic and empirical scrutiny (Blasco et al. 2012). An integrated analysis of organisational Spiritual Leadership (SpL) within the context of African Management Philosophies (AMP) is envisaged. This can provide academic potency and merit which is glaringly required to contextualise Westernised leadership theories (Nkomo, 2006; 2011; Kasu, 2017). In pursuit of this goal a contextualised organisational spiritual leadership measure needs to be defined, developed, operationalised, and its influence on leadership behaviour and effectiveness analysed with a view to developing a contextualised leadership scale. The context is South Africa even though there will be reference made to Africa, the research is not reflective of South Africa as an empirical site in an African context, but specific focus is on South Africa.

1.1 BACKGROUND TO THE STUDY

The subject of spirituality in the workplace has been fraught with many difficulties and uncertainties (Makgoba et al., 2014). Extant literature has revealed that there are many views associated with the subject of spirituality at the workplace. There are however, three categories that Makgoba et al. (2014) have identified strongly relating to the subject. The first category is the palliative category of spirituality. In this category, earlier scholars posit that spirituality has a religious mystic attached to it (Merton, 1961; Nouwen, 1994). They are in consensus with later scholars who also push the individualistic element of spirituality at the workplace (Gibbons, 2000; Fluker, 2003; Runcorn, 2006). This means that employees are seen as spiritual entities on an unquenchable quest for self-actualization (Kellemen and Peltonen, 2005).

The second category of spirituality at the workplace is somewhat collaborative and accommodative in orientation. Scholars in the second category argue that the concept of spirituality at the workplace lacks conceptual depth, especially relating to the workplace and phenomenological and existential issues (Wilber, 1998: Nolan, 2006). To address this lack of conceptual depth relating to spirituality, these authors have averred that the individual does not exist in isolation but rather in a continuum with the community. They posit that the individual and the community should not be separated

but should be viewed as one linear progression from the individual to the community. This is called the "via-media" concept by Makgoba et al. (2014), where the individual's spirituality is a religious collaborative orientation elevating a person's search for inwardness in a broader communal context.

The third category of spirituality is transformative in orientation. The scholars Carrette and King (2004) in this category do not agree with the accommodationist orientation of spirituality. They reject outright a position of organisational spirituality that is steeped in religious rites but instead champion for an organisational spirituality that is lacking any religious vestiges and/or connections. Conceptualizing workplace spirituality in this transformative manner offers a postmaterialist value system characterized by an increased desire for social equality, increased participation in important decisions impacting one's life, increased desire for freedom, and increased concern for quality of life, self-expression, a sense of community, and environmentalism (Makgoba,2009).

These three dimensions are replete with a Eurocentric approach to organisational Spiritual Leadership, as will be seen in the systematic literature review that follows in the next chapter. As articulated in the preceding sections of this chapter, work orientations differ from one locality to another; for instance, African work orientations tend to be unique from those of the West (Edoho, 2001). This research study has focused on one element of work orientation which is spiritual leadership (SpL) within the ambit of African management philosophies (AMP). Fry (2003) defines Organisational SpL as a concept that seeks to capture the values, attitudes, and behaviours of leaders, and which intrinsically motivates them and their followers to have a sense of spiritual survival through membership and calling. The systematic literature review in Chapter 2 reveals that there has been a holistic universal approach to the application of organisational SpL but without considering the different environments within which leaders operate.

There is a great demand from employees for a more humane workplace, and they are demanding spiritual fulfilment that goes beyond receiving their wages (Makgoba et al. 2014; Lata and Chaudhary, 2021; Brown and Thorne, 2022, 2022) . To understand how this spiritual fulfilment is achieved, Yin and Mahrous (2022), drawing from Ashforth and

Pratt (2003), have proposed three dimensions to consider. Firstly, *transcendence of self* is defined as a connection to something greater than oneself. This something can be a person, causes and a belief in a supreme power. Secondly, *holism and harmony* are associated with credibility, balance, and standpoint. The third dimension is *growth,* which Ashforth and Pratt (2003) consider to be a realisation of one's potential and aspirations. These three dimensions of individual spirituality have been used to understand organisational spiritual leadership but without considering the local contexts of the individual. Hybridising the application of these dimensions to all environments should therefore be taken with caution.

The universality of consistent spiritual leadership is questioned (Vedula and Agrawal,2023). Rather, as a result of the secular approach to workplaces, organisational spiritual leadership assumes an incorrect homogeneity of theoretical application irrespective of cultures and different environments (Parameshwar, 2005; Vedula and Agrawal, 2023). Cultures are different and these change with time (Earley and Ang, 2003; Babu, 2021). Spiritual leadership scholars should therefore not assume that the application of the construct should be the same in varying cultural contexts. This is to take on a cultural stagnation and a total disregard of the potency and cogency that culture posits for an individual's spirituality (Nussbaum, 2013).

Against the backdrop of the preceding paragraph, there is a grave need for a review of theory of organisational SpL by considering different contexts. Values, attitudes, and behaviours that exist because of the leader's spirituality cannot be considered the same, because leaders operate in contexts uniquely different from each other. Thus, the grouping of these antecedents of workplace spirituality is challenged here. It cannot be the same. There is thus a dire need to operationalise and contextualise organisational SpL to give it academic rigour, potency, and cogency.

Contextualising organisational SpL in the southern African context also answers the call for decolonization of some leadership theories' universal application (Nkomo, 2011; Kasu, 2017). Some of these leadership theories are steeped in the fallacious notion of universal application of their undergirding constructs. The extant literature review as shown in Chapter 2 reveals that there are no empirical studies that have done in

the period researched that support an organisational Spiritual Leadership model typical of our localised South African environment. As stated by Walumbwa et al. (2011); Babu, (2021), spirituality is a product of a people's culture and religion. With this understanding, a homogenised application of organisational SpL is not ideal, given the heterogeneity of cultures and spirituality (this can only be adopted when a non-secular approach to workplaces is applied, and religion is seen as intertwined with spirituality). Organisational Spiritual Leadership (SpL) has its empirical shortcomings, and for these to be somewhat overcome, there must be an integration with other social science theories, particularly the ones that speak to our local context (Nkomo, 2006).

The above argument does not necessarily mean that one is forthrightly denying the existence of universal applications of organisational SpL. There are some elements of organisational SpL like "kindness, altruistic love, trust, gratitude, integrity, honesty, forgiveness, humility, patience, and kindness" that possess a universal charm and application (Fry, 2003:712). However, these principles are not the only ones that shape the values, attitudes and behaviours of leaders and their followers. For example, different local realities also play a pivotal role in shaping these leadership outcomes which ultimately translate into followers adopting the same values, attitudes, and behaviours. This dyadic exchange is pivotal in understanding the importance of local realities. The total person approach as maintained by Mitroff and Denton (1999) is very crucial in this dyadic exchange.

The theory of organisational spiritual leadership has been gaining currency in the sphere of academia over the past decades. A lot of studies pertaining to the theory have been conducted in the USA and in Europe (Fairholm, 1996; Ashmos and Duchon, 2000; Fry, 2003; Duchon and Ashmos, 2005; Chen et al., 2012; Phipps, 2012; Noor et al., 2017). This has led to a hasty conclusion that "leadership is leadership" anywhere. This conclusion is perilous in that it negates the very context in which leaders carry out their mandates and duties. However, context is seen as a major contributor to the values, attitudes, and behaviors that leaders exhibit (Jepson, 2009). Since contexts are by no means homogeneous, neither will be the values, attitudes, and behaviors of leaders (Bush, 2018). In the same token, the spiritual inclinations of leaders will thus differ from one context to another (Hamilton and Bean, 2005). In this vein, the South African

context of organisational spiritual leadership for example will be different from the USA. The Corona virus pandemic overhauled how we historically view relationships at work (Lucchese and Pianta,2020); and leadership workplace response to the aftermath of the malaise cannot be hybridised across different countries. The way employees are treated in organisations by their leaders cannot therefore be the same, given that the aftermath of the Corona virus differed across localities. Solutions that are tailor made for the local context must therefore be brought to the fore to enhance employee welfare (Rao et al., 2015; Lucchese and Pianta, 2020). It is with this in mind that a localised and/or contextualised theory of spiritual leadership is sought.

To put it in perspective, the review of organisational spiritual leadership as shown below exists both in the workplace and secular contexts. It is included in organisations without the need to proselytise or pressurise employees to affirm a certain religious notion (Reave, 2005). The non-secular aspects, as many authors such as Thompson (2004); Sendjaya (2007); and Phipps (2012) have revealed, albeit divisive, might also lead to a whole different discussion. This is because religious and spiritual affairs are deemed to have no place in the workplace (Duchon and Ashmos, 2005; Dean, 2020). This is due to the nature of the many religions that employees have. To avoid being prejudiced and biased at the same time, it is thus incumbent upon one to look at the secular aspects of organisational spiritual leadership values, attitudes, and behaviors. These intrinsically motivate others to perform in a non-mechanistic way and to value themselves more in performing their scheduled tasks. Therefore, as much as the theory of organisational spiritual leadership sounds abstract and agnostic, it must be grounded and undergirded in local thinking. This local thinking is presented in the form of African Management Philosophies (AMP) (Bhengu, 2014). These philosophies maintain that the African perspective or lens is vital when looking at any leadership or management thinking (Anyansi-Archibong, 2001; Zoogah et al., 2020). It argues that any leadership or management theory must consider the African local realities (Edoho, 2001). African Management Philosophies present a diverse collection of concepts, which are not easily comparable. To simplify it, Marnewick et al. (2018) identified seven distinct behavioural elements associated with AMP, namely, solidarity, compassion, respect, dignity, humanness, caring and sharing. All these are elements of SpL. On a more societal

level, Nkomo (2006) listed five distinct parts of AMP, namely traditionalism, communalism, co-operative teamwork, mythology, and national culture. Traditionalism relates to adherence to accepted customs, beliefs and practices that shape accepted behaviour, morality, and individual characteristics in African societies. As poignant as this might sound, without any empirical evidence to back this up, the claim falls flat.

As evidenced by Ramnund-Mansigh and Naidoo (2023), a yawning need exists to develop a scale that will withstand both academic and empirical scrutiny. An integrated analysis of organisational Spiritual Leadership (SpL) within the context of African Management Philosophies (AMP) is conducted in the literature review. This provides academic potency and merit which is glaringly required to contextualise Westernised leadership theories in an African context (Nkomo, 2006).

1.2 MOTIVATION OF PRESENT STUDY

Leadership in this volatile time is of utmost importance, specifically in the post Covid-19 phase, as there is no doubt that the workplace will never be the same again. Batistic et al. (2017) were of the view that leadership should be viewed and analysed from a multi-level perspective and from varying angles, which often relate to the context in which leadership takes place. This context complicated even more by globalisation, which often leads to the intermingling of contextual realities. However, regardless of the context, it is argued that humble and relational focused leadership is essential in times of crisis, as it cultivates resilience, perseverance, and ultimately individual wellness (Giurge et al., 2019; Zhu et al., 2019). Lucchese et al, (2020) are of the view that the pandemic has exposed the power that leaders have on their followers. This can be seen in a negative light, but it can also have a positive outcome, specifically when leaders adopt a more subtle and humane attitude towards followers, which is important for recovery from the effects of the pandemic on the workplace.

It is against this backdrop that organisational spiritual leadership (SpL) has been proposed as an alternative leadership construct. Organisational SpL is regarded as important under normal circumstances and even more so during a crisis and the post crisis recovery (Walt, et al. 2014). Organisational SpL enhances followers' wellness

because it embraces ethics and honesty; it empowers followers in achieving fulfilment, higher purpose, and ultimately self-actualisation (Ferguson and Milliman, 2008).

However, according to Ramnund-Mansigh et al. (2023), there is a grave need to develop an organisational SpL construct that will withstand both academic and empirical scrutiny. Locally (within the SA context), the theory of organisational SpL, which was developed by Fry (2003) has not gained a foothold in empirical research, as the systematic literature review reveals. Work has been done in Europe and the Americas regarding organisational SpL; but unfortunately, the results from these studies have been used to generalise its applicability in other contexts while largely disregarding local realities (Jepson, 2009). The challenge with this approach is that it assumes a uniformity of cultures, environments, and realities all over the world. According to Bush (2018), contexts shape the behaviours, attitudes, and values of leaders. Thus, homogenising the applicability of organisational SpL is a concern addressed by this study, specifically for the SA context.

The systematic literature review in Chapter 2 reveals that there is a need revealed in research for a contextualised organisational spiritual leadership framework in Africa. The studies that have been done in Africa have been few and largely the same as those undertaken in Europe and America in terms of theoretical underpinnings. The tendency to homogenise various contexts is common among leadership scholars, typically using instruments from Western origin, which might be problematic when used in the SA (and broader African) context (Grobler and Singh, 2018). According to Nel et al. (2012) this approach implies the exploration of the applicability of a predominantly Western construct and instrument to a culturally diverse South African context. To bridge this gap, the etic approach is used to adapt the existing instrument to the population, also called instrument transportality (Grobler, 2017). The problem with this is that subtle nuances and more evident realities of the construct, might be overlooked. These realities are unique and should be recognised and respected, because according to Slabbert and Finlayson (2008:13) "[South Africa is] a unique playground where the complexities of globalisation, colonialism and racism continue to be played out in the rich diversity of languages and cultures". Du Preez and van Zyl (2015) are of the opinion that considerable research needs to be conducted, not only to identify emic

organisational leadership behaviour, but also on how to measure it. This should take into consideration the SA context, thus adopting an emic conceptualisation and instrument development strategy. The emic conceptualisation looks at the internal elements of SpL as opposed to the external scheme of SpL, for instance, what contextual elements will motivate a leader to be kind and passionate as opposed to looking at kindness as an outcome itself (Sibanda and Grobler, 2024).

Following from the stance posited by Du Preez and van Zyl, (2015), there is therefore a need to develop a leadership instrument that is appropriate for local realities. As Ramnund-Mansigh and Naidoo (2023) indicate, there is a need to lead the African way. This research study has sought to invent a measure that captures the essence of organisational SpL via the African lens. Moreover, the development of the scale has kept in line with contextualising predominantly Western constructs, making them gain currency within our own localities. Furthermore, Nkomo (2011) and Kasu (2017) recognise the demand for academic potency and merit to contextualise Westernised classical leadership theories, and a need for the development of African leadership theories (Fourie et al., 2017). The literature review below shows that there are very few models which evaluate organisational spiritual leadership in the African context. Consequently, a need has been identified for developing a scale that empirically measures organisational SpL within the ambit of African management philosophies (AMP). AMP looks at a diverse collection of concepts that include seven distinct behavioural elements associated with it, namely, solidarity, compassion, respect, dignity, humanness, caring and sharing (Marnewick et al. 2018). These concepts are similar to SpL elements as will be discussed in Chapter 2 below and enable a more concise and contextualised understanding of organisational SpL.

The development of a contextualised organisational SpL measure could also help leaders and academics to combat corruption in South Africa both in the public and private sectors, especially in the public sector. As reported by Transparency international (2022), the country ranked at number 72 out of 180 countries with a Corruption Perceptions Index (CPI) score of 43 out of a 100. This is an indication that leaders both in the public and private sectors are losing their moral compass. Spirituality which is supposed to help leaders be ethical and moral in discharging their duties

seems to be non-existent. This is demonstrated by the lack of government efforts in reigning in and combatting corruption. The translation of this perception means that we do not have enough leadership capabilities to deal with corruption. The current leaders do not have the hunger, zeal, and knowledge to deal decisively with corruption (Wong et al., 2023). It was therefore hoped that a contextualised organisational spiritual leadership scale would equip leadership with the requisite tools to deal with corruption.

A contextualised organisational SpL measure could also contribute to leadership measures which are not steeped in individualism (Wong et al., 2023). Part of the challenge in leadership grooming arises because classical leadership theories are steeped in inorganic theorems, are not adoptive, are agnostic and lack local inclination (Gayen, 2023). These theories have proven to be ineffective in dealing with current leadership challenges as was apparent during the Covid-19 pandemic (Zarate-Torres and Correa, 2023). It is hoped through this research to ignite the minds of a lot of scholars and incite debate resulting in a much more contextualised and inclusive leadership theory compared to what currently exists in the country.

1.3 THESIS STATEMENT

Organisational Spiritual Leadership is crucial in infusing within the organisation a sense of morality and ethical behaviour by spurring a dyadic interplay between organisational spirituality and individual spirituality which affects organisational performance. Moreover, context plays an integral part in shaping organisational spiritual leadership. Universal application of organisational spiritual leadership theory across different cultures, nations and spectrums is parsimonious and currently contributes to the dearth of a contextualised leadership model in Africa in general and South Africa in particular.

1.4 PROBLEM STATEMENT

Most traditional leadership theories are developed from an etic approach, with an emphasis on individual needs for wanting to survive and be secure (Zada *et al.*, 2022). The etic approach is an approach to studying a culture from outside of the culture, instead, focusing on observing the culture (Grober & Sibanda, 2024). The etic perspective definition is the perspective of an outsider looking in on a culture without taking part in it, relying on observation instead of participation. However, spiritual

leadership "emphasizes higher-level spiritual needs such as respect and a sense meaning"(Zhu et al., 2022:1973). This ushers in a new perspective for solving some of the higher order problems in modern organisations, as spiritual leadership has a subtle effect on organisational development and personal growth (Zhu et al., 2022). This is because of organisational spiritual leadership's core principles of intrinsically motivating employees to give their all from the inside out. Ultimately, this results in positivity in the organisation in terms of employee wellbeing, task performance, ethical behaviour, and organisational citizenship behaviour (Zhang, 2020). Such an emic approach helps to understand why external factors influence individuals' behaviour in a certain way rather than how internal factors affect individuals' behaviour.

Although organisational spiritual leadership offers an alternative emic approach to leadership compared to traditional leadership theories, it is strangely not well empirically developed, considering that it may advance individual and organisational wellbeing (van der Walt and Steyn, 2019). Thus, the current challenge that we face is that a construct that is supposed to advance ethical behaviour in organisations and bring about productivity and effectiveness lacks in empirical evidence investigating it (Honiball et al., 2014; Li et al., 2023) .

The foregoing is just one set of challenges facing the advancement of organisational spiritual leadership as a construct to be reckoned with. The second set of challenges is that the construct has been hybridised by Western scholars to mean that the external spiritual factors that affect employees are similar across a multiplicity of cultures and environments (Edoho, 2001). This notion is, however, not ideal for cultivating a base to advance the construct.

Organisational Spiritual Leadership as a relational theory examines the values, attitudes, and behaviours that an individual possesses that are necessary to intrinsically motivate others and themselves so that they have a sense of wellbeing through membership and calling (Fry and Cohen, 2009). According to Ilham et al. (2022:113), "ethical behaviour is inseparable from values that employees believe". The values that employees believe are critical in assessing ethical behaviour, hence the need for organisational spiritual leadership understanding. However, the importance of ethical

behaviour in organisations is not only determined by individuals and groups but also several relevant factors of the cultural and organisational environment (Ilham *et al.*, 2022). For instance, the role of culture in influencing ethical behaviour stems from family, friends, neighbours and their understanding of knowledge, religion, and media. It is the collective conscience of what makes right or wrong. Organisational influence comes from policies, codes of ethics and such other practices that bind individuals to act in a morally correct way. It is the role of culture perhaps that has a major influence on individuals' values, and how these will be exhibited in any organisation. These might influence to a greater extent how organisational policies and practices are perceived (Pio et al., 2020).

Values are critical in the fight against corruption which has decimated many economies particularly in Africa, and South Africa has not been spared either. Despite concerted efforts from both the government and corporates in South Africa to ward off corruption, unethical behaviour is on the rise. Initiatives such as the National Anti-Corruption Forum, Forum Against Corruption, Moral Re-armament Movement, Business Against Crime, Transparency SA, Anti-Corruption Trust, Special Investigation Unit, Auditor General's Office, National Prosecuting Authority, Asset Forfeiture Unit and Hawks have been formed. Nevertheless, scandals have erupted such as the Steinhoff case (du Toit, 2019). Others have been the Price Waters Cooper's scandals, the VBS Bank scandal, Estina Dairy Farm scandal and political leadership meddling through the Gupta brothers (Myburgh, 2019). These are all testaments that leaders have lost the moral compass to lead with care, humility, kindness, and a sense of higher connectedness. Thus, current leadership models are failing (Hicks, 2002; Benefiel, 2005; Law, 2013; Zhu et al.,2022). There are amongst others, five major reasons, why this is so in South Africa.

Firstly, today's leaders use mechanistic leadership paradigms, and these are not effective in equipping them with the requisite skills to lead with integrity and be accountable (Smith and Rayment, 2010; Ilham *et al.*, 2022). Mechanistic leadership paradigms are not geared to give today's leaders the appropriate skills, behaviours, and attitudes to solve some of the corporate ailments (Pillay, 2008). The mechanistic paradigm focuses on "rational decision making and logical thinking, discouragement of emotions, and scientific management practices" (Law,2013:20). It is preoccupied with

the "assessment of goals and performance, not recognising the interrelationship of problems, and has a short-sighted view of natural resources" (Smith and Rayment, 2010:218). South Africa's history of apartheid has deprived the country of the opportunity to create a homogenised leadership paradigm that will be able to respond to the changing demands of employees(Law, 2013). This has had the adverse effect of a dearth of a paradigm that will respond effectively to the existing tangled organisational issues (Robbins et al. 2003; Arieli and Sagiv, 2020).

Secondly, leadership development in South Africa lacks inclusion of a spiritual paradigm (Law, 2013). This spiritual paradigm is distinguished by, "among other things, acting ethically and with integrity, being open to change, possessing a sense of purpose and meaning in one's life, appreciating one's interconnectedness with a greater whole, and promoting organisational learning" (Biberman and Whitty, 1997:133). Most leadership development programmes in South Africa do not include a spiritual paradigm (Law, 2013).

Thirdly, accredited training programmes that offer spiritual leadership training are very few in the country. According to Law (2013), out of the many institutions in South Africa that offer MBA programmes only one offers spiritual leadership as a course among its syllabi. Government has created its own leadership school called the National School of Government-formerly known as the Public Administration Leadership and Management Academy (PALAMA). There is also the African Leadership Academy which nurtures young future leaders from the age of 19-22. These institutions do not offer spiritual leadership as a course in their syllabi.

Fourthly, Universum (2018) research has found that the country has a serious employee retention problem. They found out that about half of the respondents (47% of the 22 000 young professionals surveyed) were willing to leave their current employers within the next 12 months. The main reason for the high staff turnover in most organisations was not financial but a lack of alignment of objectives of the employees with those of the organisation. The lack of a humane leadership and unclear objectives were cited as key factors that have cost organisations a lot of money in terms of recruitment and training of personnel to fill employment gaps.

Lastly, Transparency International (2022) has ranked South Africa at number 72 out of 180 countries, with a Corruption Perceptions Index (CPI) score of 43 out of a 100. This shows that corruption is endemic in the country, and the current leadership is seemingly struggling to deal with the incessant problems of corruption. The leadership styles, behaviours and attitudes of the current leadership are steeped in a persistent and mechanistic classical leadership style that cannot offer solutions to the current malaise.

To address the aforementioned problems, our globalizing world needs a theory of leadership consistent with our common human nature (Lutz, 2009). The challenges outlined above are as a result of not taking into account local contextual realities. Thus, organisational Spiritual Leadership theory is needed urgently to attend to these problems (Parameshwar, 2005). As stated by Walumbwa et al. (2011), spirituality is a product of a people's culture and religion. Cultures are different and these change with time (Earley and Ang, 2003). There is therefore a need to develop a contextualised organisational SpL scale that will be able to consider the local context and the potency that it offers for individuals' spirituality (Nussbaum, 2013). A consideration of local context is brought forward by looking at AMP concepts of solidarity, compassion, respect, dignity, humanness, caring and sharing (Marnewick et al. 2018) and at a societal level, five distinct elements (Nkomo, 2006), namely traditionalism, communalism, co-operative teamwork, mythology, and national culture. These elements all play a pivotal role in undergirding SpL in the local context as will be seen in later chapters.

1.5 RESEARCH QUESTIONS

The above problem statement gave rise to the following main research question:

What are the SpL leadership concepts, elements and/or typologies, as undergirded in AMP in a South African organisational context, to be used in developing a valid construct and measure?

The following are the research sub-questions:

i. What are the current organisational SpL theory concepts and elements and how are they conceptualised?

ii. What are the current AMP concepts and elements and how are they conceptualised?

iii. Where does SpL and AMP converge and where do they miss the fit point within the SA context?

iv. What AMP can be used to develop a contextualised organisational SpL measure in South Africa?

v. What impact does organisational SpL within AMP have on leadership behaviour and employee welfare?

vi. Does the developed contextualised organisational SpL measure compare with other validated leadership scales?

1.6 RESEARCH OBJECTIVES

i. Conceptualise organisational SpL within AMP using a systematic literature review.

ii. Develop a contextualised measure using the IQA process, where SpL and AMP converge.

iii. Validate the novel measure using quantitative techniques and thus examine the application of organisational SpL within the ambit of AMP in SA.

iv. To determine whether there are any differences between organisational SpL within the ambit of AMP with other relational leadership paradigms such as servant and transactional leadership.

v. Make recommendations on how organisational SpL can contribute to employee wellbeing and welfare.

1.7 CONTRIBUTION OF THE STUDY

The significance of the study lies in the conceptualisation of organisational SpL within the ambit of AMP and the development of a measurement instrument for SpL. This scale may be used in research to enhance the organisational performance. SpL and AMP have become important subjects in their own right and any research on them adds to the body of knowledge. As will be shown in the systematic literature review that

follows, studies in Africa of a contextualised instrument pertaining to organisational SpL are very limited and this research adds to the very limited studies. As the literature review demonstrates in Chapter 2 below, there are insufficient empirical studies on organisational SpL in Africa and this research can contribute to these. The introduction of AMP elements to SpL is a significant contribution to the body of knowledge on SpL. It undergirds the theory of SpL in local contextual thinking. It gives it merit to be used in the South African context. The literature review also shows that survey data collection tools were used in a few studies and importantly there is no scale with reliable and valid psychometric properties to measure organisational SpL within the ambit of AMP.

Organisational Spiritual Leadership is a novel field of academic study, but a lot of its academic work is situated in Western influence, resulting in a shortage of scholarship in Africa in general and South Africa in particular. This is seen from Fry's (2003) studies. He is one of the few academics who have examined spiritual leadership in a public sector milieu, but they are in a Western context. There is apparently no existing study on the development of a contextualised spiritual leadership model specifically for South Africa, as the extant literature review has revealed. This study is therefore novel in that it examines the application of organisational spiritual leadership within the ambit of African Management Philosophies in South Africa.

This study furthermore can aid in developing local leaders who, because they "operate in accordance with ethical and virtuous principles, will be able to avert political and financial scandals" (Law, 2013:41: Lennick and Kiel, 2005). At a time when many leaders are struggling to combat corruption, a contextualised spiritual leadership scale can "model ethical behaviour which is vital in overcoming corruption" (Rossouw, 1997:1542).

This study also aims to develop leaders who can create a "level of change at the deepest level of the being so that an employee's inner power may be unleashed" (Law,2013:41), and an organisation's competitive advantage maintained (Klein and Izzo, 1999). A critical component of spiritual leadership is "the internalising of spiritual values and a higher purpose which results in an intrinsic motivation to serve others"

(Hannah et al., 2011:268). This, in turn, enhances performance and productivity in organisations.

Finally, although there is growing research on the construct of organisational spiritual leadership and its merits, there is a lack of empirical research on developing a theory of organisational spiritual leadership that could contribute to the construction of a contextualised organisational spiritual leadership measure within the African local realities. Moreover, academic enquiry is needed that analyses the role of spiritual leadership in an organisational context. Some research has, however, been conducted in this field by Fry (2003) and his colleagues; however, none of the studies mentioned were conducted in the South African context. The gap in the literature therefore indicates that research should be conducted on the way in which organisational spiritual leadership can be practically developed and applied in organisations.

Thus, research on organisational spiritual leadership is scarce, and the research that has been conducted has generally been steeped in a Western worldview of spirituality. Therefore, this study contributes to the existing body of literature by examining and developing an integrated and contextualised organisational SpL measure. This study also addresses the gap in the research on African Management Philosophies and develops this into a concrete empirical construct.

Contribution at a managerial level: This study as will be articulated n detail in Chapter 6 empowers managers in organisations with an 18-item validated scale developed from an emic perspective that measures organisational spirituality from an AMP ambit. Managers will have a tool to gauge the spiritual nuances of their employees in order to provide employee welfare and thus boost productivity.

Contribution at a theoretical level: By linking SpL with AMP this study adds to theory a new concept that has not been explored before. AMP was previously a collection of concepts that were not easily comparable. With this study AMP is given academic merit and its infusion with SpL makes it a concept to contend with.

Contribution at an empirical level: The study provides grounding to two concepts that previously had no academic rigour. The study gives SpL empirical potency through the

use of local realities and contexts via AMP. This is important in that it undergirds the two concepts and gives them life.

Contribution at a practical level: As a valid theoretical framework, the study contributes useful information on measuring organisational behaviours, thus assisting leaders, human resource professionals, learning and development practitioners, and other interested parties to effectively manage and use the scale effectively.

1.8 THESIS STRUCTURE

This research is structured as follows: Chapter 1 consists of the introduction and background; Chapter 2 examines a systematic review of the extant literature on organisational spiritual leadership and African management philosophies in general. Chapter 3 examines the research methodology used to conduct the study. Chapter 4 presents evidence from the selected participants in the research. The results from the IQA process are discussed at length and this leads to the development of a scale that has been tested in the quantitative phase of the research in a questionnaire format. Chapter 5 examines the results from the quantitative aspect of the research, and the results from application of the developed scale are analysed. Chapter 6 examines conclusions, contributions, recommendations, and key findings. The Chapter also reviews the limitations and areas for future research.

An outline of the thesis follows:

Chapter One:

Provides an introduction of the research focus and motivation for undertaking the study. This chapter examines organisational spiritual leadership and contextualises it within the ambit African management philosophies.

Chapter Two: Literature review

This chapter reviews the extant literature on organisational spiritual leadership and African management philosophies. The analysis of these two concepts uses the scientific body of knowledge that examines definitions, concepts, and elements. The literature review concludes by revealing the gap in African research of the use of

organisational SpL, and that AMP is not sufficiently developed into a fully-fledged scale. The reviewed empirical evidence shows that there is a need for a contextualised scale which investigates the African spiritual worldview within the workplace.

Chapter Three: Research Methodology

This chapter outlines the roadmap used to conduct the research. Through application of a mixed method research, the qualitative aspect of the research using IQA is described first followed by the quantitative aspect of the research. The Chapter describes how the IQA was used as a foundation for the qualitative aspect of the research. This use of the IQA enabled identification of the abstract concepts which were researched, and which required more adept tools to decipher and understand them. Moreover, the theories related to SpL were not sufficiently developed and credible. The chapter also highlights the six-step quantitative process which was followed to analyse data, namely, (i) item-screening, (ii) Harman single factor test, (iii) exploratory factor analysis (EFA), (iv) confirmatory factor analysis (CFA), (v) common method bias (CMB) and (vi) invariance analysis (configural, metric and scalar).

Chapter Four: Qualitative Empirical Analysis – IQA process

This Chapter examines the IQA results and how these were collated in such a manner to create a contextualised organisational SpL measure eminently suitable for localised usage.

Chapter Five: Quantitative Empirical Analysis – Questionnaire analysis.

In this chapter, the SpL measure developed after the IQA process is analysed and validated. Qualitative techniques using SPSS modelling techniques are applied to test the instrument for its internal validity and reliability. A six-step quantitative process is used to analyse the secondary data. The scale is then paired against other similar scales to test its construct validity.

Chapter Six: Conclusions, Recommendations and Directions for Future Research

This chapter is the final curtain to the research. Conclusions are drawn from the data analyses, and recommendations are made from the results obtained. Limitations are

also explored in this chapter and finally directions are given for future research on similar or other research topics.

1.9 CHAPTER SUMMARY

This chapter has laid the foundation of the research by introducing the aspect of spirituality in the workplace. It has introduced organisational spiritual leadership and motivated why organisational spiritual leadership needs to be explored within the ambit of African management philosophies. The chapter outlines the significance of organisational spiritual leadership and why this must be understood through the African lens. An African worldview of the concept is presented via African management philosophies. The chapter also succinctly presents an outline of what the subsequent chapters are going to deal with.

CHAPTER TWO

LITERATURE REVIEW

2.0 INTRODUCTION

The first, second and third research questions are answered in this chapter - What are the current organisational SpL theory concepts and elements and how are they conceptualised? What are the current AMP concepts and elements and how are they conceptualised? Where does SpL and AMP converge and where do they miss the fit point within the SA context? A systematic literature review is undertaken of spiritual leadership (SpL) and African Management Philosophies (AMP). This involves a 12-step approach as espoused by Kable et al. (2012) and is followed in the systematic literature review. This approach is adopted to answer the first research question – what are the current orgnanisational SpL and AMP trends and how are they conceptualised? To answer the second research question – what is the nature and extent of the relationship between orgnanisational SpL and AMP? definitions, concepts, and elements of the two concepts are explored. Babbie and Mouton's (2011) scientific body of knowledge is followed to understand the underpinnings of organisational SpL and AMP. The literature review presents the concepts of organisational SpL and AMP, and after introducing the concepts separately, they are critically compared and presented as the findings of the systematic literature review. The review concludes by discussing the way forward in applying organisational spiritual leadership in the South African context.

2.1 SYSTEMATIC LITERATURE REVIEW

An introduction of organisational leadership before a systematic literature review of SpL and AMP is carried is important. This will help position the understanding of organisational SpL and what it entails within the South African context. Leadership is defined as the ability of an individual or a group of people to influence and guide followers or members of an organization, society, or team.(Jango, 2024). It is this influence that is crucial in understanding how leaders can guide their followers(Ashraf, Zareen. and Yildirim, 2023). Leaders will not understand how to do this without understanding the peculiarities of a whole person(Vilakati and Schurink, 2021). It is this premise that situates the analysis of organisational leadership for this study as a

behavioural enquiry of how spirituality(Nelson, 2023) in this case within the ambit of AMP subsists in South Africa.

Organisational Leadership

Leadership is a contentious topic with many a scholar having put forward their different opinions and views of what it entails(Iszatt- White and Saunders, 2017). According to (Yukl and Gardner, 2020) extant literature reveals a multitude of definitions of what leadership is. Most researchers postulate leadership as a trait or behaviour, whereas others define and view leadership from an information-processing angle or from a relational standpoint. Some scholars and researchers agree that the objective of leadership in organisations is to influence others and to facilitate individual and collective efforts to achieve shared organisational objectives(Yukl and Gardner, 2020; Northouse, 2021; Daft, 2022). Leaders can better a team's performance by shaping the processes that determine performance.

Various leadership theories have arisen over the past decades. To understand leadership holistically, it is crucial to fathom, address, and study these theories. Leadership advancement included conventional interpretations such as behavioural, contingency, and trait theories, and more recent neo-charismatic models, such as full-range leadership, servant, authentic, spiritual and Ubuntu leadership. In addition, the vast number of leadership research studies provides evidence that leaders can improve the performance of a team, work unit and organisation through a combination of task and relationship strategies.

Different leadership theories

In this section a brief expose of the progress of organisational leadership is important to understand where this research is situated:

The Trait theory of leadership

The trait leadership theory was the first theory of leadership to be studied. This theory was based on a conventional psychological stance which implied that leaders are born with genetic characteristics or traits that they exhibit (Yukl & Gardner, 2020; Daft, 2022; Iszatt-White & Saunders, 2020) Trait theories developed in the early 20th century and

followed the notion that leaders were great men. Only successful leaders were studied, and their characteristics were identified. Key leadership traits that were studied were: drive, leadership motivation, honesty, integrity, self-confidence, cognitive ability, and business knowledge (Iszatt-White & Saunders, 2020). When the characteristics were recognised, it was assumed that individuals with similar traits would also develop into leaders. However, the biggest problem with this theory is that it did not clarify if and how leaders can be developed. This problem led to the establishment of behavioural approaches in leadership.

The behavioural theories of leadership

The second stage in leadership development zoomed on studying observable daily leadership behaviours to comprehend what effective leaders did. Such behavioural theories focused on the leader's actions rather than their personality traits. This is also known as the style approach; this theory is still popular today. The research suggests that leadership is categorised mainly by two leader behaviours: relationship and task (Northouse, 2021). Behavioural theorists attempt to explain how relationships and tasks interconnect. Prominent leader behaviour studies originated from Universities in Ohio State and Michigan, where, amongst others, the 150-item Leader Behaviour Description Questionnaire (LBDQ) was developed (Iszatt-White & Saunders, 2020). The leading behavioural theories are Douglas McGregor's Theory X and Theory Y and the Managerial Grid Model of Blake and Mouton.

Contingency theories of leadership

Contingency theories are a follow-on stage in the progression of organisational leadership knowledge. These theories intimate that there is no one optimum leadership style (Northouse, 2021; Iszatt-White & Saunders, 2020; Yukl & Gardner, 2020). These theories sum up the leadership and management approaches during the 1960s. Scholars argued that preceding theories failed as they overlooked external factors that influenced organisational structures and the leadership style (Northouse, 2021). Leadership styles are pivotal to contingency theories. Situations faced by leaders differ from moment to moment and are not on the same level of leadership (Northouse,2021). Thus, effective leadership performance depends on using specific styles as determined

by the condition faced by the leader (Iszatt- White and Saunders, 2017). Numerous theories and models have come up to understand which factors determined the effectiveness of the interaction between the leader and subordinate in each situation. For instance, influential contingency models include the Tannenbaum-Schmidt Continuum, Fielders Contingency Model, Situational Leadership, Path-Goal theory and the Leader-Member Exchange Theory (Northouse, 2021; Iszatt-White & Saunders, 2020).

Neo-charismatic theories

Trait, behavioural, and contingency theorists could not agree on how best leaders should influence subordinates. The consequence is that researchers discovered more current theories, called Neo-charismatic leadership theories. Various models have emerged focussing on the leader's ability to demonstrate emotionally acceptable behaviour to the subordinates (Northouse, 2021). The most crucial Neo charismatic theory is full-range Leadership which consists of transformational and transactional leadership.

Servant leadership

There is a palpable and rapid paradigm shift in many organisations away from the old-style hierarchical and autocratic leadership models toward becoming serving leaders as a better way of building relationships with subordinates (Iszatt- White and Saunders, 2017). Servant leaders are virtuous, exhibit a sincere commitment to their followers, and serve the organisational requirements of their subordinates (Northouse, 2021) Organisational servant leadership is about improving subordinates to achieve shared goals by accelerating individual development and empowering subordinates whilst remaining concerned with the welfare and health of followers (Daft, 2022). Servant leadership seeks to involve others in decision-making, is firmly based on ethical and caring behaviour, and enhances the growth of subordinates while improving the caring and quality of organisational life. Servant leadership is a holistic approach aiming to engage followers in four dimensions: emotional, relational, and ethical.

Emic and etic leadership perspectives

Etic behaviours are extant across different cultures using standard definitions and metrics. Emic behaviour is latent and unique to specific cultures. It is described as seen from the perspective of cultural insiders(Northouse, 2021). It is this latter perspective that this research is centred on. This is largely due to the fact that the research seeks to contextualise a largely Euro-centric leadership theory (SpL). In so doing, AMP are used as a conduit through which the contextualising happens.

Systematic Literature Review

A systematic approach is used in this research which synchronises well with the objectives of this study. These are to (i) find a collage of literature pertaining to organisational Spiritual leadership and African Management philosophies;(ii) put forth a systematic literature review of organisational Spiritual leadership within the context of African Management Philosophes;(iii) critically analyse how the collected literature fits to the standard scheme of a body of knowledge and;(iv) make recommendations to managers and scholars that will add to the current body of knowledge on organisational Spiritual leadership within the Sub-Saharan African context. In this section we will therefore detail the process followed to analyse academic publications on organisational Spiritual leadership within the context of African Management Philosophies. The 12 step-structured approach proposed by Kable et al. (2012) is applied for documenting a search strategy. All the steps will be detailed below:

STEP 1 - Purpose Statement

As articulated above, the purpose of this research is to develop an organisational Spl within the ambit of an AMP scale by critically examining mainstream SpL and AMP literature. A South African spiritual leadership scale is described using both qualitative (IQA process) and quantitative techniques. In this vein the following research questions pertaining to the systematic literature review are posed:

i.   What are the current organisational SpL theory and AMP trends, and how are they conceptualised?

ii.   What is the nature and extent of the relationship between organisational SpL and AMP?

STEP 2 - Databases or search engines used.

A search of 10 databases was conducted in April 2021, viz: EBSCOhost, Emerald, JSTOR, ProQuest, SAGE, Science Direct, Scopus, Springer, Taylor Francis and Wiley. This was for the purpose of locating published research about organisational Spiritual leadership and African Management Philosophies. A Google Scholar search was also performed to locate all relevant articles pertaining to organisational Spiritual Leadership and African management philosophies. This exercise generated a total of 2692 articles pertaining to organisational SpL and 681 articles pertaining to AMP.

STEP 3 - Limits applied.

To increase the chances of locating all relevant articles as mentioned above, a hand search was done and repeated immediately prior to finalising the list to make sure that recent publications on the subject were not missed. The search was limited to all articles in English and published during January 1990 to April 2021 period.

STEP 4 - Inclusion and exclusion criteria

Only peer reviewed original research studies on organisational Spiritual leadership in workplaces or organisations, English articles, empirical studies were included. Moreover, only publications with "Spiritual leadership" and "African Management Philosophies" included in title, keywords and abstract were selected.

The exclusion criteria were all peer reviewed articles not in English, and spiritual leadership articles that looked at religion (whether Islam, Christianity, Buddhism or Judaism). Articles published before 1990 were also excluded as were books, newspapers, conference papers and online articles on organisational SpL subjects. All articles that had no empirical testing were excluded, as the review sought to investigate the theoretical underpinnings of organisational SpL based on empirical findings. The same criteria were applied for AMPS because of the scarcity of empirical research on the construct, and books, a conference paper, and web page were also included. All duplicated articles in different databases were excluded. The article survey was restricted to those available to the researcher on the UNISA's library search engines (Table 1).

STEP 5 - Search items used.

The following were the search items used: Spiritual Leadership; Spiritual leader; Workplaces; Religion; African Management Philosophies. Prior to conducting the search on the above-mentioned search engines, the search terms were thoroughly checked to ensure that they located the articles that were in tandem with the inclusion criteria.

STEP 6 - Search Process

A sequential search of the literature was done using search engines and search terms as per Tables 1 & 2 below (Search Results). These results excluded search items from other search engines which did not identify any articles that met the inclusion criteria.

Table 1: *SpL Search results*

Search Engine	Search Terms	# Retrieved	# Met Inclusion Criteria	Table article ID 3
EBSCOhost	"Spiritual leadership" OR "Spiritual leader" AND " workplaces " NOT "religion"	62	40	1 to 40
Emerald	"Spiritual leadership" OR "Spiritual leader" AND " workplaces " NOT "religion"	25	-	-
JSTOR	"Spiritual leadership" OR "Spiritual leader" AND " workplaces " NOT "religion"	50	10	41 to 50
ProQuest	"Spiritual leadership" OR "Spiritual leader" AND " workplaces " NOT "religion"	335	12	51 to 62
SAGE	"Spiritual leadership" OR "Spiritual leader" AND " workplaces " NOT "religion"	396	2	63 to 64
Science Direct	"Spiritual leadership" OR "Spiritual leader" AND " workplaces " NOT "religion"	61	12	65 to 76
Scopus	"Spiritual leadership" OR "Spiritual leader" AND " workplaces " NOT "religion"	211	21	77 to 97
Springer	"Spiritual leadership" OR "Spiritual leader" AND " workplaces " NOT "religion"	235	2	98 to 99
Taylor Francis	"Spiritual leadership" OR "Spiritual leader" AND " workplaces " NOT "religion"	342	2	100 to 101
WILEY	"Spiritual leadership" OR "Spiritual leader" AND " workplaces " NOT "religion"	975	1	102

Note. SpL results retrieved from search engines.

Table 2: *AMP Search results*

Search Engine	Search Terms	# Retrieved	#Met Inclusion Criteria	Table article ID 4
EBSCOhost	"African Management Philosophies" AND " workplaces " NOT "religion"	8	5	1 to 5

Emerald	"African Management Philosophies" AND " workplaces " NOT "religion"	253	6	6 to 11
JSTOR	"African Management Philosophies" AND " workplaces " NOT "religion"	2	0	
ProQuest	"African Management Philosophies" AND " workplaces " NOT "religion"	148	2	12 to 13
SAGE	"African Management Philosophies" AND " workplaces " NOT "religion"	17	4	14 to 17
Science Direct	"African Management Philosophies" AND " workplaces " NOT "religion"	0	0	
Scopus	"African Management Philosophies" AND " workplaces " NOT "religion"	25	2	18 to 19
Springer	"African Management Philosophies" AND " workplaces " NOT "religion"	169	0	
Taylor Francis	"African Management Philosophies" AND " workplaces " NOT "religion"	2	1	20 to 20
WILEY	"African Management Philosophies" AND " workplaces " NOT "religion"	47	6	21 to 26
Google Scholar	"African Management Philosophies" AND " workplaces " NOT "religion"	10	10	27 to 36

Note. AMP results retrieved from search engines.

STEP 7- Assessing retrieved articles for relevance.

Each retrieved article was tested for relevance and whether it met the inclusion and exclusion criteria. Each articles' abstract was read and, in some cases, the full article so as to ascertain whether it met the inclusion criteria. Those articles which did not meet the inclusion criteria were excluded.

STEP 8 - Summary Table of included articles

Articles which met the selection criteria were identified and included in Table 1 and Table 2 above per search engine for both organisational SpL and AMPs. Duplicated articles were eliminated, and all articles that appeared in a previous search engine were eliminated. Hence, the number of articles in Tables 1 & 2 tapers as the list goes down. After eliminating duplications, a summary was done of articles that met the inclusion criteria as per Appendix A & B below. Mendeley was used to enter each article in the reference management tool. Some articles were eliminated after the quality appraisal process was conducted.

STEP 9 - Number of retrieved articles

The Garrard (2016) matrix method coding system was used to finally arrive at a final number of 58 articles identified that met the inclusion criteria from an initial 108 for organisational SpL. This means that a total of 44 articles included in the summary Table 1 of retrieved articles did not meet the inclusion criteria. Of the 58 relevant articles that met the criteria 54 were from search engines and 4 were because of a manual Google Scholar search. The same criteria were applied to AMPs, and out of the 36 articles that were identified as having met the inclusion criteria, 22 were selected after a rigorous vetting process. This meant that 14 articles included in the summary Table 2 above did not finally meet the inclusion criteria.

STEP 10 - Quality appraisal of retrieved literature

A quality appraisal of the articles was done, and a reference check ensured that the articles retrieved met the inclusion criteria. This included determining whether there were any duplicated articles and that the studies in the articles included organisational spiritual leadership as their primary focus (Oh and Wang, 2020). This also was done for African Management Philosophies publications.

STEP 11 - Critical review of literature

To answer the first research question - *What are the current organisational SpL and AMP trends and how are they empirically conceptualised?* – the researcher used the Garrard (2016) matrix method to organise the data. According to Oh and Wang (2020:6), this method provides "a structured process, including abstraction, systematic analysis, and comprehensive synthesis".

Table 3:*SpL Summary of Journals*

Journal	# of Articles	Journal	# of Articles
The Leadership Quarterly	7	International Institute for Spiritual Leadership	1
Frontiers in Psychology	3	International Journal of Business and Information	1
Journal of Business Ethics	3	International Journal of Business and Society	1
Asian Social Science	2	International Journal of Economic Perspective	1
International Journal of Organisational Innovation	2	International Journal of Law and Management	1
Journal of Applied Social Psychology	2	International Journal of Management Education	1
Journal of Management Spirituality & Religion	2	International Journal of Public Leadership	1

Organisaciju Vadyba	2	International Journal of Science Management and Development	1
Sage Open	2	Journal of Behavioural Science	1
Acta Colombiana de Psicología	1	Journal of Environmental Psychology	1
Acta Theologica	1	Journal of Global Business and Economics	1
Asia Pacific Journal of Management	1	Koers Journal	1
Asian Academy of Management Journal	1	Educational Administration: Theory and Practice	1
Business Administration & Management	1	Leadership & Organisation Development Journal	1
Dogus Universitesi Dergisi	1	Management Communication Quarterly	1
Educational Sciences: theory & Practice	1	Nonprofit Management & Leadership	1
Electronic Physician	1	Organisational Dynamics	1
GMJ	1	Purshartha	1
Humanities & Social Sciences Reviews	1	SA Journal of Industrial Psychology	1
Industrial and Commercial training	1	Service Industries Journal	1

Note. Organisational SpL Summary of journals retrieved.

As per Table 3 above, the organisational SpL articles retrieved, and which met inclusion criteria were disseminated through a wide number of journals (40) in the literature. Of the 58 articles that met the inclusion and exclusion criteria the highest number were found in The Leadership Quarterly (7) followed by the Frontiers in Psychology Journal (3), the Journal of Business Ethics (3), the International Journal of Organisational Innovation (2), the Journal of Applied Social Psychology(2), the Journal of Management, Spirituality and Religion(2), Organisadju Vadyba(2), Sage Open(2) and the rest of the journals with one each as per Table 3 above.

The same analysis was applied to African Management Philosophies. As will be shown in Table 4 below, the extant literature relating to AMP is scarce and there is a dearth of research of what this concept entails. Only 12 publications were found in search engines, while the other 10 were located through a manual search of Google Scholar. This is evidence that the area of AMP is not widely researched. As shown in Table 4 below there were 15 journals searched, of which Advances in Developing Human Resources and Acta Commercii contained two articles each, whilst the rest of the journals had one article. It is worth mentioning at this juncture that the manual search was done to make sure that there were no articles relating to AMP that were missed. This manual search included reference to 3 Books, 1 Web Page and 1 Conference Paper.

Table 4: *AMPs Summary of Journals*

Journal	# of Articles	Book/Web Page/Conference Proceedings	# of Articles
Society and Business review	1	Book	3
Advances in Developing Human Resources	2	Web Page	1
Journal of Managerial Psychology	1	Conference Proceedings	1
Journal of Business Ethics	1		
The Journal of the Iberoamerican Academy of Management	1		
Thunderbird International Business Review	1		
Leadership	1		
Personnel Review	1		
Leadership & Organisation Development Journal	1		
Entrepreneurial Business and Economics Review	1		
Journal of Leadership, Accountability and Ethics	1		
Journal of Black Studies	1		
Acta Commercii	2		
Society and Business Review	1		
Academy of Management Perspectives	1		

Note. AMP Summary of Journals retrieved.

The findings also show the various continental contexts of organisational SpL as per the extant literature found. Table 5 below shows the continental distribution, with Asia being at the top with 35 articles, the United States of America (16), Europe (4) and Africa (3). Even though the concept of organisational SpL originated in America (28%), it has gained influence in Asia (58%), while Europe (7%) and Africa (5%) lag. On the contrary, all 22 retrieved AMP articles had Africa as their context.

Table 5: *Continental Contexts*

Continent	# Articles
Asia	35
America	16
Europe	4
Africa	3

Note. Number of articles retrieved per continent.

The literature review also revealed that, of the 58 organisational SpL articles found, there was a diversification in terms of industries. Table 6 below shows that the service industries were the focus of most of the articles (35), followed by mixed (21),

government (3), manufacturing (1), political (1) and trading (1). The service industries have thus been the highest empirically tested industries contributing 53% of the 58 articles found. Table 6 below shows that all the 22 articles retrieved which pertained to African Management Philosophies looked at mixed industries.

Table 6: *AMP Diversity of Industries.*

Type of organisation	# Articles
Service	0
Mixed	22
Government	0
Manufacturing	0
Political	0
Trading	0

Note. AMP articles retrieved per type of organisation.

Table 7: *Spl Diversity of Industries*

Type of organisation	# Articles
Service	31
Mixed	21
Government	3
Manufacturing	1
Political	1
Trading	1

Note. Spl articles retrieved per type of organisation.

STEP 12 – Accuracy of Reference List

As a final phase in the 12-step process, the accuracies of the reference lists for both organisational SpL and AMP were checked thoroughly. All the web links that related to both constructs were updated to make sure that they were relevant and reliable.

2.2 CONCEPTS, DEFINITIONS AND ELEMENTS OF SPL AND AMP

Concepts, according to Lerutla and Steyn (2017), should be distinguished as words appearing on the keyword list of selected articles, and these should provide an all-encompassing view of the subject that the article is addressing. In the literature review for both SpL and AMP, concepts that were reported in the articles were stated.

A restriction was placed on the definitions, based on the following criteria – only words that included "definition", "described as". "meaning", "viewed as", "seen as ", and "comprising" were used to elicit for definitions of SpL and AMP.

Typology(elements) were seen as references to groupings of concepts with the same characteristics (Lerutla and Steyn, 2017); whilst references to scientific and hypothetical frameworks used to explain concepts were recorded as models and proven frameworks. The underlying forces were linked to theories.

Spiritual leadership (SpL)

Definitions, concepts, and elements typical of Spiritual leadership are presented below.

Definitions of SpL

To address the first part of the first research question – *What are the current organisational SpL theory and AMP trends and how are they conceptualised?* - the definitions of SpL were studied. Table 8 below presents 12 different definitions (out of the 58 articles) of spiritual leadership that were found in the literature search. A total of 32 of the 58 articles used Fry's definition and model of organisational spiritual leadership to expand and espouse their research. Only Ahmed et al. (2016) used Fry's definition and the endogenous effect of organisational SpL on worker burnout. Only Parameshwar (2005) used Fry's definition but studied ego-transcendence. A total of 11 had no organisational SpL definitions on their literature review (O'Malley and Williams, 2012). Only 1 used Reave's (2005) definition (Pawar, 2014).

Table 8: *SpL Definitions*

#	Author	Year and Page	SpL Definition
1	Fairholm, GW et al.	(1996:12)	"Is creating circumstances in which followers can function freely with the leader, and within their work subject only to broad accountability. It is redefining leadership in terms of service and stewardship"
2	Korac-Kakabadse, Kouzmin and Kakabadse	(2002:172-173)	"Spiritual leader as people who give importance to values related to spirituality which are used to guide others"
3	Fry,L	(2003:694-695)	"The values, attitudes, and behaviours that are necessary to intrinsically motivate self and others so that they have a sense of spiritual survival (through calling and membership)"
4	Thompson, R	(2004)	spiritual leadership as a leadership type which focuses on organisational meaning
5	Reave, L	(2005:663)	"a person who embodies spiritual values such as integrity, honesty, and humility, and creates a self as an example of someone who can be trusted, relied upon, and admired"

6	Duchon,D and Ashmos, DA	(2005:810)	"Spiritual leaders invariably pervade feelings of greater understanding of personal spirituality, meaning and purpose of work, connectivity with the community, and spiritual well-being through calling and membership among their subordinates"
7	Sendjaya, S	(2007:105)	"Spiritual leadership is believed to consist of four primary dimensions, namely, religiousness, interconnectedness, sense of mission, and wholeness"
8	Phipps, KA	(2012:179)	"Human desire for connection with the transcendent, the desire for integration of the self into a meaningful whole, and the realisation of one's potential"
9	Fairholm, M and Gronau, T	(2015:2)	It is the conscious incorporation of the components of work and personal life into a comprehensive approach that fosters continuous growth, improvement, self-awareness, and self-leadership in such a way that leaders see each worker as a whole person with a variety of skills, knowledge, and abilities that invariably go beyond the narrow confines of job needs
10	Noor, N *et al.*	(2017:1432)	"Spiritual leaders help the use and direct of energy in order to achieve ideological goals. Therefore, spiritual leaders not only help ethical evolution but also guarantee collective attempts to realise social reforms."
11	Nguyen, PV *et al.*	(2018:48)	"Is the comprehensive incorporation of the elements of work and personal life into an inclusive approach, which enhances continuous growth, improvement, self-awareness, and self-leadership in such a way that leaders observe each worker as a whole person with a variety of skills, knowledge, and abilities, instead of considering beyond the narrow confines of job requirements"
12	Yang, X *et al.*	(2019:2)	"The study of spirituality in the workplace and refers to employees living their values more fully at the workplace and organisations paying more attention to supporting employees' spiritual growth"

Note. Spl definitions retrieved form the literature review.

The definition of Fry (2003), who is commonly seen as the seminal author in this field is used by a lot of authors (55%) as a foundation for their research (Markow and Klenke, 2005; Ferguson and Milliman, 2008; Aydin and Ceylan, 2009; Crossman, 2010; Chen et al., 2012). Only 19% of the found articles did not have any definitions of SpL, while 21% of the articles found had definitions of SpL. The remainder 5% were spread amongst the 3 different authors who had extended the definitions of Fry (2003) and Reave (2005) respectively.

Concepts of SpL

A comprehension of the concept of organisational SpL necessitates an understanding of the antecedents of the construct. The literature review of organisational SpL shows that, of the 58 articles that met the inclusion criteria, 56 had Inner Life as an antecedent and 2 articles had Social Order or Confucianism as an antecedent. The inclusion criteria and the coding of the articles investigated the synonyms that relate to the concept of organisational SpL and those that distinguish them from it. For example, inner life, Confucianism, altruism, trust, and other antecedents were looked at which led to an analysis of the topics to be included in the articles.

These topics included spiritually guided leadership, workplace spirituality, and values-based leadership (Geaney, 2012; Garg, 2017;Weineberg & Locander, 2014);. Biblical

leadership, religious leadership (Sanders, 2017)(Covrig et al. 2013), servant leadership (Sendjaya, 2007), transformational leadership (Bass and Riggio, 2006) and transactional leadership (Northouse, 2001) were not included as synonyms with organisational spiritual leadership. This was because these leadership theories, although somewhat connected to organisational spiritual leadership, were beyond the scope of the current research. These contemporary leadership theories, although they had some consistency with the construct of organisational spiritual leadership, also had some subtle and very poignant distinctions (Weineberg and Locander, 2014). For instance, Biblical leadership as espoused by (Sanders, 2017), although linked to the non-secular aspect of spiritual leadership, was not pursued in this research as it was outside the confines of secular organisations (Mazama, 2002). Furthermore, transformational leadership and servant leadership, although linked on a very macro-level with spiritual leadership, tend to emphasize performance at an organisation and leader level (Weineberg and Locander, 2014). Transactional leadership is "an extrinsic-based motivation process" and therefore by this virtue was discarded from the analysis, as intrinsic motivation was looked at (Fry, 2003:701).

Elements of SpL

An understanding of the elements of organisational SpL is informed by a grasp of its moderators and mediators. As per Table 10 below, our literature review on organisational SpL revealed that, of the 58 articles, 44(76%) had Culture as a moderator, 4(7%) had Emotional intelligence, 1(2%) Perceived organisational support, 6(10%) Psychological ownership, 2(3%) Confucianism and Other 1(2%). In terms of mediators, Table 9 below shows that, of the 58 articles retrieved, 4(7%) looked at Confucian Mindset, 2(3%) at Creative Process Mindset, 1(2%) at Environmental Passion, 26(45%) at Intrinsic motivation, 14(24%) at Workplace spirituality, 2(3%) at Professional ethics, 6(10%) at Self Esteem, while 3(5%) were Other.

Table 9: *Mediators of Spl*

Mediators of SpL	
Mediator	#of Articles
Confucian Mindset	4
Creative process mindset	2

Environment passion	1
Intrinsic motivation	26
Workplace spirituality	14
Professional ethics	2
Self-related motivation (Self-esteem)	6
Other	3

Note. Articles retrieved of Spl mediators.

Table 10: *Moderators of Spl*

Moderator	#of Articles
Culture	44
Emotional Intelligence	4
Perceived Organisational Support	1
Psychological ownership	6
Confucianism	2
Other	1

Note: Articles retrieved of Spl moderators

Although definitions often include the elements of the construct, the focus in this section was broader and narrowed on the concepts and characteristics of organisational spiritual leadership (SpL) as found in the extant literature. According to Fry (2003), a seminal author on SpL, the concept of Spiritual leadership typically consists of six distinct parts.

- *It is a causal theory*. The causality is dyadic and examines the leader values, attitudes, and behaviours (hope/faith, vision, and altruistic love) which influence follower's needs for spiritual survival (through calling and membership). These result in organisational commitment and productivity.

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- *It is developed within an intrinsic motivation theory*. The theory of intrinsic motivation is "basically defined as interest and enjoyment of an activity for its own sake. It is associated with active engagement in tasks that people find interesting and fun and that, in turn, promote growth and satisfy higher order needs" (Fry, 2003:699).

- *It incorporates three elements: vision, hope/faith, and altruistic love*. These elements are leader focused; where vision refers to the destination or journey, hope/faith to endurance and perseverance. Lastly altruistic love relates to virtues such as forgiveness, kindness, integrity, honesty, and empathy.

- *It incorporates workplace spirituality*. This is manifest in an organisation that recognises the employees' "inner life that nourishes and is nourished by meaningful work that takes place in the context of community" (Ashmos and Duchon, 2000:135). This definition captures three radical spiritual needs of employees (inner-life, meaningful work, and community) and therefore subsumes a "whole person" approach (Mitroff and Denton, 1999).

- *It incorporates spiritual survival through calling and membership*. These are follower focused. Calling (experience of transcendence or being called) and membership (social connection) are two aspects of workplace spirituality that are interlocked and essential dimensions of spiritual survival (Fleischman, 1994; Maddock and Fulton, 1998; Fry, 2003)

- *It is inclusive of the religious-and-ethics and values-based leadership approaches*. This inclusivity has come largely from Western religious theologians (McNeal, 2000; Blackbay and Blackbay, 2001; Northouse, 2001; Sanders, 2017) as posited by Fry (2003).

According to Fry (2003) there are three elements of organisational SpL- vision, hope/faith, and altruistic love which are leader focused because of the causality of the theory. These three elements are the antecedents of organisational SpL without which the theory will not subsist. Vision therefore refers to the destination or journey that the leader must take the organisation through and achieve set objectives. Hope/faith refers

to endurance and perseverance that the leader must exhibit, and this is emboldened by the leader's individual spirituality. Lastly, altruistic love relates to virtues such as forgiveness, kindness, integrity, honesty, and empathy that the leader must exercise to motivate followers to achieve certain organisational objectives.

There also seem to be some clear overlaps in the elements of organisational spiritual leadership (Fry, 2003). As articulated above, the three elements of organisational spiritual leadership are the leaders' values, attitudes and behaviours that intrinsically motivate followers so that they have a sense of spiritual survival through calling and membership. The dyadic level at which this happens is of utmost importance, and this overlap leads to a causality that ultimately motivates followers to achieve a sense of calling and membership. The elements are therefore not only leader focused, but they are viewed as antecedents or causes which motivate followers to act (calling) together (membership). This continuum is crucial.

African management philosophies (AMP)

Definitions, concepts, and elements typical of African management philosophies are presented below.

Definitions of AMP

To address the second part of the first research question – *What are AMPs and how are they empirically conceptualised?* - the definitions of AMP were reviewed. Table 11 below shows the seven definitions of AMP as found in the 22 articles retrieved from the extant literature. African Management Philosophies are defined as a different paradigm of viewing leadership in organisations through the African lens (Edoho, 2001; Asante, 2007; Van den Huevel, 2008; Seny Kan et al., 2015; Gumede, 2017). Bhengu, (2014) has stated that African Management Philosophies represent an African worldview which embodies traditionalism, communalism, co-operative teamwork, and mythology. It also examines the concept of Ubuntu – which in South Africa is an iSiZulu maxim that states that *umuntu ngumuntu ngabantu* – translated to English it means "I am because we are".

Table 11: *AMP Definitions*

#	Author	Year & Page	Definition of AMP
1	Edoho, FM	(2005:54)	"The practical way of thinking about how to effectively run organisations – be they in the public or private sectors – on the basis of African ideas and in terms of how social and economic life is actually experienced in these regions. Such thinking must be necessarily interwoven with the daily existence and experience in Africa and its contextual reality"
2	Bhengu, M	(2014:3)	"African management thought is said to emphasize traditionalism, communalism, co-operative teamwork, and mythology". Traditionalism has to do with "adherence to accepted customs, beliefs and practices that determine accepted behaviour, morality and characteristics of individuals in African society. In African societies, the family is positioned as the basic unit of socialization.
3	Gumede,V	(2017:83)	African centered approaches are primarily Afrocentric. Afrocentricity is similar to Africanity and Africology, privileges the African experience". By African-cantered orientations, "it is meant that the context regarding ways of life in communities in Africa is privileged and that the point of departure is informed by what is in the best interest of Africans" (p.87).
4	Asante,M	(2007:16-17)	"Consciousness, quality of thought, mode of analysis, and actionable perspective where Africans seek, from agency, to assert subject place within the context of African history".
5	Van Den Huevel, H	(2008:41)	An attempt to revise dominant management thinking and promote "humane-ness" and participatory decision making in South African organisations, in search of a contextualised management approach
6	Seny Kan, *et al*	(2015:21)	Not merely a simple opposition to the dominant management research tradition but view it as an attempt that is "aiming at the understanding of organisational practices through the African system of thought".
7	Nkomo, S	(2006:10)	An attempt "to look to the history of Africa and the presence of indigenous knowledge systems that resulted in effective management during the pre-colonial era"

Note. AMP definitions retrieved from the literature review.

This depicts the collective conscience of the human spirit. Individualistic behaviour in African societies is not supported and is not part of the African aphorism. Rather, community, co-operative teamwork and symbols and mythologies are elements that undergird African Management philosophies (Nkomo, 2006). These will be explored in greater detail below.

Concepts of AMP

The concept of AMP necessitates an understanding of the antecedents of the construct. As depicted by the literature review, African management philosophies present a

diverse collection of concepts, which are not easily compatible; hence the antecedents from the 22 articles sought were varied. For example, 22 of the articles found had different antecedents. These included Ubuntu, indigenous knowledge systems, national culture, and attuned leadership (Mangaliso, 2001; Nkomo, 2006; Nkomo, 2011;Khoza, 2012). According to Goldman (2013), the concepts of African management philosophies, are founded on the principle of *Ubuntu.* This is an African worldview that is seen as a "pervasive spirit of caring and community, harmony and hospitality, respect and responsiveness, that individuals and groups display for one another" (Kastern and Illa, 2005:607).

The literature review found out that the aforementioned array of concepts makes defining African management philosophies particularly difficult, largely because they are diverse, sparse and not developed into a formalised theory. This therefore hampers building a coherent body of knowledge on the topic (Anyansi-Archibong, 2001). Several of the elements are presented below:

The elements of AMP

The definitions provided above inform the characteristics of African management philosophies (AMP). An understanding of the moderators and mediators of the construct is crucial to grasp the elements of AMP. According to Table 12 below, all the 22 articles sought had culture as a moderator of AMP, nevertheless, there were different and varied moderators.

Table 12: *Moderators and mediators of AMP*

Moderator	#of Articles	Mediator	#of Articles
Culture	22	Confucian Mindset	0
Emotional Intelligence	0	Creative process mindset	0
Perceived Organisational Support	0	Environment passion	0
Psychological ownership	0	Intrinsic motivation	0
Confucianism	0	Workplace spirituality	0
Other	0	Professional ethics	0
		Self-related motivation (Self-esteem)	0

Other	22

Note. Moderators and mediators of AMP

The following elements of AMP were obtained from the review of the extant literature:

According to Marnewick et al. (2018), AMP typically consist of seven distinct elements.

- *Solidarity* – "This is an agreement that exists amongst individuals. These individuals will have a common interest and will feel the same about certain aspects or topics" (p.11).

- *Compassion* – "This derives from the Latin word *compassio* which means co-suffering. Compassion implies that individuals feel for each other and thus create solidarity" (p. 11).

- *Respect*- "It originates from the way that a person considers the rights of others. This implies that the rights of the colonised are just as important as those of the colonisers" (p.11).

- *Dignity*- This principle states that there is "value intrinsic to something about human nature that demands honouring" (Metz, 2007:329).

- *Humanness* – "Within the context of Ubuntu, this implies that an individual's personality is dependent on his or her relationship with the community at large" (p.11).

- *Caring* - Metz (2007) mentions that caring can take place at six levels, that is, conation (wishing someone well), cognition (someone is worthy of assistance), intention (one individual aims to help another individual), volition (acts to help another individual), motivation (acts for another person's sake) and affection (feeling good when someone is benefitted from our actions).

- *Sharing* - This is abbreviated by McFarlin et al. (1999) as "sharing in the pleasure of profit and the disappointment of loss".

According to Nkomo (2006), AMP typically consist of four distinct parts.

- *Traditionalism* – "Traditionalism has to do with the adherence to accepted customs, beliefs and practices that determine accepted behaviour, morality, and characteristics of individuals in African society. In African societies, the family is positioned as the basic unit of socialisation. African families are portrayed as close knit and extending far beyond the nuclear family unit concept dominant in the West. The family system is viewed as the basic building block of any organisation in African societies" (Nkomo, 2006:10).

- *Communalism* - The communalism of African management emanates from the belief that the individual is not alone but belongs to the community. According to African management thought, leaders and managers should focus on promoting the welfare of the entire group and not only the individual. Edoho (2001) also argues that communalistic life is the centrepiece of personality and is distinctively African.

- *Co-operative teamwork* - As a result of this communalism, emphasis is placed on teamwork and the group (Nkomo,2006). Accordingly, traditional African societies had the capacity to share and care not just for their immediate families but also for their extended families.

- *Mythology* – This is a collection of African myths, legends, folklore, folk tales, folk stories, lore, and tradition stories. This is how traditions were passed from one generation to another, and since African traditions are not written, the mythology is replete with the history of the traditions (Nkomo, 2006).

Furthermore, according to Mutabazi (2002), AMP consists of typically two common social principles:

- *Concept of life as a universal current* - which suggests leaders recognise their position in the never-ending cycle while helping others to identify theirs-life is greater than individuals and groups (Mutabazi, 2002).

- *Human connection to nature* – According to Nkomo (2006:12), "one of the primary tasks of leaders is to establish harmony with their community and environment; vertically organised moral order and human relations is generally

not characterised by the development of technical skills but the gradual adoption of a philosophy of universal fellowship".

The Ubuntu concept is an important element of AMP that has been quoted by many scholars (Mbigi, 1996; Mangaliso, 2001; Masango, 2003; Nussbaum, 2013; Sibanda, 2014; Eckert and Rweyengoza, 2015; Okoro, 2015; Mamman and Zakaria, 2016; Newman, 2017; Tagwirei, 2017; R and Bradley, 2018). This is defined by Mangaliso (2001:24) as a "humaneness-a pervasive spirit of caring and community, harmony and hospitality, respect and responsiveness-that individuals and groups display for one another. Ubuntu is the foundation for the basic values that manifest themselves in the ways African people think and behave towards each other and everyone else they encounter". Moreover, Nkomo (2006:13) states that "Ubuntu is seen as an important value of African culture that can form the basis of a management truly congruent with the peoples of Africa".

Mangaliso (2001) put forward seven principles that can help managers in corporations to incorporate Ubuntu in their leadership styles. The principles are as follows; (i)Treat others with dignity and respect;(ii) Be willing to negotiate in good faith; (iii) Provide opportunities for self-expression; (iv) Understand the beliefs and practices of indigenous people; (v)Honour seniority, especially in leadership choices; (vi)Promote equity in the workplace; and (vii) Be flexible and accommodative.

2.3 METHODOLOGY USED

In this section the second part of the first research question is answered – *What is the nature and extent of the relationship between organisational SpL and AMP?* The emphasis will be on the methods of data analysis used in the studies whether qualitative, quantitative, or mixed methods. Data collection methods will also be evaluated, and an analysis of whether an existing instrument was used or a new one was created will be analysed and the research approach whether emic or etic.

SpL Methodology Analysis

As per Table 13 below the literature review on the 58 studies on organisational SpL show that 49 of them (84%) used quantitative research methods, 6 of the studies (10%)

used qualitative methods, 2 of them (3%) used mixed methods, while one of the studies (2%) did not specify which method was used.

Table 13: *SpL Research Method Used*

Research Method	#of Articles
Mixed Method	2
Qualitative	6
Quantitative	49
Other	1

Note. SpL research methodology used.

Table 14 below shows that, of the 58 studies retrieved, 15 of them (26%) used Confirmatory Factor Analysis as a data analysis method, while 9 of them (16%) used correlation (Pearson *r*) method, 2 of them (3%) used Factor analysis. One of them used Hierarchical Regression Analysis (2%), 1 of them as well (2%) used Multiple Regression Analysis, 5 of them (9%) used Structural Equation Modelling, and 25 of the studies (43%) used various other research analytical methods.

Of the 58 studies retrieved on organisational SpL, 51(88%) of them used existing instruments to collect data, 3(5%) of the studies used new instruments and the remaining 4(7%) studies did not specify the instruments used. In terms of study approach, 52 of the 58 studies used an emic approach and 6 of them used an etic approach.

Table 14: Sp*L Data Analysis Method Used*

Analysis Method	#of Articles
Confirmatory Factor Analysis	15
Correlation (Pearson r)	9
Exploratory Factor Analysis	2
Hierarchical Regression Analysis	1
Multiple regression Analysis	1
Structural Equation Modelling (SEM)	5
Other	25

Note. SpL articles retrieved methodology analysis.

AMP Methodology Analysis

The 22 articles retrieved from the literature review on AMP show that the area is not thoroughly empirically researched. A total of 20 of the studies were qualitative, 2 were quantitative and there were no mixed method studies. In terms of data analysis methods, the literature review showed that only 2 studies used Exploratory Factor Analysis and the 25 studies used different methods that were qualitative in nature. The measuring instruments used in the literature review revealed that only 2 studies used existing methods, whilst 20 used different methods as they were qualitative in nature. In terms of study approaches, 2 studies used an emic approach whilst 20 used an etic approach.

Critical Discussion of Literature Review of SpL

The systematic literature review pertaining to SpL revealed that there is a myriad of definitions of SpL but these are mainly coming from Fry's (2003) definition save for Fairholm's et al (1996) and Korac's et al (2002) definitions. The definitions give mention to values, attitudes and behaviours of leaders that is influences their followers. The definitions are somewhat silent about the context within which the leaders' behaviours, attitudes and values subsist(Ashraf, Zareen. and Yildirim, 2023; Nelson, 2023). This therefore lends itself to the easy pitfall of essentialising the theory of SpL. The systematic literature review as per above revealed that most of the studies pertaining to SpL were done in Europe and America and very few in Africa. This means that researchers need to investigate how contexts affected and affects leadership behaviour(Jonadar, Sampaleng and Halim, 2023). This research gap is what spurred the researcher to investigate the aspect of AMP as a way of bridging the existing gap in literature.

Critical Discussion of Literature Review of AMP

As per preceding paragraph, AMP are essential in that they provide a good and sound contextualise premise to situate the theory of SpL in South Africa. The systematic literature review above shows what AMP mean with the various definitions. What these definitions postulate is an idea of African leadership as averred by Vilakati and Schurink (2021). They define this brand of leadership as intentionally Africa-centred and

focused(Ndlovu-Gatsheni, 2019). This focus is poignant in that it brings context into the discussion of leadership as it seeks to situate it in Africa(Mbigi, 1996, 2006, 2014). Local realities, cultures and traditions are crucial in situating this type of leadership. This is crucial in that it negates essentialising universal leadership constructs. It is important therefore that in the section below a thorough analysis of the overlaps between SpL and AMP be carried out.

2.4 LITERATURE REVIEW RESULTS ANALYSIS

To answer the second research question – *What is the nature and extent of the relationship between organisational SpL and AMP?* - a look at three of Mouton's (1999) and De Vos et al. (2011) building blocks of science are used to analyse the moderated relationship between organisational SpL and AMP. These blocks are concepts, definitions, and typologies(elements) that were mentioned above. These are summarised below using the method of analysis akin to that which Babbie and Mouton (2011) articulated.

Analysis relating to Concepts.

Spiritual leadership synonyms looked at spiritually guided leadership, religious leadership and values-based leadership (Geaney, 2012; Covrig et al., 2013; Weineberg and Locander, 2014). African Management philosophies concepts on the other hand examined a diverse collage of concepts like Ubuntu realism (Binedell, 1994; Mangaliso, 2001), indigenous knowledge systems (Kasu, 2017); national culture (Nkomo, 2006) and attuned leadership (Khoza, 2012). These concepts differ widely from organisational SpL concepts in that the latter are an attempt to decolonize management theory which seeks to homogenise leadership theory irrespective of local realities (Gumede, 2017; Ohajuwa and Mji, 2018). These colonial postulations were imposed upon Africans and had little disregard of the African worldview, culture, and religion (Nkomo, 2011). As seen above most literature on SpL examines only one dimension which is the secular one. This bias supports one worldview (Western) which is based on individualism. On the contrary, African Management philosophies attempt to unwind these by bringing concepts that seek to state that African localities, cultures, traditionalism, and

indigenous knowledge systems play a vital role in shaping the values, behaviours, and attitudes of leaders at the workplace.

Although there are some overlaps that arise when the two constructs' concepts are analysed, there are differences. For instance, the concept of spiritually guided leadership under organisational SpL might sync with AMP's traditionalism, but the difference lies in the worldviews that undergird these concepts. Spiritually guided leadership under SpL is steeped in the Western worldview that only examines the secular and non-contextualised dimension of spirituality, where transcendence without the assistance of any religious affirmation is hailed. On the opposite scale AMP's traditionalism examines African belief systems that are intrinsic to the native African, and these might be seen as catapults to transcendence. This view supports a decolonized approach to looking at organisational SpL, and it contextualises the construct in the process.

Analysis relating to Definitions.

The above definitions of organisational Spiritual leadership juxtaposed with African Management Philosophies look at the secular and non-secular approaches. The non-secular approach dwells on African Management Philosophies as embracing religious and indigenous knowledge systems (Masango, 2003; Newman, 2017; Tagwirei, 2017). The secular approach to spirituality examines African Management Philosophies as emboldened by the Ubuntu ideality. On the contrary, extant literature on organisational spiritual leadership largely examines only the secular side of spiritual leadership. Scholars have tended to look askance from the non-secular dimension of spiritual leadership (Fairholm, 1996; Fry, 2003; Giacalone and Jurkiewicz, 2003; Markow and Klenke, 2005; Reave, 2005; Ferguson and Milliman, 2008; Aydin and Ceylan, 2009; Fry and Cohen, 2009; Crossman, 2010; Chen and Yang, 2012). In their definitions of organisational Spiritual leadership, they have stated that the non-secular approach to SpL will bring chaotic workplaces, where each employee will seek to bring their own brand of religion. They have averred that a non-secular approach to SpL is but an attempt to promote proselytizing at the workplace, hence the total disregard of the dimension. However, AMP's traditionalism and mythologies support a non-secular

dimension and do not seek to promote individualism but rather co-operative teamwork and communalism which are the bedrock of Africanism (Mangaliso, 2001).

As mentioned above, SpL definitions seek to homogenise the construct. By doing so, they themselves fall into the easy trap of essentialising the construct. By this token it thus repudiates the existence of cultural differences and local realities and seeks to perpetuate a Western leadership hegemony. AMP on the other hand seeks a contextualised approach to leadership which embraces the diversity of cultures and traditions and holds these as cogent forces for leadership. AMP definitions look at an African way of doing things, which outlook supports the notion of a decolonised construct of leadership. This allows the employee to be a "total person" at the workplace, where they are free to embrace some of the traditional practices that are not seen as proselytising (Okoro, 2015). However, care must be exercised in this endeavour to avoid the same pitfall of essentialising that AMP seems to be accusing SpL definitions of.

As stated by Walumbwa et al. (2011), spirituality is a product of a people's culture and religion. With this understanding, a homogenised application of organisational SpL is not ideal given the heterogeneity of cultures and spirituality (this can only be adopted when a non-secular approach to workplaces is applied, and religion is seen as intertwined with spirituality). As a result of the secular approach to workplaces, spiritual leadership assumes a homogeneity of theoretical applications irrespective of cultures and different environments. This assumption is not correct (Parameshwar, 2005); but cultures are different and these change with time (Earley and Ang, 2003). Thus, for Spiritual leadership scholars to assume that the application of the construct should be the same in varying cultural contexts is to assume a cultural stagnation and a total disregard of the potency and cogency that culture posits to an individual's spirituality (Nussbaum, 2013).

As seen from the above, many a pro AMP author have dealt with the secular *Ubuntu* worldview to a greater extent (Mangaliso, 2001; Nkomo, 2011; Sibanda, 2014; Eckert and Rweyengoza, 2015; Okoro, 2015; Newman, 2017). Consequently, the non-secular

dimension has been largely ignored where African religion, customs, culture, and values are espoused as bedrocks of spirituality.

There are two aspects of analysis that are invoked by looking at the term spiritual leadership. These are firstly, defining the "spiritual" aspect of "spiritual leadership" and secondly defining the "leadership" aspect of "spiritual leadership". From the definitions above, it seems palpable that the "leadership" aspects of SpL have been delved into more deeply than the "spiritual" aspects of SpL (Fairholm, 1996; Fry, 2003; Reave, 2005; Ferguson and Milliman, 2008; Fry and Cohen, 2009; Crossman, 2010). According to Benefiel (2005), these authors have done some sterling work in grounding the leadership aspect of SpL. Benefiel (2005) argues that, on the contrary, very little has been done by these authors to ground the "spiritual" aspect of SpL. He states that the said authors being themselves leadership scholars do very little justice in contributing to the "spiritual" aspects of SpL.

Even though they draw on spiritual theories they fail to give much weight to this aspect. Benefiel (2005) argues that most of the work done by earlier authors on SpL only examines the leadership aspect of SpL which is the material outcomes of SpL when applied to organisations, and they repudiate (by choice) the "spiritual" aspects of SpL which are - leader and organisational transformation. This is called by Benefiel (2005:723) "the second half of the journey". Individual transformation has been written about by many authors albeit from a Western perspective. Thus, the gap in the literature is that there is no research done thus far that reviews SpL in the African context which examines the spiritual side of SpL and thus dwells on the secular Afro perspective. The current theory on organisational SpL even if it falls short of fully providing an explanation of the spiritual side of SpL, does look at the Western side of Spirituality, but there is a shortage of such research on the African front.

The construct of AMP on other hand is an attempt (albeit not completely) to contextualise organisational SpL in the Sub-Saharan context. As seen from the definitions above, this construct focuses mainly on local realities, traditions, religions, and cultures that shape the values, behaviours, and attitudes of leaders. Although this construct has not been developed into a fully-fledged theory it somehow lays a base or

foundation for the development of a measure of leadership that considers local realities. To this extent, AMP is seen therefore as a huge steppingstone towards contextualising SpL and developing an African spiritual leadership scale.

Analysis relating to Typologies(elements)

Spiritual leadership elements analyse a dyadic interaction of leader's values, attitudes, and behaviours that shape and instil a sense of spiritual survival in followers through membership and calling. Fry (2003), as seen above has identified six elements that form the theory of SpL. On the contrary, AMP elements are diverse and myriad, however, they are not well structured like the SpL elements where causality is the firm foundation of these elements. AMP elements are not specific and direct as to which level they operate at – leader or follower. As far as the factors of operation are concerned, AMP elements are open to interpretation, making it difficult to attempt a fair comparison with organisational SpL elements. This is another gap in the literature of AMP, where there are no developed, clear, and concise elements that fit the theoretical framework. There is a need thus to develop such elements.

The seven elements identified by Marnewick et al. (2018) of solidarity, compassion, respect, dignity, humanness, caring and sharing may be linked to Fry's (2003) third element of vision, hope/faith, and altruistic love. Altruistic love embodies the elements identified by Marnewick et al. (2018). The distinction however is that Fry (2003) clearly states that these are leadership and not follower focused. On the contrary, Marnewick et al. (2018) are silent about the focus of these elements. The silence is not by design, but purely because AMP is not developed enough to be a theory that will withstand empirical and academic scrutiny.

The theory of organisational SpL as Fry (2003) has identified also has an element of workplace spirituality which is follower focused and examines the latter's spiritual needs (inner-life, meaningful work, and community). AMP does not specifically look at these elements but does however, emphasise the aspect of co-operative teamwork and community (Nkomo,2006). These are basically important and critical aspects of AMP and are the cornerstones of African life (Mutabazi, 2002). Community and co-operation are essential in the daily interactions of Africans, and they cannot be wished away as

non-existent as they are particular to an African. However, SpL theories do aver for community in the workplace, but the Eurocentric approach to workplace interaction is trumped by selfishness and individualism, making the element of community non-essential (Lutz, 2009). In Africa, humanness and community are key aspects, as evidenced by Ubuntu realism, thus making it crucial in the day-to-day workplace interactions of employees in Sub Saharan Africa (Edoho, 2001; Nkomo, 2011).

Mutabazi's (2002) two elements of AMP are perhaps cogent in the current comparison and are a fresh departure from the secular obsession of SpL theorists. These elements provide a basis for a formulation of an African spirituality in the workplace and a possible establishment of a non-chaotic and non-secular workplace. Africans, according to Mutabazi (2002), look at life as a universal current. This means that African leaders recognise their position in the never-ending cycle while helping others(followers) to identify theirs. Life is therefore greater than individuals and groups. This is an element that is typified in African traditions and religions and is taught to children as they grow up. Symbiotically connected to this element is the African concept that humans have a cosmic connection to nature and ancestors. As Nkomo (2006) has stated, the primary function of leadership is to establish a symbiosis with their community, nature, and the environment. A moral order is thus created in the workplace which is characterised not by technical skills but by an adoption of a philosophy of universal fellowship. This is what African spirituality teaches, and by deduction, this therefore creates a workplace that is non-secular.

On the opposing viewpoint, Hicks (2002:380) states that "scholars of spirituality and leadership work within an intellectual context that assumes explicitly or implicitly, that public spheres like politics and the workplace are secular." The role of religion in spirituality is often frowned upon by scholars (Fairholm, 1996; Fry, 2003; Reave, 2005; Ferguson and Milliman, 2008; Aydin and Ceylan, 2009; Crossman, 2010; Chen and Yang, 2012). This is largely because it brings with it a disparate and yet innocuous sense in the workplace. The above scholars see a difference between religion and spirituality; for example, Mitroff and Denton (1999) argue for a "whole-person" approach, where employees bring their total person – spiritual ideas and expressions- to work. However, they still see a distinction between religion and spirituality. No doubt as

Markow and Klenke (2005) state, spirituality is a multifaceted construct, and by this token, more detailed research is needed. The current literature on organisational SpL however does not support a non-secular approach. Most scholars tend to avoid the subject of religion at work even though, according to Mitroff and Denton (1999), employees are encouraged to bring their wholeness to work. According to Hicks (2002:381), "the definition of spirituality is offered by way of the *via negativa* – that is, spirituality is not religion." This disagreement between spirituality and religion creates a problem for authors of the "whole person" approach. For instance, Mitroff and Denton (1999) argue that "acknowledging that the "whole person" somehow comes to work is not as the same as saying that any kind of behaviours, attitudes, or manners of dress or speech are acceptable in the workplace. Rather, formal rules and informal culture…" (Hicks, 2002:384). It is the foregoing that posits a gap in literature as there is a dearth of research that argues for the case of a "whole person" approach that subsumes that the individual's spirituality is important, as shaped by their culture, religion, and tradition. In this case it is the African culture and way of life.

Analysis relating to Research Paradigms

Most SpL studies in the 58 articles found in the literature review have tended to adopt a positivist philosophy. However, Forniciari and Lund (2001:335) have cautioned that this approach is not only insufficient "but may actually harm the discipline by inauthentically measuring and analysing crucial SRW (spirituality, religion and work) variables such as spirit, soul, faith, God and cosmos" (Lund Dean et al., 2003). As seen in Table 14 above, both qualitative and quantitative techniques are used in empirically studying organisational SpL, however, Benefiel (2005) states that there is a growing number of scholars that see the inadequacy of quantitative approaches. For instance, Benefiel (2005:726) challenge researchers to consider "evidence about the phenomenon of spirituality at work based on non-positivist ways of knowing". They alternatively suggest "ethnomethodological techniques, qualitative techniques and traditional based stories, as more appropriate research methods than positivist methods" (Benefiel, 2005:726). These alternatives are more appealing to a new measure of organisational African Spiritual leadership.

Analysis relating to a Contextualised SpL model.

To answer the fourth research question - *What AMP can be used to develop a contextualised instrument in South Africa*? – an analysis of organisational SpL is made considering AMP and an integration of the two constructs is done. As seen above there are some overlaps between antecedents, moderators, and mediators of both SpL and AMP constructs. This integration leads to a conceptual development of a contextualised model. This is depicted below in Table 15.

Table 15: *Conceptual Integrated OSpL Concept*

Antecedents	Leader values, attitudes & behaviours	Follower needs for spiritual survival	Followers' & Organisational outcomes	
Antecedents of SpL	**Qualities of SpL leader**	**SpL Follower Needs**	**Follower**	**Organisational**
Inner Life	Altruistic love	Calling/Meaning (Religious Beliefs or Higher Purpose)	**Attitudinal/Psychological**	**Tangible**
Social Order - Confucianism	Hope/Faith		Career motivation	Market effectiveness
	Vision		Intention to leave.	Org. learning capacity
		Membership or Belongingness	Job satisfaction	Collective Problem solving
			Life satisfaction	
Antecedents of AMP	**Qualities of AMP leader**		Mental health	
Ubuntu	Traditionalism	**AMP Follower Needs**	Organisational Commitment	**Intangible**
National Culture	Communalism		Psychological Ownership	Customer satisfaction
Indigenous Knowledge Systems	Co-operative teamwork	Collectivism	Limitless empathy	Meaningfulness at work
Life as a Universal Current	Mythology	Communalism	Work burnout	Organisational culture
Connection to Nature				Organisational cynicism
			Behavioural	Organisational virtuousness
			Career self-management	
			Org. Citizen Behaviour (OCB)	
			Pro-environmental behaviour	
			Work/task performance	
			Heavy workload	
			Personal sacrifice	

Note: Researcher's own concept design of integrated organisational SpL

The above Table depicts a conceptual design of integrated organisational spiritual leadership (OSpL). It examines the antecedents of SpL (inner life and social order

Confucianism) and antecedents of AMP (ubuntu, national culture, indigenous knowledge systems, life as a universal current, and connection to nature). The concept model also examines leader values, attitudes, and behaviours - qualities of a SpL (altruistic love, hop/faith, and vision) and qualities of an AMP leader (traditionalism, communalism, co-operative teamwork, and mythology). The model also depicts followers needs- SpL follower needs (calling/membership, membership, or belongingness) and AMP follower needs (collectivism and communalism). The outcomes as per followers are broken down into altitudinal/psychological and behavioural categories. The psychological outcomes relate to career motivation, intention to love, job satisfaction, life satisfaction, mental health, organisational commitment, psychological ownership, limitless empathy, and work burnout. The behavioural outcomes are career self-management, organisational citizenship behaviour (OCB), pro-environmental behaviour, work/task performance, heavy workload, and personal sacrifice. Organisational outcomes are tangible and intangible while tangible outcomes are market effectiveness, organisational learning capacity, and collective problem solving. Intangible outcomes are customer satisfaction, meaningfulness at work, organisational culture, organisational cynicism, and organisational virtuousness.

From our literature review of 58 studies retrieved pertaining to SpL, 56 of them had dealt with Inner life as an antecedent and only 2 dealt with Social Order (Confucianism). From the literature review there were no studies that examined Africanism as an antecedent to SpL. This research gap has necessitated the integration of SpL and AMP as per Table 15 above. There are 4 antecedents pertaining to AMP that will be integrated into the SpL model to contextualise it. These are Ubuntu, National Culture, Indigenous Knowledge Systems (IKS), life as a universal current, and connection to nature. Fry's (2003) SpL model states that there are 3 spiritual qualities that a leader must possess. As seen from the AMP literature review and Table 15 above, there are 4 qualities that a leader from an AMP perspective must possess, viz: traditionalism, communalism, co-operative teamwork, and mythology. As follower needs, collectivism and communalism are added to calling and membership even though there are overlaps between membership and communalism in terms of typologies.

Analysis relating to Leadership Outcomes

In this section, leadership outcomes are reviewed from the 58 studies of SpL as per the literature review Table 16 below shows that 33 studies(57%) examined organisation performance, 9(16%) studies examined Organisation Citizenship Behaviour (OCB), 8(14%) studies examined Organisation Culture, 3(5%) Organisation Commitment, 3(5%) studies had Other outcomes, 1(2%) studies examined Learning Capacity and 1(2%) study examined Life Satisfaction. From the literature review of AMP, 20(91%) studies of the 22 retrieved examined Organisation Outcome and 2(9%) studies examined Other different outcomes.

Table 16: *SpL Leadership Outcomes*

Leadership Outcome	#of Articles
Learning Capacity	1
Life Satisfaction	1
Organisation Citizenship Behaviour	9
Organisational Commitment	3
Organisational Culture	8
Organisation Performance	33
Other	3

Note. SpL articles retrieved on leadership outcomes.

From Table 16 above it is palpable that both of the literature reviews of SpL and AMP had a lot of studies that examined Organisation Performance (33 studies for SpL) and Organisation behaviour (22 studies for AMP). However, none of the studies examined a contextualised SpL model with leadership behaviour as an outcome. The literature reviews also did not find any study that examined SpL contextualised in the South African setting. As per Table 5 above there are only 3 studies (3) of SpL in Africa, thus showing a gap in empirical studies in Africa. The inclusion of AMP is an attempt to contextualise the SpL construct within the African domain.

Spiritual Leadership   Spiritual Wellbeing   Outcomes

                                                        Organisational/Employee

HOPE/FAITH ————————→ VISION ————→ CALLING ——————————→ *Task Oriented*

                                        Make a difference   Plan
                                  Life has
                                  meaning/purpose   Clarify

                                                        Monitor

                                                        Solve Problems

                                                        Relations Oriented

INNER LIFE   Support
Spiritual
Practice   Develop

                                                        Recognise

                                                        Empower

                                                        Change Oriented

                                                        Advocate for change

                                                        Articulate & Inspire Vision

ALTRUISTIC LOVE ———→ MEMBERSHIP ———————————→ Encourage Innovation

                                                        Encourage Collective Action

                                                        External Leadership

                                                        Networking

                                                        External monitoring

                                                        Representing

Figure 1. SpL Behaviour adopted from Fry (2003:719)

Fig 1 above shows the relationship between SpL and leader behaviour. This construct needs to be fully empirically tested to see if a contextualised SpL construct has a bearing on leadership behaviour and whether there is an element of a fifth leadership taxonomy that can be discovered from this (Yukl, 2012).

Analysis relating to identified measurement scales of SpL and AMP

The systematic literature review of organisational SpL shows that of the 58 studies retrieved 51(88%) of them used existing instruments to collect data. 3(5%) of the 58 studies used new instruments and the remaining 4(7%) studies did not specify the instruments used. As for AMP the literature review of the 22 articles retrieved showed that there were no measurement instruments used. This extant literature finding shows us that there has been reliance on existing SpL instruments that have their own shortcomings in terms of disregarding local contexts. These instruments have not been fully empirically tested. The existence of measurement scales is also scant from the

literature review. AMP do not have a measure or scale as they have not been fully developed into a scale. This gap in literature necessitated the developed of a novel scale in the South African context.

2.5 OVERLAPS BETWEEN SPL AND AMP

There are some overlaps between the concepts, definitions, and typologies (elements) of SpL and AMP. These overlaps create a case for an integration of the constructs that might potentially lead to a contextualised SpL construct as alluded to in Table 15 above. This is a new conceptual model that has not been tested in SA and needs to be fully developed and tested for its reliability and validity. However, as seen in the methodologies used for both SpL and AMP, quantitative analysis has been more predominant for SpL (Table 13 above), with 49(85%) of the 58 studies retrieved using this methodology. On the one hand AMP used qualitative techniques (20 studies of the 22 retrieved).

Table 15 above shows a conceptual integrated OSpL that shows conceptual overlaps between SpL and AMP that arise from the systematic literature review. This conceptual framework will need to be further tested empirically. It juxtaposes the antecedents of SpL (inner life, Social Order and Confucianism) and AMP antecedents (Ubuntu, National Cutlure, IKS, Life as a universal Current and connection to Nature). The qualities of an SpL leader and that of the AMP leader are also looked at under the banner of leader values, attitudes, and behaviours. The follower's spiritual needs are also looked at both an SpL and AMP lens. The outcomes that arise from this conceptual integration are looked at from both a follower and organisational perspective. From follower perspective attitudinal and/psychological and behavioural outcomes are put forward. From an organisational outcome level, both tangible and intangible outcomes are looked at. This depiction in Table 15 is a conceptual systemic depiction of the overlaps between SpL and AMP. There is not empirical evidence to support this conceptual framework. There is a need therefore to empirically test this conceptual framework to see what the behavioural aspects arise.

Thus, to empirically, develop a contextualised SpL model within AMP the researcher used mixed methods. These as indicated from the literature review were not used to a greater extent. The researcher therefore used Interactive Qualitative Analysis (IQA) to uncover themes which integrated both SpL and AMP antecedents, mediators, and moderators. The IQA analysis was used to develop a contextualised SpL model which could be tested in South African multi-industrial sectors (Tables 6 and 7 above). Once the themes were uncovered a leadership scale was developed which was then tested for reliability and validity. Confirmatory Factor Analysis (Table 14) among other research methods was applied to test for the effectiveness of the model relative to leadership behaviour. As seen from the literature review (Table 16), most SpL studies look at the organisational outcomes and follower outcomes, but very few studies look at the effectiveness of SpL on leadership behaviour. There is thus a need to empirically test the effectiveness of a contextualised SpL scale in South Africa.

2.6 CHAPTER SUMMARY

The systematic literature review has revealed that the theory of SpL is seldom researched in Africa. On the other hand, AMP is poorly researched in Africa empirically for it to be a fully-fledged measure of leadership. The three aspects (concepts, definitions, and typologies on SpL and AMP) of the body on knowledge has revealed that there are some overlaps that exist between the constructs and that these overlaps offer a huge propensity for an integration of the constructs to give a contextualised effect of SpL in Southern African organisations. The literature review has also uncovered that the definition(s) of SpL generally assume that those workplaces are secular. It dwells much on the leadership aspects of SpL, while ignoring to a greater extent the pertinent spiritual aspects. It assumes a homogeneous and universal application which disregards local realities, histories, traditions, and cultures. In essence it does not have a contextual application to Sub-Sharan Africa. By this view, AMP is seen as an alternate construct which examines humanness, community, co-operative teamwork, and traditionalism. However, as seen above, AMP is not sufficiently advanced to offer a complete alternative theory to SpL. There is therefore a yawning need for a measure that will contextualise SpL and thus embrace local realities, traditions, religions, histories, and cultures. Such a measure it is hoped will be realised

by development of a leadership scale based on the integration of the current SpL theory and AMP. This will benefit modern African leaders and managers to behave, motivate and manage their organisations effectively and efficiently.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0   INTRODUCTION

This chapter on research methodology describes the exploratory, mixed method analytical approach(Creswell and Creswell, 2018) used for this study. It will be divided into two phases, the qualitative phase and the quantitative phase. The chapter will start by justifying the choices made to use an exploratory approach based on the results of the extant and contemporary systematic literature review discussed in the previous chapter. The chapter explores the research strategy adopted, the research choice used, and the data collection, measurement and analysis that was employed in the research. The chapter also examines the plan and structure of investigation, the research context and examines issues of access, ethics, and informed consent.

3.1   THE RESEARCH DESIGN

The research design was analysed using the Research Onion as devised by Saunders et al. (2009). The model below depicts the different layers that were followed in the methodology section of the research. These will be detailed at length in the subsuming sections below.
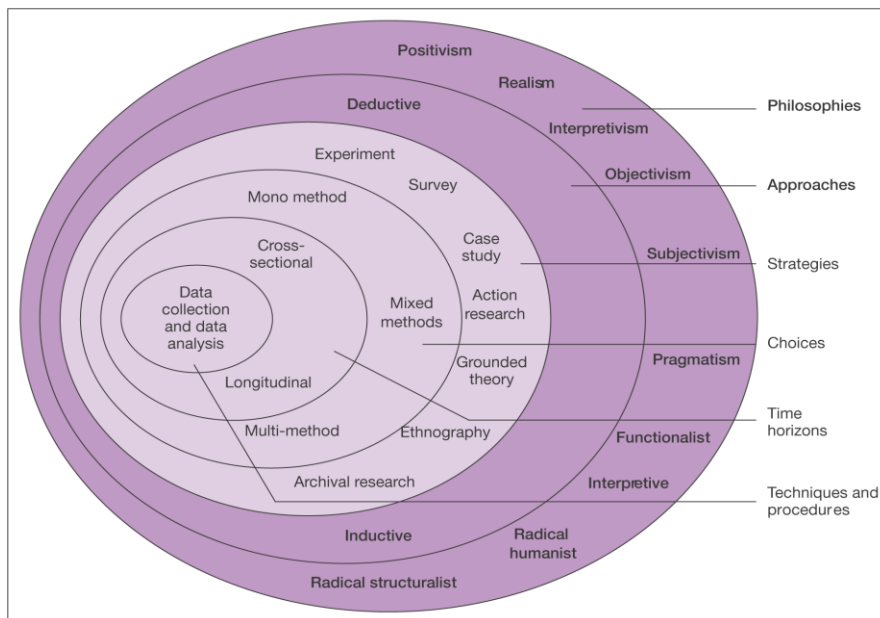
Figure 2. The Research Onion, adopted from Saunders et al. (2009: 130)

3.2   APPROACH AND REASON

Research philosophy.

According to Saunders et al. (2018:130), "the term research philosophy refers to a system of beliefs and assumptions about the development of knowledge." There are 3 main philosophical underpinnings or assumptions that one will need to make at each level of the research (Burrell and Morgan, 2016). These assumptions are listed as ontology, epistemology and axiology, and their definitions are as below:

Ontology- is defined by Saunders et al. (2018:133) as "those assumptions about the nature of reality". *Epistemology* – is defined by Burrell and Morgan (2016) as those assumptions about knowledge, what entails legitimate and valid knowledge and how that knowledge is communicated to others. *Axiology* – is defined by Saunders et al. (2018) as the role that our values, beliefs and ethics play in the research.

There are 5 philosophies that Saunders et al. (2018) have postulated. These are Positivism, Critical realism, Interpretivism, Post modernism and Pragmatism. For purposes of this research, the researcher used a ***pragmatic philosophical approach***. The theoretical underpinnings of this approach are explained in detail below.

Ontology of Pragmatism – As defined by Saunders et al. (2018), ontology refers to assumptions about the realities the researcher encounters. The primary research methodology chosen in this research was Interactive Qualitative Analysis (IQA). The ontology of this process is hinged on three elements. Firstly, power and knowledge are largely dependent – the participants are chosen because they possess knowledge and power in the experience or case being studied – organisational SpL within the ambit of AMP. Secondly, there is an interdependency or dependency between the observed and observer – the participants generate their own data and interpret it whilst there is a facilitation process from the researcher. Thirdly, the object of research in IQA is "reality in consciousness"(Northcutt and McCoy, 2004:16) – the selection of participants is made among those who are closest to the phenomenon- leaders and managers in organisations (Northcutt and McCoy, 2004; Bargate, 2014).

Epistemology of Pragmatism – An understanding of the theory of organisational SpL shows that there is a practical meaning of the knowledge foundation of this theory in specific contexts. The need for a contextualised grasp of organisational SpL with the help of an understanding of AMP is critical in comprehending the epistemological appeal of pragmatism. A contextualised approach also enables the adoption of these theories as credible, as there is successful action that is enabled after their application (Saunders et al. 2018). Pragmatism also allows the researcher to dwell on relevance, practice, and problems. This research philosophy was chosen by the researcher to contribute to informed future practice and problem solving. IQA as a methodology supports the epistemology of pragmatism in 3 ways- viz;(i) both induction and deduction are important to the process of probing meaning; (ii) decontextualised accounts are crucial and feasible if they are supported or grounded by highly contextualised ones; and (iii) from the point of view of testing and inducing theory, IQA is favourable.

Axiology of Pragmatism – A pragmatic theoretical philosophy was chosen by the researcher as it allowed the research to be value-driven. The researcher is an ardent proponent of African Spirituality (AS); invaluably, therefore, the researcher's values concerning AS inevitably interlinked with the research. Moreover, the fact that pragmatism allowed the research to be started and upheld by the researcher's beliefs and doubts made it more innocuous than the other philosophical approaches. The other advantage was that pragmatism allows the researcher to be reflexive.

Research approach.

The research approach favoured was an ***exploratory*** one using a mixed method approach with IQA as a qualitative method and an empirical paradigm employing a cross-sectional design for the quantitative approach. The reasoning for this was that the exploratory approach was ideal as there is a wealth of knowledge about SpL in the universal non-contextualised sphere of the theory. However, since one of the objectives of this research was to contextualise organisational SpL within the African Management Philosophies, the exploratory approach was ideal for this. This was largely because it focuses on (i) searching for literature on the phenomenon being researched; (ii) conferring with "experts" in the topic; and (iii) holding focus group sessions. A thorough

review of the literature and focus group interviews using IQA (Fig.3 below) was done. The results of this qualitative enquiry were subsequently used for the quantitative enquiry of the research leading to the validation and development of a contextualised organisational SpL measure. The researcher followed the 8 step guideline in Scale Development as stipulated by DeVellis (2003) which states that one should (i) establish clearly what it is one needs to measure – use the organisational SpL construct as a base;(ii) generate item pool – results from the IQA process were used; (iii) determine the format for measurement- IQA process used in this context; (iv) get those closest to the phenomena to review the initial item pool (not done as the strategy was to get more data to be filtered through the qualitative process); (v) validation items considered to be included; (vi) items to be administered to a development sample; (vii) items to be evaluated; and (viii) the length of the scale to be optimised. These guidelines fit well within the gamut of the exploratory research approach.

Research strategy.

The researcher followed a pragmatic philosophy in the research as articulated above. This philosophy linked well with the grounded theory strategy which was used. Grounded theory supports the use of an inductive exploratory approach, and it uses inductive methods that are systematic for carrying out qualitative research aimed toward scale development. As will be seen below, grounded theory emboldened the IQA qualitative process for this research which led to the development of a scale that was administered to a greater population sample using quantitative techniques.

The following were the advantages of using grounded theory for this research:

i.   It presented a sensible and pliable way to understand complex, unique, and different phenomena in society (Charmaz, 1983).

ii. It provided powerful academic merit to develop theoretical analysis by using qualitative research (Goulding, 1998).

iii. It was a means of analysing and interrogating data with the sole objective to conceptualise it (Charmaz, 2009); data was continuously subjected to interrogation until the new measure emerged (Charmaz, 2006); and

iv. It provided for data depth and analysis (Hussein et al., 2014).

In this research, Corbin and Strauss's (1990:425-426) seven criteria for evaluating the efficacy of grounded theory were used. These were: (i) are concepts generated? (ii) are these concepts systematically related? (iii) are there many conceptual linkages and are the categories well developed? (iv) is there much variation built into the measure? (v) are the broader conditions that affect the phenomenon under study built into its explanation? (vi) has "process" been considered? (vii) do the theoretical findings seem significant and to what extent?

SpL theory is available in literature and most researchers have used quantitative methodology to analyse SpL (Table13). However, the scarce literature on AMP, meant that reliance on that for information gathering was challenging; hence a strategy was chosen to use IQA to gather affinities relating to organisational SpL within the domain of AMP. The knowledge of AMP is sparse and sometimes not documented but rather lies in some cases with elders who are heralded as carriers/objects of local wisdom. The methodology therefore that was adopted in this section was qualitative. The themes and affinities gathered during the IQA process (Fig.3 below) were used to create a localised leadership measure. This scale was administered by students who attended the SBL 2021 structured leadership programme (quantitative methodology) to test its reliability and validity. In the process its efficacy on leadership behaviour and organisational outcomes was ascertained (Grobler and Singh, 2018).

Research Choice

Mixed methods were the research choice that was made for this research. Saunders et al. 2009) state that a pragmatic research philosophy augurs well with a mixed methods research approach. For qualitative data gathering, Interactive Qualitative Analysis (IQA) (Fig.3) was used to gather affinities on SpL and its relationship with both organisational and employee outcomes.

The derived affinities or themes from the IQA process were used to create a novel leadership measure for South Africa. This scale was administered by students in the Unisa SBL 2021 structured leadership programme at their respective organisations. A survey method using this scale was administered by these leadership students drawn

from a population of organisations in South Africa. The effects of a contextualised SpL on organisational and employee outcomes on a multi-factor level were analysed.
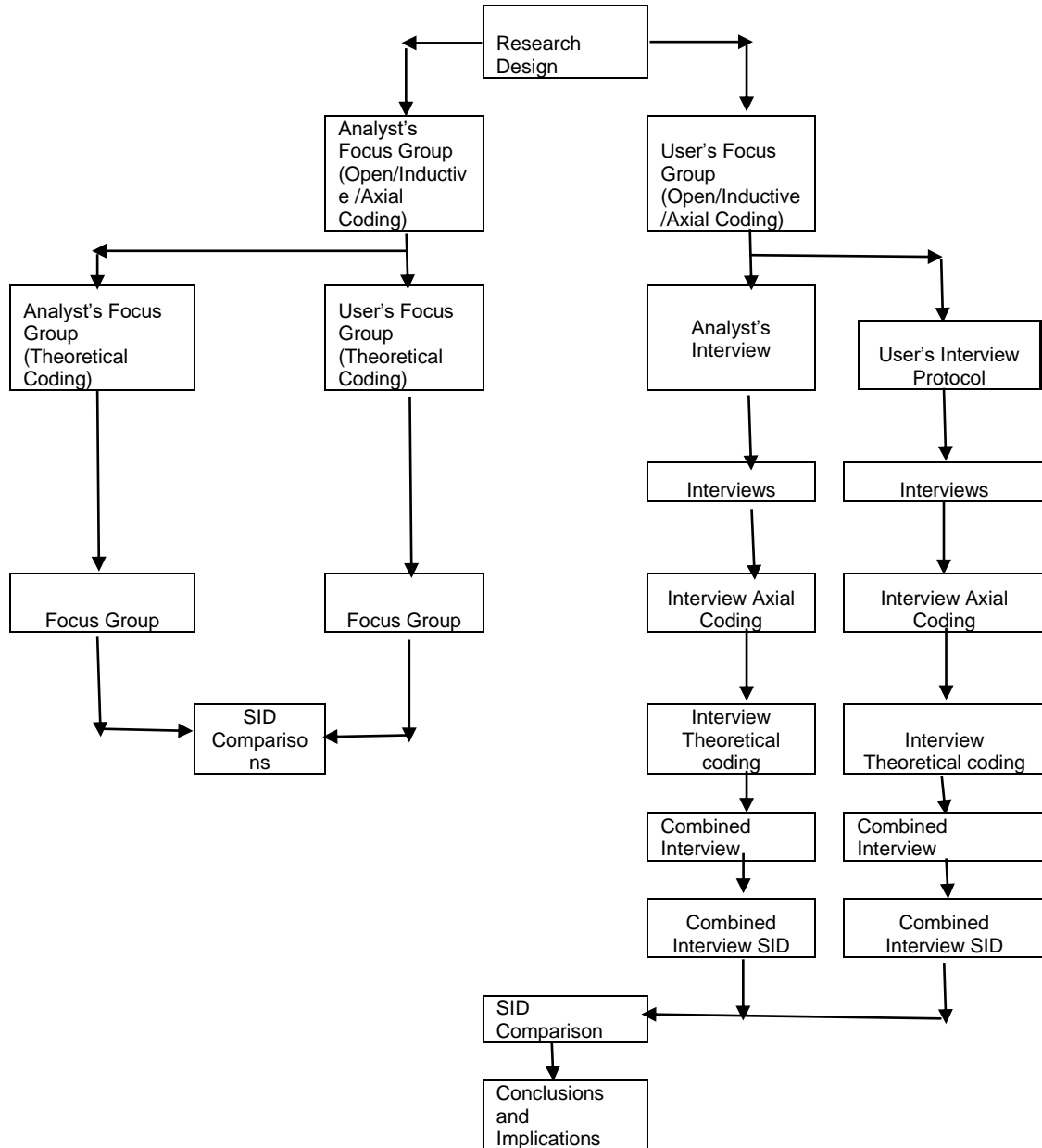
Figure 3. IQA Research flow, adopted from Northcutt and McCoy (2004:240)

Time horizons

Cross-sectional research design was adopted according to the following reasons (Kesmodel, 2018). It was (i) comparatively easy and quick to conduct (periods of follow-up are short); (ii) Once off collection of data on all variables; (iii) Its ability for all factors that are under investigation to be measured for prevalence; (iv) its ability to allow various exposures and outcomes to be studied.
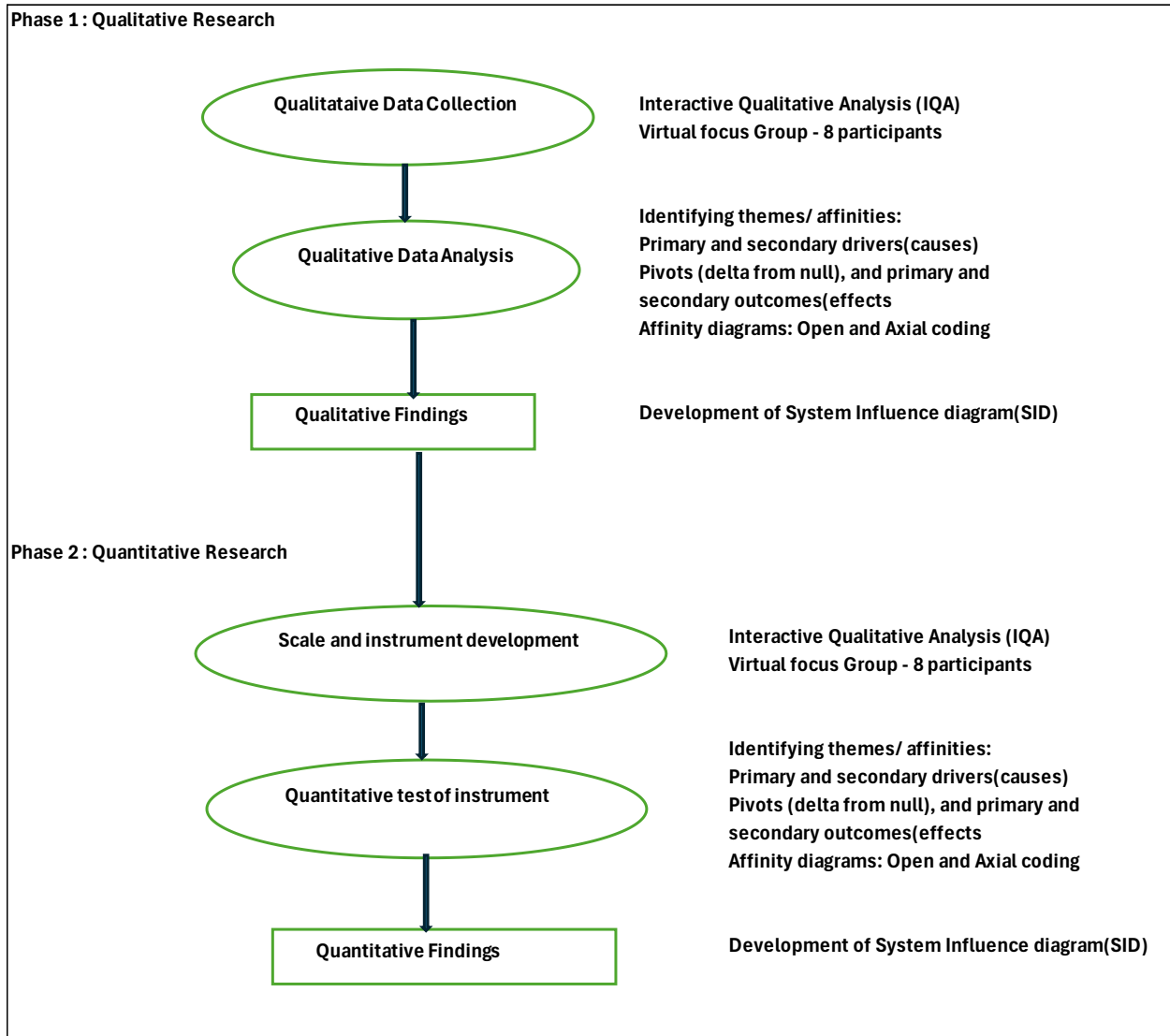
Figure 4: Mixed Methods Flowchart, own source.

Techniques and procedures

According to Rajesakar et al. (2013:5), a research methodology "is a systematic way to solve a problem. It is a science of studying how research is to be carried out". As

articulated above, the researcher adopted a multiple methods approach in gathering data. The following subsections were used to analyse the techniques and procedures:

Spiritual Leadership within African Management Philosophies – Since there was a dearth of knowledge pertaining to AMP for the purposes of fathoming what affinities exist in the construct, IQA as a qualitative methodology was used (Nkomo, 2011). The instruments used to obtain data were Focus Groups. African Spirituality has been passed on from one generation to another; therefore, little was found in the literature (only 22 articles were retrieved), and there were no instruments sufficiently developed to understand it.

Contextualised Leadership Scale – A quantitative methodology was used to test the derived leadership scale from the IQA process. The scale was tested for reliability and validity and was subsequently used to ascertain its effectiveness on a couple of organisational and employee outcomes.

Figure 4 above shows the flowchart of how the mixed methodology research is going to be carried out.

3.3   THE COLLECTION, MEASUREMENT, AND ANALYSIS OF DATA

DATA COLLECTION

As articulated above, the research used a mixed-methods approach and triangulation to collect research data. Triangulation provides a "multiplicity of perspectives" on the organisational SpL model and confirms that the data has been interpreted accurately by the researcher (Cohen and Manion, 1997; Saunders, et al, 2009). For cross-validation of data purposes, triangulation is crucial in this aspect and aids as part of data collection approaches to establish whether the same motifs or patterns emerge (McMillan and Schumacher, 1993). The data sources that were used in the study are primary to aid the research methods.

Primary data sources

The research study used the following primary data sources to collect data:

Interactive Qualitative Analysis (IQA)- The IQA process was used as a data collection method for the initial qualitative part of the research. This part of the study was covered by an ethical clearance approval (2020_SBL_AC_015_FA). The results from the IQA process yielded a scale that formed part of the battery of instruments that were used in Professor Grobler's 2021 structured research programme. The IQA process was conducted with 8 respondents, which facilitated the gathering of ample, profound insights that survey questionnaires were unable to solicit. The reason for this was to investigate varied standpoints on organisational SpL within AMP and how these integrate or overlap with each other, reliant upon the specific contexts of the respondents. The IQA interview process was conducted on Microsoft Teams instead of face-to-face interaction because of the Covid-19 lockdown restrictions in the country at that time. The aim of the IQA process was to ascertain themes or affinities relating to organisational SpL within the ambit of AMP and how these interfaces affected employee welfare and leadership behavior.

Secondary data Sources

The research used the following secondary sources to collect data:

Questionnaire: Secondary data for the quantitative aspect of the research were obtained using a contextualised organisational SpL scale administered by SBL MBA and MBL 2021 leadership students to employees within their selected organisations. This was a project that was carried out by UNISA's MBA and MBL students and supervised by Prof Grobler titled "the role of leadership, effective change management, and organisational supportiveness, on individual work attitudes and wellbeing during Covid 19". The scale was covered by Prof Grobler's ethical clearance approval for his structured programme, but ethical clearance was sought to use secondary data (2022_SBL_DBL_015_SD).

DATA MEASUREMENT

This research was divided into two distinct parts in terms of methodology, the first being the qualitative part represented by the IQA process. The second was the quantitative part represented by the survey method for testing the validity and reliability of a

contextualised organisational SpL scale derived from affinities obtained via the IQA process.

Phase 1: IQA Data Process Measurement

According to Northcutt and McCoy (2004), IQA is a structured technique to qualitative data collection. It utilises focus groups to enable a systematic depiction of a certain phenomenon (organisational spiritual leadership in this research) "from the participants' experiences of the phenomenon being studied" (Bargate, 2014:11). IQA is a seven-step process as depicted in Figure 3 above. A pilot study was not conducted for the IQA process as the strategy was to get more data that was filtered and refined through a quantitative statistical process. The following steps were followed in the IQA process and an interview protocol as per Appendix D below was followed.

Step 1 – Identifying constituents.

The selection of constituents was done according to the criteria of "distance and power"(Northcutt and McCoy, 2004:70), to spiritual leadership in the ambit of African management philosophies. In this case participants were accessed through a process of biased sampling, and their experiences in leadership in South African companies were an important criterion in their selection.

Step 2 – Focus Group Sessions

Silent brainstorming for data generation was used to ascertain the experiences of the participants in leading organisations through SpL within AMP. This meant that they were implored to quietly mull over their experiences based on a statement given to them by the researcher who was facilitating the interaction. The following issue statement was used - "From your own perspective what are the elements of spiritual leadership within African management philosophies and what are the effects of these on employees and the organisation?" This issue statement was used to "deconstruct and operationalise the research question" (Mampane and Bouwer, 2011:117). The silent reflection lasted for about 10 minutes, and the participants were asked to write their reflections about their experiences with organisational SpL on Post-it notes. There were no restrictions on the number of reflections, but there was only one word, thought or reflection per post-it note

that each respondent was allowed to write. These were then randomly affixed to Power Point slides.

Affinity analysis – The participants were asked to read their reflections silently as affixed to the Power Point slides. The data generated were then read aloud by the researcher to help all participants understand, and to eliminate any confusion. This was the **clarification** stage**.**

Inductive Coding – The participants were encouraged to arrange the post-it notes affixed on the Power Point slide in order of common meanings. This was done in silence to discourage dominant individuals from monopolising the process. The purpose of this process was to yield a collective view in terms of items with common affinities. This stage was the **clustering** stage.

Axial Coding – The participants were encouraged to re-arrange the post-it notes according to their respective groups to ensure that each one fell under the correct theme. A post it note was then placed on each thematic group naming it. Affinities identified by each group were identified and a table of affinity relationships was constructed.

Step 3 – Detailed Affinity Relationship Table (ART)

The participants were encouraged to complete the ART by recording an analysis of each pair of affinity relationships. Northcutt and McCoy (2004:152) state that respondents are next asked to write hypothesis "that reflect their experiences and that support the cause-and-effect relationship" between affinity pairs. A short "if-then" statement might suffice. Human-Vogel (2006) states that the responses at this juncture are taken as the true meaning of how participants "conceptualise the relationship"- in this case SpL vs AMP. The ART can be completed individually, in twos or threes. The ART can also be analysed at a group or individual level to create an Inter-relational Diagram (IRD). For purposes of this research, ART was analysed at a group level to determine the group's understanding of common affinities relating to AMP(Human-Vogel and Mahlangu, 2009).

A Pareto analysis was employed hereafter, based on the principle that "a minority of the relationships in any system will account for a majority of the variation in the system"(Northcutt and McCoy, 2004:157). In other words, the 80-20 Pareto principle states that 80% of the effects come from 20% of the causes. The optimum number of relationships will be at a point where *power* reaches a maximum. Thus, using individual and dyad ARTs, each relationship frequency was tallied, entered on a spreadsheet, and the total number of votes for each relationship was calculated. The Pareto table's last two columns are crucial in determining where to set the cut-off point and deciding which relationships to exclude or include from the composite group IRD. The relationships are displayed in decreasing order of frequency.

Step 4 – Creating a group composite: the IRD.

At this stage, a composite IRD was created by mapping each affinity relationship. The direction of the arrow per affinity pairing determines the causal relationship between affinities. The up arrows depicted the row driving the column and the left facing arrow depicted the column driving the row. The IRD works on a similar concept to the double entry in accounting, as each affinity will have a corresponding similar entry in the tabular IRD, and the "ins" and "outs" need to balance with the number of affinity relationship pairs. The IRD thus provides evidence of which affinities in the AMP are drivers or outcomes. Affinities with positive deltas are drivers whilst those with negative deltas are outcomes or effects.

Step 5 – Focus Group Systems Influence Diagram (SID)

Cluttered SID

According to Northcutt and McCoy (2004:174), the SID "is a visual representation of all relationships of the entire system". The extreme left-hand side represents primary drivers on the SID and the extreme right-hand side represents primary outcomes (Bargate, 2014a). Secondary drivers and outcomes are placed between primary drivers and outcomes with drivers placed on the left and outcomes on the right. For every relationship in the IRD an arrow is drawn between the two affinities indicating the direction of cause and effect. The result is the *cluttered SID* which is normally too

complex for any meaning to be attached to it and which needs to be uncluttered for it to make sense.

Uncluttered SID

At this stage, the relationships were examined, and all redundant links were removed to simplify the diagram. This exercise resulted in the uncluttering of the SID.

Step 6 – A tour through the system

Next, an analysis of the whole SID was made to allow a meaningful interpretation of the inter-relationships between the affinities. There is a feedback loop that arises because of the analysis done by looking at the whole SID, and which is representative of the interactive nature between the elements.

Step 7- Feedback loops and zooming

As mentioned in the preceding step, the analysis of the SID revealed some feedback loops of which the total number was identified. Northcutt and McCoy (2004:335) state that a feedback loop consist of "at least three affinities, each influencing the other directly or indirectly." The feedback loops, according to Bargate (2014:17), can be "renamed by reviewing the components of each subsystem". The process is referred to as **"zooming"** (Northcutt and McCoy, 2004:335). A review of axial coding and associated labels combined with the placements of feedback loops within the overall system generates the substitute name for subsystems.

Phase 2: Survey Data Measurement

Regarding the survey research method, Leedy and Ormrod (2010:214) "suggest that a sample of 400 is acceptable for a population size exceeding 5000". The survey questionnaire was distributed to MBA and MBL students (as co-researchers) who administered it to their various companies' employees in both private and public companies. The central limit theorem was used to sample 60 respondents (per co-researcher) and these formed the sample size per co-researcher. Regarding no exclusion criteria – the inclusion criteria was based on the premise that respondents

were to be permanent workers of the institution/organisation and be able to complete the survey in the English language. The time taken to complete the instrument was between 30 – 45 minutes. A permanent employees' database from the institution/organisation was obtained from the payroll (or similar staff record). Random sampling was used to select 70 potential respondents, and these were invited to a meeting at which they were informed of the purpose of the research and what it entailed. Those willing to participate were provided with informed consent forms (Appendix C) and were enrolled, in accordance with the ethical clearance approval.

DATA ANALYSIS

A detailed analysis of data is explored in later sections of this chapter. According to Leedy and Ormrod (2010:142) "the most appropriate method for the data analysis" of this exploratory study was "finding common themes in the description of the respondents' experiences". These common themes were first arranged by looking at statements that related to the issue in question. This was followed secondly by arranging the statements into 'meaning units'; looking for the same and varying experiences among the respondents; and creating an overarching picture of the respondents' experiences of the spiritual leadership attributes (Leedy and Ormrod, 2010). The qualitative data arising from the IQA process were analysed by identifying common themes, and the process explained in detail above was followed for the IQA.

As for the survey questionnaire, an analysis of ordinal data was done by means of coding, quantifying, and ascertaining the proportions and percentages to the responses in relation to the themes. For the development of a contextualised scale, an 8-step process detailed below was followed. Since this study was situated within a post-modernist paradigm, the study recognizes and appreciates that there is no one objective and universal truth (Kvale, 1996). As a consequence, in the main, data interpretation and analysis, attempted to synchronise the various meanings embedded in the perceptions of respondents, rather than to regard them as objective facts. A detailed explanation of the data analysis is provided below.

APPROACHES TO DATA ANALYSIS

The research's data collection methods, namely: IQA with a focus group, and the questionnaire survey method, are explored in this chapter together with the justifications (theoretical) for collecting these data. The analysis tools used for theme identification are also shown and detailed. This research study drew on qualitative analysis conducted using the IQA process as articulated above in the section dealing with IQA Data Processing Measurement of this chapter.

QUALITATIVE DATA – IQA DATA ANALYSIS

The qualitative part of the research as mentioned in previous sections dealt with the IQA process and data relating to SpL, and common affinities with AMP were analysed to create a scale that was used for the questionnaire. The process has been outlined above using the Northcutt and McCoy (2004) methodology. A pilot study group was not used in this research as the strategy was to get as much data as possible and these were to be filtered using quantitative statistical techniques.

QUANTITATIVE DATA ANALYSIS – SPSS ANALYSIS

The Statistical Package for the Social Sciences 25 (SPSS 25), supported by SPSS Amos (Analysis of Movement Structures, version 25) was used (IBMCorp, 2017). This software allows for the production of descriptive statistics such as means, standard deviations, ranges, and medians. An 8-step process was followed to analyse the data.

Objectives Setting

At this stage the objectives of quantitative data analysis are set out. There were two broad objectives:

i. to develop a valid and reliable contextualised measure of organisational SpL within the ambit of AMP.

ii. to determine the [statistical] relationship between [Organisation Spiritual Leadership], as measured with the new scale, and various organisational behaviour scales.

Case screening

The data was cleaned first before any analysis was done. Data screening included deleting two cases (n=5308 was the total before case screening) that had values that were missing. The missing values were excluded from further analysis leaving a total number of cases n=5306. Numerical recording of categorical values was done, e.g., 1 for yes and 2 for no or 1 for male and 2 for female. The cleaning of data was done using case screening entailed by variable screening to make sure that valuable data was not overlooked (Grobler and Flotman, 2020). Descriptive statistics analysis was done, where standard deviations (SD>.50), means and frequencies were collected for example to ascertain contributor bias of unengaged responses, in order to establish a profile statistically of the research population. This gave the final number of the population *n.*

Sample and other observed characteristics

Correlation analysis was done to obtain relationships between underlying variables. As a result, the researcher was able to investigate relationships between the variables proposed in the contextualised organisational SpL framework. It was crucial to ascertain relationships between variables as this enabled further analysis, and this meant that the variables that were proposed indeed defined a contextualised SpL.

Correlation analysis alternatively helped establish how individually or collectively, these variables affected contextualised organisational SpL. Correlation analysis was therefore performed to group the variables in these relationships. Factor analysis seeks to coalesce factors or variables into groups that are easy to manage for further statistical analysis. This was of utmost importance in this research as some variables might not have been easily obtained utilising a single question or questionnaire rather might have emerged from varying sources utilised to fathom the complex/abstract concept of organisational "spirituality".

Assessing internal consistency reliability of validated scales

At this stage, an assessment was done of the internal consistency of validated scales as depicted in Table 17 below. According to Hair et al. (2019), internal consistency of a scale or construct is its reliability with multiple items. The reliability of a scale is

determined when it churns out consistent or similar outcomes under similar conditions. The Cronbach Alpha measure of contextualised organisational SpL reliability was compared to the other validated scales in Table 17 below.

Table 17: *Validated Scales*

Construct	Description	# items	Role	Source
OUL	Organisational Ubuntu Leadership	10		1
SL	Servant Leadership	7		1
AL	Authentic Leadership	16		1
TrF	Transformational Leadership	22		1
EL	Ethical Leadership	8		1

Note. Validated scales used in assessing internal consistency of the new instrument.

Scale Development

An eight-step process was followed at this stage:

Step 1: Item screening

a) An assessment of the variation per item was done (mean, SD, skewness, kurtosis)

b) Inspected cases with high ratio of Kurtosis/SE (>10) + frequency distribution.

c) One-sample t-test (H0: Mean>3,4)

Step 2: Exploratory Factor Analysis (EFA)

The initial stage in factor analysis required evaluation of the sample size suitability or its appropriateness to conduct Exploratory Factor Analysis (EFA). An item-to-respondent ratio of $\pm$ 1:20 was regarded as acceptable (Meyers et al., 2013). Bartlet's test of sphericity (Hair et al., 2010) was used to inspect the inter-correlations between items. According to Hair et al., (2010) the statistics generated from this test should be significant ($p<0.05$) for an EFA to be considered an appropriate technique. Furthermore, the Kaiser-Meyer-Olkin (KMO) measure was used to quantify the correlatedness of the items and to adequately determine whether a factor analysis should be used. From the preliminary data analysis, the contextualised organisational SpL model is **H0: Model = Single factor.**

Step 3: Confirmatory Factor Analysis (CFA)

A confirmatory factor analysis (CFA) was conducted to assess whether a contextualised organisational SpL model had fit. A myriad of fit indexes was used, i.e., the comparative fit index (CFI), root mean square error of approximation (RMSEA), chi-square (X^2) and the ratio between the chi-square to the differences in degrees of freedom (X^2/df). After the analysis of the data, the researcher was in a better position to trickle these fit indexes to those that are relevant to the study (Cheung and Rensvold, 2002).

After clustering, further analysis using regression methods was done of all the variables that most defined a contextualised organisational SpL. The general regression equation was used. The regression analysis was calculated using the conceptual framework proposed to confirm whether the assumed variables adequately define a contextualised organisational SpL.

Step 4: Common Method Bias

Common method bias (CMB) happens when variations in responses from respondents are because of the instrument itself instead of the actual respondents' predilection which the instrument attempts to uncover. Therefore, bias is introduced by the instrument, hence influencing the variances that the researcher will be analysing. The objective of testing for common method variance is to establish to what extent any such biases exist. Statistical analytical measures determine the extent to which the data may be regulated by biases that are caused by the tool or survey method (Eichhorn, 2014). In this step, two methods were used to analyse the degree of CMB in the data being analysed. The first method was the Harman single factor test (EFA). In this technique, a single factor is loaded with all variables and constrained so that rotation is restricted (Podsakoff et al., 2003). If the variance is more than 50%, this explains that the newly introduced common latent factor means that common method bias exists and vice versa.

The second method was Common Latent Factor (CFA). This statistical method ushers in a new latent variable (the marker variable, in this case the Social Desirability Scale) in a manner that all new variables are associated to it. The associated paths are equalised, and the variance of the common factor is constrained to be 1 (Eichhorn, 2014). This technique is akin to the Harman Single Factor technique wherein all new

variables are associated to one factor. However, in this analysis, the research model's latent factors and their associations are retained. The common latent factor variance is calculated as the square root of each path's common factor prior to standardisation. 50 % is the set threshold common heuristic.

Step 5: Invariance Analysis (configural, matric, scalar)

At this step, the researcher calculated the construct score for the contextualised organisational SpL scale. Measurement invariance according to Putnick and Bornstein (2016:1) "assesses the (psychometric) equivalence of a construct across groups or measurement occasions and demonstrates that a construct has the same meaning to those groups or across repeated measurements." Testing similarities of scaled constructs in multiple independent groups is what measurement invariance is concerned about. This is done to ensure that the same constructs are being assessed in each group (Chen et al. 2005). It is a method of comparing group means and differential relations between constructs by groups. Before one can test for mean differences in a construct, one needs to test for invariance across groups based on age, gender, ethnic group, and cultural group. Putnick and Bornstein (2016:2) also state that "because the interpretation of a construct can change over time, developmental researchers should test for invariance across measurement occasions and even for pretests and posttests before and after interventions". The researcher used three methods of testing for this invariance, viz: configural, metric and scalar.

Configural invariance - This relates to a test "designed to assess similarities of patterns of fixed and free loadings in constructs"(Bialosiewicz et al., 2013:8). Invariance at the configural level means that the root arrangement of the constructs is supported in the two groups that are being compared whilst invariance on the other hand says that the root arrangement of the constructs is not supported in the two groups that are being compared.

Metric invariance - This relates to a test "designed to assess whether there is a contribution to a similar degree to the latent construct from each item across groups"(Bialosiewicz et al., 2013:8). In this test factor loadings are constrained to be the same in the two groups.

Scalar invariance - This relates to a test "designed to assess whether mean differences in the latent construct capture all mean differences in the shared variance of the items"(Bialosiewicz et al., 2013:8). To test for scalar invariance item intercepts are constrained to be equal in the two groups.

Step 6 - Construct descriptives (One-sample t-test)

This process ensures that the data can be analysed by using a one-sample t-test. To do a sample t-test the data should "pass" four assumptions that are needed for a one-sample t-test to give meaningful results.

Assumption #1: The dependent variable should be continuous. This means that it should be measured at the ratio level or interval.

Assumption #2: There should be no correlation or relationship in the data. Independence must subsume in the data. There should be no association between the observations.

Assumption #3: No major outliers should exist in the data. When data points do not follow the usual pattern, these are deemed as outliers.

Assumption #4: Approximately, the variable that is dependent should have normal distribution.

Step 7 - Group differences (based on summated average scores)

This method combines different variables that analyse a similar construct in one variable (composite variable) to boost internal reliability through multivariate assessment. An addition of different variables and their total average scores are used in this assessment. There are two benefits of why summated average scores are used:

i. *It reduces measurement errors*- this is "defined as the degree to which the observed values are not representative of the actual values due to any number of reasons" (Hair *et al*, 2019:160). These may range from data entry errors (real errors) to individuals giving inaccurate information (Hair *et al.*, 2019). Measurement error is reduced by using the summated scale which utilises multiple indicators (variables) to reduce the dependence on one response. Using

a typical or average response to a myriad of related variables reduces measurement error that is likely to happen in one question.

ii. *Represent Multiple Aspects of a Concept in a Single Measure* – Summated average scores also help to group together multiple indicators into a single measure representing what is held in common across the set of measures. It helps to eliminate data redundancy (multicollinearity) that is introduced by a multitude of variables that are introduced to explain the construct.

Step 8 - Scale validation - convergent and discriminant validity (correlations & multiple regression)

Assess in relation to:

Construct validity: This is a broad approach which ensures that a set of items have validity. These items invariably represent the conceptual definition. Construct validity includes three specific sub-elements - convergent, discriminant and nomological.

- Convergent validity: This measures the degree of correlation or relatedness between two constructs of the same notion.

- Discriminant validity: This is the depth to which two concepts differ or are different from another. For purposes of scale development, each scale must exhibit some form of discriminant validity from all other scales.

- Nomological validity: This measures the depth to which the scale makes correct prognosis of other concepts in a theoretically based model.

At this stage an analysis of the results of the new scale is made with other relational leadership paradigms. For instance, organisational Ubuntu leadership scale (Appendix E) is compared with the new Spl scale. The former is a 10-item scale which looks at a leader's behaviour that promotes team productivity and performance through providing an enabling work environment that encourages creativity through shared ideas and promotes personal and team growth and development. This is driven by sharing knowledge and skills, compassion towards others, team participation in discussions, collaboration in achieving goals, celebrating 'wins' together, expecting transparency, promoting dignity and respect and regular team reviews to discuss how the team can do better together.

The new scale is further compared with Servant leadership scale- 7 items (Appendix G), Authentic leadership scale-16 items (Appendix H), Ethical Leadership scale- 8 items (Appendix J) and Transformational leadership scale- 22 items (Appendix I). Servant leadership is a leadership philosophy built on the belief that the most effective leaders strive to serve others, rather than accrue power or take control(Iszatt- White and Saunders, 2017). Authentic leadership is a type of management style where leaders practice transparent behavior to build relationships, accomplish company goals and inspire their teams (Yukl and Gardner, 2020). Ethical leadership is defined as leadership demonstrating and promoting 'normatively appropriate conduct through personal actions and interpersonal relations (Jango, 2024). Transformational leadership is a management philosophy that encourages and inspires employees to innovate and develop new ways to grow and improve the path to a company's future success(Iszatt-White and Saunders, 2017; Jango, 2024)

3.4   THE PLAN AND STRUCTURE OF RESEARCH

Figure 5 below shows the research flow and structure. The first step in this process was a systematic review of the current literature pertaining to organisational SpL and AMP and which was elaborately explained in the preceding chapter. The systematic literature review uncovered research gaps which assisted in the creation of a methodology to understand and fill in those gaps. In the research, the literature review revealed that the concept of organisational SpL is elaborate in Europe in terms of empirical research, but seldom so in Africa. This gap in the research literature spurred the researcher to create a scale which could be tested within the South African context.

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┌─────────────────────┐
│ Literature Review   │
└─────────────────────┘
           │
           ▼
┌─────────────────────┐
│ Gap Identified      │
└─────────────────────┘
           │
           ▼
┌─────────────────────┐
│ Methodology for     │
│ Understanding the Gap│
└─────────────────────┘
           │
           ▼
        ◇ Qualitative ◇
           │
           ▼
┌─────────────────────┐
│ Interactive Quality Analysis │
└─────────────────────┘
           │
           ▼
┌─────────────────────┐
│ Qualitative Analysis │
└─────────────────────┘
           │
           ▼
┌─────────────────────────────────────────┐
│        Interpretation of Results         │
└─────────────────────────────────────────┘
           │
           ▼
┌─────────────────────┐
│ Quantitative Questionnaire │
└─────────────────────┘
           │
           ▼
┌─────────────────────┐
│ Quantitative Analysis │
└─────────────────────┘
           │
           ▼
┌─────────────────────────────────────────┐
│          Evaluation of the scale         │
└─────────────────────────────────────────┘
```
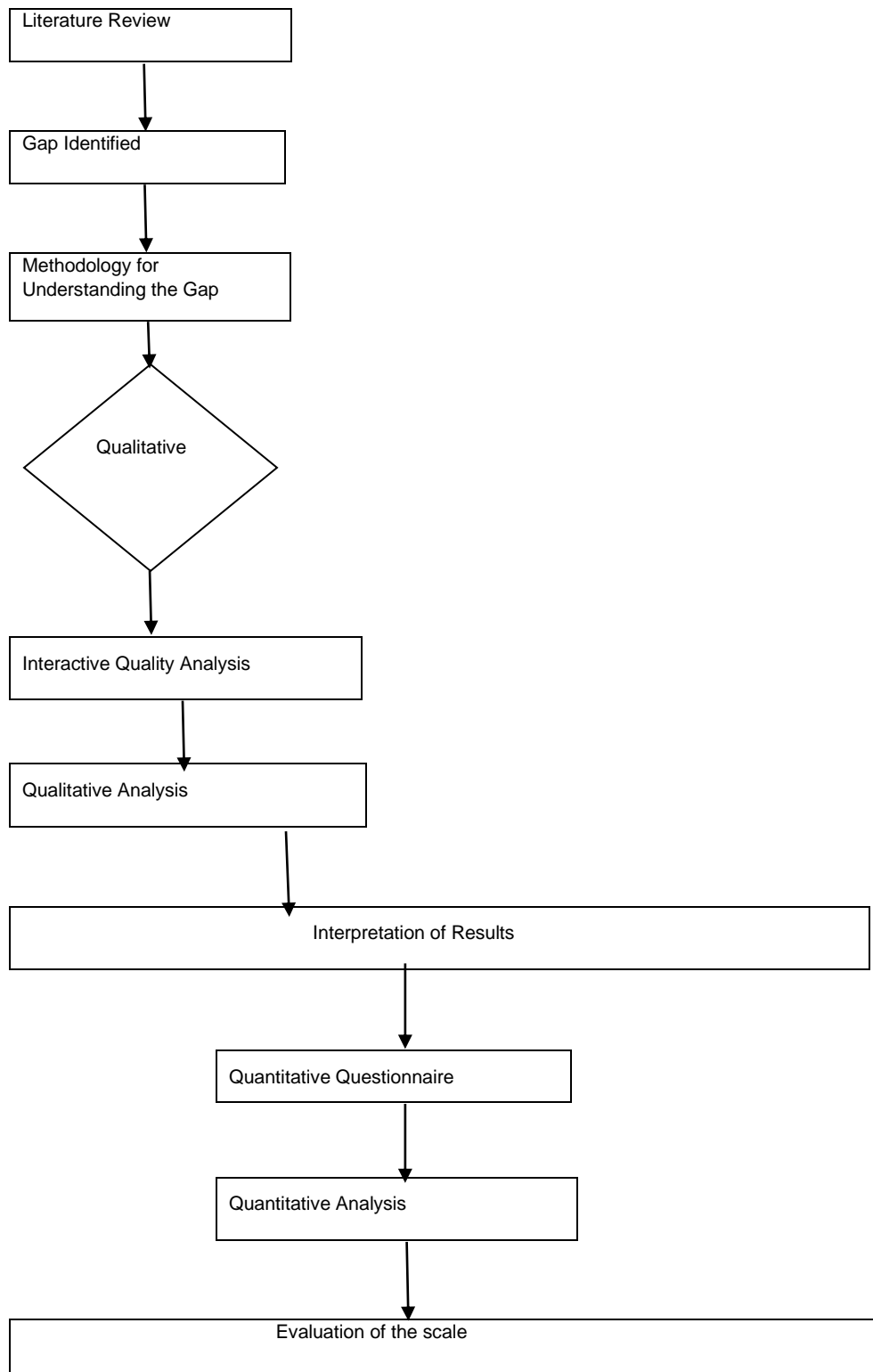
Figure 5.The research structure depicted sequentially. (Researcher's own source)

To achieve the creation of a contextualised model the researcher chose a mixed method approach. The qualitative phase of the research was conducted using the IQA

process. This was chosen because of the dearth of empirical research pertaining to AMP, and helped to identify affinities and themes that were used in the formulation of a contextualised SpL model. It was at this stage that affinities were ascertained that were then integrated with SpL theory, and a scale was developed, and its validity and reliability tested. Analysis and evaluation of the scale formed a basis for testing whether the novel scale had a positive correlation with organisational and employee outcomes like employee welfare, worker burnout, employee retention, employee citizenship behaviour and leadership behaviour. The scale was also tested in terms of its efficacy relating to demography and socio-economic impact and whether it compared to other scales.

3.5 METHODS AND PROCEDURES OF DOING RESEARCH

As articulated above, data were collected using the IQA process for the qualitative part of the study, and the themes and affinities generated from this process were used to create a contextualised instrument. Quantitative data were collected using the developed scale which was self-administered by MBL and MBA students in the Unisa SBL structured leadership programme for 2021. In some cases, co-researchers were used to administer the instrument at their different institutions and were tasked with recording of responses in a pre-developed and protected spreadsheet. A consolidation was made of the co-researcher's input data.

3.6 THE RESEARCH CONTEXT

African management philosophies are a very poignant departure in discussing business leadership in the African context. According to Lutz (2009:313), our "globalizing world needs a theory of global management consistent with our common human nature." Lutz (2009:314) further contends that in "our quest to find such a theory, we should first unapologetically reject any theory that affirms that the purpose of leadership and management is maximization of owner wealth or utility maximization". Nkomo (2011) also affirms the foregoing by saying that the shortage of research literature on African leadership is stark to the point of scarcity. According to Nkomo (2011:371) "Western leadership and management discourses have typically set up their research as the implicit reference and yardstick by which to encode and represent other cultures". For

example, the study of spiritual leadership in organisations emanated from the United States of America with Fry (2003) as its major proponent. This leadership theory has been seen as largely universal; however, this has led to a lot of generalisations about SpL theory and massive errors in the production of leadership knowledge in general.

These general errors in leadership theory occur when one group is studied but the knowledge generated then represents the whole concept of leadership which spans all countries in the world (Nkomo, 2011). Moreover, the prefix "American" is suppressed when we speak of leadership theory or management (Nkomo, 2011). However, other African scholars are forced to use the prefix "African" in any discussion about leadership and management. Nkomo (2011) also states that any discussion of African leadership will lend itself to four broad representations. These are (i) African Management development, (ii) Leadership and management literature on National Culture, (iii) "African" leadership and management in management textbooks, and (iv) African management philosophies.

An analysis of these four representations shows that there is no common answer to "Africanising" of leadership in business. More complicated analysis has been brought to the surface by African management philosophies' proponents, as they tend to generalise the issue of culture across all African nations. For example, one African national aspect like Ubuntu has been bandied about across the African culture. This is not necessarily the case, and the researcher hoped to test this assertion during the research and to contextualise African business leadership without falling into the easy trap of overgeneralisation. South Africa as a country was chosen to be a test case for a contextualised SpL model as it is replete with Ubuntu idealities across the cultural divide.

3.7   ACCESS, ETHICS, AND INFORMED CONSENT

Ethical clearance was sought from the University of South Africa's School of Business Leadership Research Ethics Review Committee (2020_SBL_AC_015_FA) for the IQA process of the qualitative aspect of the research. This was done to develop an instrument for the purpose of creating an instrument to be included in the Unisa School of Business Leadership 2021 structured programmes. It is incumbent upon researchers

to take appropriate steps to ensure ethical behavior in research (Creswell, 2003). Such procedures "involving informed consent, avoiding deceptive activities, and maintaining confidentiality are key considerations to address in the data collection phase of research" (Creswell, 2013:174). Further, a qualitative researcher must explain the purpose of the study to participants as well as being honest about its nature (Creswell, 2013). As outlined above, steps were taken to obtain informed consent. No deceptive tactics were utilised, as the nature and scope of the study was explained to each participant. Moreover, confidentiality was ensured through the use of pseudo names to represent the participants' identities. For use of secondary data for the qualitative phase of the research, ethical clearance was sought from the UNISA SBL's Research Ethics Review Committee (2022_SBL_DBL_015_SD).

Researcher Positionality – Having been raised in a Judea-Christian home and brought up by these principles, one would treat data and literature carefully which depicts a different narrative as a source and meaning of life. It was at a late stage that the researcher realised that there is growing discontent amongst a lot of people as to the effect and force of religion in one's life. Upon critical enquiry, and upon searching through various literature pertaining to religious efficacy, one discovered that more people are choosing spirituality rather than religion. Chief among their reasons is the fact that most religions have failed to provide lasting and real solutions to the many problems facing the world today. For example, organised religion is today viewed with disdain in Europe by many people. However, a study of African history and its local traditions and knowledge reveals that these formations were and still are a fundamental cornerstone of African living (Edoho, 2001). Thus, the ancient African traditions were and still are a fulcrum of societal survival.

The concept of connectedness to one superior being who is the beginning and end of creation is indeed an intriguing concept which existed in the past, when there were no rules and systems guiding how one should worship this ultimate being. This lackadaisical approach worked very well for African societies. The colonial dispositions of such norms meant their disruption and replacement with working systems and religious domains that were meant to subjugate natives than to free them. It is this quest

and yawning for a return to those ancient societal norms which spurred the researcher to embark on an enquiry to empirically contextualise a Western concept like SpL and make it relevant to South African corporate settings by aligning it with AMP.

Researcher Credibility, Rapport, and Trustworthiness

When data collection was completed, a follow-up with participants was done via email to ascertain whether they had questions or wished to provide additional information. This is called member-checking and was an additional step to seeking suitable input from the research participants. The researcher's contact details were provided to the employees and employers who participated, as this was meant in cases where questions arose later. Furthermore, as it related to trustworthiness and rapport, the researcher exercised flexibility with participants and thus strove to provide a confidential and comfortable experience as they participated. Table 18 below shows the relationship existing in this research between the research objectives, research methods, data collection and the method of analysis utilised.

Table 18 : *Linking Objectives, Questions and Method of Analysis*

Objectives	Research Question	Research Method	Data Collection	Method of Analysis
Conceptualise what SpL within the ambit of AMP entails.	What are the current SpL theory and AMP trends and how are they empirically conceptualised?	Qualitative	Literature review	Thematic Analysis
Develop a contextualised measure	What AMP can be used to develop a contextualised SpL instrument in SA?	Qualitative	Focus group Interviews	Interactive Qualitative Analysis
Validate the measure	How does the contextualised model compare with other validated scales	Quantitative	Survey Questionnaire	8 step process as explained above.
Make recommendations and assess the impact of a contextualised SpL instrument on employee welfare.	What impact does a contextualised SpL model have on employee welfare?	Quantitative	Survey Questionnaire Pilot study	8 step data analysis: 1) Objective setting 2) Case screening 3) Sample characteristic 4) internal consistency reliability 5) Scale development 6) Construct descriptives 7) Group differences 8) Scale Validation.

Note. Objectives, research questions and methodology are linked.

3.8 CHAPTER THREE SUMMARY

This chapter has examined the research methodology adopted. The research design was based on the Research Onion proposed by Saunders et al. (2009), and described the research philosophy adopted, the approach, the strategy, the choices, time horizons and techniques and procedures that were followed. The chapter has further described the data collection techniques and data measurement procedures adopted, and the data analysis techniques employed. The plan and structure of the research was articulated in this chapter with a deeper look at the research foundation. For instance, the methods and procedures adopted during the research were outlined in this chapter as well as the research context. The chapter ends with a description of issues to do with access, ethics, and informed consent.

CHAPTER FOUR

IQA PROCESS RESULTS

4.0 INTRODUCTION

This chapter examines the results of the qualitative section of the research and the formulation of the contextualised scale stemming from the results of the Interactive Qualitative Analysis (IQA) process. According to Northcutt and McCoy (2004), IQA is a structured approach to qualitative research. It utilises focus groups to enable a systematic depiction of a certain phenomenon (in this research organisational spiritual leadership) "from the participants' experiences of the phenomenon being studied" (Bargate, 2014:11). IQA is a seven-step process, and the results from each step will be explained in detail below.

4.1 INTERACTIVE QUALITATIVE ANALYSIS (SEVEN STEP PROCESS)

STEP 1 – IDENTIFYING CONSTITUENTS

The selection of constituents was done based on the criteria of "distance and power"(Northcutt and McCoy, 2004:70); in this case, this was related to spiritual leadership (SpL) in the context of African management philosophies (AMP). See Appendix C for the invitation that was sent to participants and the informed consent. In this research, participants were identified using a process of biased sampling. This meant that the participant's experiences in leadership and management in South African companies were an important criterion in their selection. A total number of 16 participants were selected because of their distance and power relationship to the phenomenon of spiritual leadership in the context of African management philosophies. Only 8 (6 females and 2 males) managed to attend the online IQA process; 5(62.5%) of them being from the private sector and 3(37.5%) of them from the public sector. An online process was chosen as result of the stringent Covid 19 protocols that were put in place by the government to minimise the communicable rates. The online process on Microsoft Teams was the only available option to explore the IQA process.

Distance and Power Analysis – This was conducted to select participants who would not render the process of IQA ineffective by producing turgid affinities and feeble links

between affinities. To assess the distance and power relationship of the participants the researcher started from the research problem. The initial description of the research purpose was to *develop a new South African measure of spiritual leadership within the ambit of African Management Philosophies.* This objective meant that the researcher first identified the constituents /participants who were related to the objective statement. The following potential constituents were identified:

- Managers in organisations
- Leaders in organisations
- Students in tertiary institutions
- Lecturers and professors

To help further define the constituents, subgroups were identified falling under each constituent as follows:

- Managers
    - Department heads managing teams.
    - Supervisors involved in managing teams.
    - Line managers responsible for cross functions
- Leaders in organisations
    - Corporate heads
    - Senior leaders in organisations
- Students in tertiary institutions
    - Postgraduate students involved in leadership courses.
    - Undergraduate students in their third years involved in leadership courses.
- Lecturers and professors
    - Lecturers involved in leadership courses.
    - Professors involved in leadership courses.

The constituents were then classified along lines of power and distance from the phenomenon of organisational spiritual leadership within the ambit of African management philosophies. The below table shows the Power/Distance Analysis.

Table 19: *Power/Distance Analysis*

Constituency	Continuum
Managers	Closest to the phenomenon
	Most power to effect change.
	Creators
Leaders in organisations	Closest to the phenomenon
	Most power to effect change.
	Creators
Students in tertiary institutions	Closest to the phenomenon
	Least power to effect change.
	Receivers
Lecturers and Professors	Some distance from the phenomenon
	Some power to effect change.
	Mediators

Note. Power/Distance analysis of participants, adopted from Northcutt and McCoy, (2004:77)

The above table shows that the constituents were picked to participate in the IQA process because of their power/distance relationship to the phenomenon of spiritual leadership within the ambit of AMP. They were predominantly managers and leaders in their organisations.

STEP 2 – FOCUS GROUP SESSIONS

The next step was to identify "issue statements that could be asked of each constituent that would reflect some light on the problem"(Northcutt and McCoy, 2004:77).

- Managers in organisations
    - Tell me about spiritual leadership.
    - Tell me about the elements of a spiritual leader.
    - Tell me about African Management Philosophies.
    - Tell me about the elements of African Management Philosophies.
- Leaders in organisations
    - Tell me about your understanding of spiritual leadership.
    - Tell me about how you identify a spiritual leader.
    - Tell me about peculiar elements that are African that are synonymous with spiritual leadership.

- Students in tertiary institutions
  - Tell me about the importance of spiritual leadership.
  - Tell me about the importance of contextualising spiritual leadership.
- Lecturers and professors
  - Tell me about how spiritual leadership can be operationalised.
  - Tell me about the mediators and moderators of spiritual leadership in Africa.

As a result of the fact that we do not deal with resources that are infinite, the researcher did not compare each constituency with the others. Because of limited time the researcher examined the power/distance analysis as per the table above and restricted the analysis to two constituents – managers and leaders, as these were predisposed to be closer to the phenomenon of spiritual leadership within AMP in terms of both power and distance.

The participants' experiences in leading through organisational SpL within AMP were probed at this stage of the process using silent brainstorming for data generation. They were asked to silently reflect on their experiences by means of a statement that was issued by the researcher who was facilitating the interaction. The following issue statement was used - "From your own perspective what are the elements of spiritual leadership within African management philosophies and what are the effects of these on employees and the organisation?" In this case, this issue statement was used to "deconstruct and operationalise the research question" (Mampane and Bouwer, 2011:117). The silent reflection was for about 10 minutes. The participants were asked to write their reflections about their experiences with organisational SpL on the chat box on Microsoft Teams. There were no restrictions on the number of reflections, but there was only one word, thought or reflection posted per chat that each respondent was allowed to write. These were then randomly affixed on Power Point slides. Table 20 below depicts the affinities identified and the associated definitions thereof.

Table 20 :_Affinities Identified and Definitions_

	Affinities Identified	Definition
1	Self-awareness	how your values affect your actions can help you to make better decisions as a leader.

2	Ethics	how you make decisions, this can enable you to identify unethical behaviour.
3	Kindness	the outcome you become approachable to people.
4	Ubuntu /Humility	Batho Pele principles – "I am because you are".
5	Courtesy	being polite.
6	Respect	How you give respect to others, in return their respect towards you.
7	Efficiency	completing tasks fully and not wasting time.
8	Responsibility	a state of being accountable to someone or something.
9	Backbone/Decisiveness	the ability to make decisions quicker and more effectively.
10	Altruistic love	selfless concern for the wellbeing of others.
11	Passionate / Diligent	Hardworking.
12	Transparent / Honesty	Openness.
13	Credibility	being trusted and believed in.
14	Communication	free impartation or exchange of information.
15	Recognition / Reward	acknowledging the efforts or work of others.
16	Compassion	concern for the misfortunes of others.
17	Integrity	being honest and having strong moral qualities.
18	Vision	the ability to plan the future.
19	Nurturing	Being able to grow your people and identifying talent and not be threatened by the strengths of your people.
20	Empathy	being able to identify others' emotions can help you as a leader understand people's behaviour.
21	Corrective	taking action to remedy non-conformities.
22	Authentic	inspire employees to stay true to themselves.
23	Self-drive	the ability to push oneself to do something with undue pressure from external forces.
24	Intrinsic Motivation	doing something for its inherent satisfaction instead of a separate consequence.
25	Accountability	state of being accountable.
26	Participation	taking part in a team effort.
27	Innovation	novel ideas.
28	Creativity	a process of doing something new.
29	Engagement	a state of interlocking oneself in some work task or activity.

30	Commitment	being loyal to a task or effort.
31	Teamwork	working in unison.
32	Performance	a state of acting upon a task or completing it fully.
33	Employee Turnover	the rate at which employees leave their jobs.
34	Employee welfare	the wellbeing of employees at work.
35	Productivity	the state of bearing intended results in work tasks.
36	Trust	firm belief in something or someone.

Note. IQA process participants' definitions.

Affinity analysis – The participants were asked to read their reflections silently as they were affixed on the Power Point slides. The data generated was then read out aloud by the researcher to understand all participants and to eliminate any confusion. This was the **clarification** stage**.**

Inductive Coding – The participants were encouraged to arrange the post-it notes affixed on the Power Point slide in the order of common meanings. This was done in silence to discourage dominant individuals from monopolising the process. The purpose of this process was to enable the yielding of a collective view in terms of items with common affinities. Definitions were assigned to each affinity identified as per Table 20 above. This was the **clustering** stage.

Axial Coding – The participants were motivated to regroup the post-it notes according to their identified respective AMP groups to make sure that they fell under the appropriate AMP theme. A post-it note was then placed on each AMP thematic group naming it. Affinities identified by each group were identified and a table of affinity relationships was constructed as per Table 21 below.

Table 21:*Affinity Relationships with AMP theme and definitions*

Identified Affinity	AMP theme	Definition of AMP theme
-Kindness -Humility -Courtesy -Respect	Ubuntu	The African maxim "umuntu ngumuntu ngabantu" loosely translated – I am because we are.

-Altruistic love		
-Integrity		
-Self-Awareness	National Culture	Relates to a series of beliefs, behaviors, norms, and customs, that are preferred compared to others.
-Passionate/Diligent		
-Vision		
-Self-Drive		
-Backbone/Decisiveness	Indigenous Knowledge Systems	Relates to complex systems of knowledge obtained by societies as they mingle with the environment over a long period of time.
-Compassion	Life as a Universal Current	leaders acknowledge and realise their position in the life cycle while helping their followers to identify theirs – life is greater than individuals and groups.
-Empathy		
-Trust		
-Nurture	Connection to Nature	A leader's focus is to establish harmony with the communities and environments they exist in. Fellowship is important in this connection and technical skills are secondary in this interaction
-Caring		
-Ethics	Traditionalism	African societies adhere to accepted practices, beliefs, customs, and these determine how individuals morally behave.
-Responsibility		
-Credibility		
-Accountability		
-Transparent/Honest	Communalism	This refers to the symbiotic relationship that subsists between individuals and communities. A person belongs to the community and is not isolated from it. Leaders and managers therefore must obsess about hailing the entire group's welfare and not the individual.
-Corrective		
Efficiency	Co-operative teamwork	Communalism, consequently, places reliance on the group and its teamwork. Therefore, "African societies had the wherewithal to share and care not just for their immediate families but also for their extended families"(Edoho, 2001:81).
Communication		
Recognition / Reward		
Participation		
Teamwork		
Innovation	Mythology	This relates to a series of African folk stories and/or tales, myths, legends, folklore, and tradition stories.
Creativity		

Note. AMP identified affinities, themes, and definitions.

The following are the definitions that were assigned to each AMP theme:

Ubuntu - the African maxim "umuntu ngumuntu ngabantu" loosely translated - I am because we are.

National Culture -Relates to a series of beliefs, behaviors, norms, and customs that are preferred in any independent state over others.

Indigenous Knowledge Systems - relates to complex systems of knowledge obtained by societies as they mingle with the environment over a long period of time.

Life as a Universal Current – this means leaders acknowledge and realise their position in the life cycle while helping their followers to identify theirs- life is greater than individuals and groups.

Connection to Nature – A leader's focus is to establish harmony with their community and environment they exist in; human fellowship is important in this connection and technical skills are subservient to this interaction.

Traditionalism – African societies adhere to certain practices, beliefs, customs and these determine how they morally behave.

Communalism - This refers to the symbiotic relationship that subsists between individuals and communities. The individual is a community member and is not alone. Leaders and managers therefore must obsess about hailing the welfare of the entire group and not the individual.

Co-operative teamwork - Communalism, consequently, places reliance on the group and its teamwork. Therefore, "African societies had the wherewithal to share and care not just for their immediate families but also for their extended families"(Edoho, 2001:81).

Mythology -This relates to a series of African folk stories and/or tales, myths, legends, folklore, and tradition stories.

Step 3 – Detailed Affinity Relationship Table (ART)

The participants were encouraged to complete the ART by recording an analysis of each pair of affinity relationships. Northcutt and McCoy (2004:152) state that

respondents will next be asked to write hypotheses "that reflect their experiences and that support the cause-and-effect relationship" between affinity pairs. A short "if-then" statement might suffice. Human-Vogel (2006) state that, at this juncture the responses will be taken as the true meaning of how participants "conceptualised the relationship"-in this case organisational SpL vs AMP. The ART can be completed at this stage individually, in pairs or threesome. The ART can be assessed at group composite level or at a level of an individual to create an Inter-relational Diagram (IRD). For purposes of this research, ART was analysed at group level to determine the group's understanding of common affinities relating to AMP(Human-Vogel and Mahlangu, 2009). Table 22 below depicts the ART derived at group level.

Table 22:*Affinity Relationships*

| 1. Spirit of Ubuntu / Batho Pele principles |
| 2. National Culture/Rainbow Nation |
| 3. Indigenous Knowledge Systems (IKS) |
| 4. Life as a Universal Current |
| 5. Connection to Nature |
| 6. Traditionalism |
| 7. Communalism |
| 8. Co-Operative Teamwork |
| 9. Mythology |
| 10. Intrinsic Motivation |
| 11. Engagement |
| 12. Performance |
| 13. Employee Turnover |
| 14. Employee welfare |
| 15. Productivity |

| **Possible Relationships** |
| A ⟶ B |
| A ⟵ B |
| A <> B (No Relationship**)** |
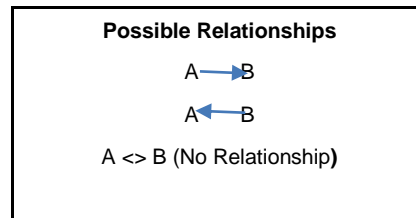
Affinity pair relationship	Example of the pair relationship either in natural language or in the form of an IF/THEN statement of relationship
1 ← 2	IF a leader has national culture principles like passion, drive, awareness, and vision THEN he/she can easily inculcate Ubuntu principles.
1 ← 4	IF a leader is compassionate, empathetic, and trustworthy THEN he/she embraces Ubuntu principles quite easily

1 ← 5	IF a leader is authentic and nurturing THEN he/she develops Ubuntu principles easily
1 → 6	IF a leader has Ubuntu principles, THEN he/she develops traditionalism values such as being ethical, responsible, accountable and credible.
1 → 7	IF a leader has Ubuntu principles, THEN he/she develops communalism values such as transparency and honesty
1 → 8	IF a leader has Ubuntu principles, THEN he/she fosters a co-operative teamwork spirit through being efficient and communicating tasks effectively.
1 → 9	IF a leader has Ubuntu principles, THEN he/she creates an enabling environment for innovation and creativity.
1 → 10	IF a leader has Ubuntu principles, THEN he/she intrinsically motivates others.
1 → 11	IF a leader has Ubuntu principles, THEN he/she increases employee engagement
1 → 12	IF a leader has Ubuntu principles, THEN he/she increases employee performance
1 → 13	IF a leader has Ubuntu principles, THEN he/she can reduce employee turnover significantly.
1 → 14	IF a leader has Ubuntu principles, THEN he/she increases employee welfare
1 → 15	IF a leader has Ubuntu principles, THEN he/she increases employee productivity
2 → 3	IF a leader is spiritually self-aware and driven THEN he/she has backbone to make unpopular decisions without being swayed by anyone.
2 ← 4	IF a leader is compassionate, empathetic, and trustworthy THEN he/she is spiritually self-aware and driven
2 ← 5	IF a leader is authentic and nurturing THEN he/she is spiritually attuned, self-aware and self-driven
2 ← 6	IF a leader is ethical, responsible, credible, and accountable THEN he/she is spiritually attuned, self-aware, and self-driven
2 ← 7	IF a leader is both transparent and corrective THEN he/she is spiritually attuned, self-aware, and self-driven
2 → 8	IF a leader is spiritually self-aware and driven THEN he/she can foster a spirit of co-operative teamwork to others
2 → 9	IF a leader is spiritually self-aware and driven THEN he/she is both creative and innovative and instils the same value to others
2 → 10	IF a leader is spiritually self-aware and driven THEN he/she can intrinsically motivate others
2 → 11	IF a leader is spiritually self-aware and driven THEN he/she fosters employee engagement
2 → 12	IF a leader is spiritually self-aware and driven THEN he/she increases employee performance

2 → 13	IF a leader is spiritually self-aware and driven THEN he/she can reduce employee turnover
2 → 14	IF a leader is spiritually self-aware and driven THEN he/she increases employee welfare
2 → 15	IF a leader is spiritually self-aware and driven THEN he/she increases employee productivity
3 ← 4	IF a leader is compassionate, empathetic, and trustworthy THEN he/she can make decisions that are unpopular without being swayed
3 ← 5	IF a leader is authentic and nurturing THEN he/she can be decisive in their decision making
3 → 6	IF a leader is decisive in making decisions, THEN he/she would be accountable and responsible for those decisions
3 → 7	IF a leader is decisive in making decisions, THEN he/she would be able to take corrective action well in advance if something goes wrong
3 → 8	IF a leader is decisive in making decisions, THEN he/she is efficient, communicates effectively and fosters employee participation
3 → 9	IF a leader is decisive in making decisions, THEN he/she creates and enabling environment for innovation and creativity
3 → 10	IF a leader is decisive in making decisions, THEN he/she intrinsically motivates others
3 → 11	IF a leader is decisive in making decisions, THEN he/she improves employee engagement
3 → 12	IF a leader is decisive in making decisions, THEN he/she can improve employee performance
3 → 13	IF a leader is decisive in making decisions, THEN he/she can help reduce employee turnover
3 → 14	IF a leader is decisive in making decisions, THEN he/she can improve employee engagement
3 → 15	IF a leader is decisive in making decisions, THEN he/she can improve employee engagement
4 ← 5	IF a leader is authentic and nurturing THEN he/she can foster compassion, empathy, and trust in others
5 → 6	IF a leader is nurturing and authentic THEN he/she can easily be ethical, accountable, responsible, and credible
5 → 7	IF a leader is nurturing and authentic THEN he/she can be transparent and honest
5 → 8	IF a leader is nurturing and authentic THEN he/she can foster a spirit of co-operative teamwork
5 → 9	IF a leader is nurturing and authentic THEN he/she can create an enabling environment for innovation and creativity
5 → 10	IF a leader is nurturing and authentic THEN he/she can intrinsically motivate others
5 → 11	IF a leader is nurturing and authentic THEN he/she can help improve employee engagement

5 → 12	IF a leader is nurturing and authentic THEN he/she can help improve employee performance
5 → 13	IF a leader is nurturing and authentic THEN he/she can help reduce employee turnover
5 → 14	IF a leader is nurturing and authentic THEN he/she can help improve employee welfare
5 → 15	IF a leader is nurturing and authentic THEN he/she can help improve employee productivity
6 → 7	IF a leader is ethical, responsible, accountable, and credible THEN he/she will be honest and transparent
6 → 8	IF a leader is ethical, responsible, accountable, and credible THEN he/she will be able to foster a spirit of co-operative teamwork
6 → 9	IF a leader is ethical, responsible, accountable, and credible THEN he/she will be able to foster an enabling environment for innovation
6 → 10	IF a leader is ethical, responsible, accountable, and credible THEN he/she will be able to intrinsically motivate others
6 → 11	IF a leader is ethical, responsible, accountable, and credible THEN he/she will be able to improve employee engagement
6 → 12	IF a leader is ethical, responsible, accountable, and credible THEN he/she will be able to improve employee performance
6 → 13	IF a leader is ethical, responsible, accountable, and credible THEN he/she will be able to reduce employee turnover
6 → 14	IF a leader is ethical, responsible, accountable, and credible THEN he/she will be able to improve employee welfare
6 → 15	IF a leader is ethical, responsible, accountable, and credible THEN he/she will be able to improve employee productivity
7 → 8	IF a leader is transparent and honest THEN he/she will be able to foster a spirit of co-operative teamwork
7 → 9	IF a leader is transparent and honest THEN he/she will be able to create an enabling environment for innovation and creativity
7 → 10	IF a leader is transparent and honest THEN he/she will be able to intrinsically motivate others
7 → 11	IF a leader is transparent and honest THEN he/she will help improve employee engagement
7 → 12	IF a leader is transparent and honest THEN he/she will help improve employee performance
7 → 13	IF a leader is transparent and honest THEN he/she will help reduce employee turnover
7 → 14	IF a leader is transparent and honest THEN he/she will help improve employee welfare
7 → 15	IF a leader is transparent and honest THEN he/she will help improve employee productivity

8 → 9	IF a leader is a co-operative team player, THEN he/she will help create an enabling environment for innovation and creativity
8 → 10	IF a leader is a co-operative team player, THEN he/she will help intrinsically motivate others
8 → 11	IF a leader is a co-operative team player, THEN he/she will help improve employee engagement
8 → 12	IF a leader is a co-operative team player, THEN he/she will help improve employee performance
8 → 13	IF a leader is a co-operative team player, THEN he/she will help reduce employee turnover
8 → 14	IF a leader is a co-operative team player, THEN he/she will help improve employee welfare
8 → 15	IF a leader is a co-operative team player, THEN he/she will help improve employee productivity
9 → 10	IF a leader is innovative and creative THEN he/she will intrinsically motivate others
9 → 11	IF a leader is innovative and creative THEN he/she will help improve employee engagement
9 → 12	IF a leader is innovative and creative THEN he/she will help improve employee performance
9 → 13	IF a leader is innovative and creative THEN he/she will help reduce employee turnover
9 → 14	IF a leader is innovative and creative THEN he/she will help improve employee welfare
9 → 15	IF a leader is innovative and creative THEN he/she will help improve employee productivity
10 → 11	IF a leader intrinsically motivates others, THEN he/she will help improve employee engagement
10 → 12	IF a leader intrinsically motivates others, THEN he/she will help improve employee performance
10 → 13	IF a leader intrinsically motivates others, THEN he/she will help reduce employee turnover
10 → 14	IF a leader intrinsically motivates others, THEN he/she will help improve employee welfare
10 → 15	IF a leader intrinsically motivates others, THEN he/she will help improve employee productivity
11 → 12	IF employees are engaged this THEN leads to better performance
11 → 13	IF employees are engaged this THEN leads to reduced employee turnover
11 → 14	IF employees are engaged this THEN leads to improved employee welfare
11 → 15	IF employees are engaged this THEN leads to improved productivity
12 → 13	IF employees perform dismally this THEN might lead to increased employee turnover.

12 ← 15	IF employee productivity is low THEN employee performance is poor	
13 → 14	IF employee welfare is low THEN employee turnover will be high	
14 ← 15	IF employee productivity is poor THEN employee welfare is affected accordingly	

Note. Derived affinity relationships

Affinity Pair Relationships

The relationships in affinities were plotted on a Table, and the frequency of each affinity in relation to another was recorded. This is depicted in Table 23 below. The frequencies were then recorded in descending order.

Table 23:*Affinity Pair Relationships*

Affinity Pair Relationship	Frequency	Affinity Pair Relationship	Frequency
1 > 2	8	1 > 2	8
1 < 2	0	1 < 4	8
1 > 3	0	1 > 8	8
1 < 3	0	1 > 9	8
1 > 4	0	1 > 10	8
1 < 4	8	1 > 13	8
1 > 5	2	1 > 14	8
1 < 5	6	2 > 3	8
1 > 6	7	2 < 6	8
1 < 6	1	2 > 9	8
1 > 7	5	2 > 10	8
1 < 7	3	2 > 11	8
1 > 8	8	2 > 12	8
1 < 8	0	2 > 13	8
1 > 9	8	2 > 14	8
1 < 9	0	2 > 15	8
1 > 10	8	3 > 6	8
1 < 10	0	3 > 12	8
1 > 11	6	5 >11	8
1 < 11	0	6 > 7	8
1 > 12	7	6 > 13	8
1 < 12	0	7 > 8	8
1 > 13	8	7 > 12	8
1 < 13	0	8 > 10	8
1 > 14	8	9 > 10	8
1 < 14	0	10 > 12	8
1 > 15	5	11 > 12	8
1 < 15	0	1 > 6	7
2 > 3	8	1 > 12	7
2 < 3	0	2 < 4	7
2 > 4	0	3 < 5	7
2 < 4	7	3 > 8	7
2 > 5	1	3 > 13	7

2 < 5	5	4 < 5	7
2 > 6	0	4 > 8	7
2 < 6	8	5 > 7	7
2 > 7	0	5 > 9	7
2 < 7	6	5 > 14	7
2 > 8	6	6 > 10	7
2 < 8	2	6 > 12	7
2 > 9	8	7 > 11	7
2 < 9	0	7 > 15	7
2 > 10	8	8 > 14	7
2 < 10	0	9 > 12	7
2 > 11	8	1 < 5	6
2 < 11	0	1 > 11	6
2 > 12	8	2 < 7	6
2 < 12	0	2 > 8	6
2 > 13	8	3 < 4	6
2 < 13	0	3 > 7	6
2 > 14	8	3 > 9	6
2 < 14	0	3 > 11	6
2 > 15	8	4 > 7	6
2 < 15	0	4 > 10	6
3 > 4	2	4 > 11	6
3 < 4	6	4 > 14	6
3 > 5	1	5 > 6	6
3 < 5	7	5 > 10	6
3 > 6	8	5 > 13	6
3 < 6	0	5 > 15	6
3 > 7	6	6 > 9	6
3 < 7	0	6 > 11	6
3 > 8	7	6 > 14	6
3 < 8	0	7 > 9	6
3 > 9	6	7 > 10	6
3 < 9	0	7 > 14	6
3 > 10	5	8 > 9	6
3 < 10	1	8 > 11	6
3 > 11	6	8 > 13	6
3 < 11	0	9 > 11	6
3 > 12	8	10 > 11	6
3 < 12	0	10 > 14	6
3 > 13	7	11 > 14	6
3 < 13	0	12 > 13	6
3 > 14	5	13 > 14	6
3 < 14	2	1 > 7	5
3 > 15	4	1 > 15	5
3 < 15	0	2 < 5	5
4 > 5	1	3 > 10	5
4 < 5	7	3 > 14	5
4 > 6	5	4 > 6	5
4 < 6	0	4 > 12	5
4 > 7	6	5 > 8	5
4 < 7	1	5 > 12	5
4 > 8	7	6 > 8	5
4 < 8	0	7 > 13	5

4 > 9	3	8 > 12	5
4 < 9	0	9 > 13	5
4 > 10	6	9 > 15	5
4 < 10	0	10 > 13	5
4 > 11	6	11 > 13	5
4 < 11	0	14 < 15	5
4 > 12	5	3 > 15	4
4 < 12	0	4 > 13	4
4 > 13	4	6 > 15	4
4 < 13	0	8 > 15	4
4 > 14	6	9 > 14	4
4 < 14	0	10 > 15	4
4 > 15	3	11 > 15	4
4 < 15	0	12 < 15	4
5 > 6	6	13 > 15	4
5 < 6	0	1 < 7	3
5 > 7	7	4 > 9	3
5 < 7	0	4 > 15	3
5 > 8	5	1 > 5	2
5 < 8	0	2 < 8	2
5 > 9	7	3 > 4	2
5 < 9	0	3 < 14	2
5 > 10	6	1 < 6	1
5 < 10	0	2 > 5	1
5 > 11	8	3 > 5	1
5 < 11	0	3 < 10	1
5 > 12	5	4 > 5	1
5 < 12	0	4 < 7	1
5 > 13	6	1 < 2	0
5 < 13	0	1 > 3	0
5 > 14	7	1 < 3	0
5 < 14	0	1 > 4	0
5 > 15	6	1 < 8	0
5 < 15	0	1 < 9	0
6 > 7	8	1 < 10	0
6 < 7	0	1 < 11	0
6 > 8	5	1 < 12	0
6 < 8	0	1 < 13	0
6 > 9	6	1 < 14	0
6 < 9	0	1 < 15	0
6 > 10	7	2 < 3	0
6 < 10	0	2 > 4	0
6 > 11	6	2 > 6	0
6 < 11	0	2 > 7	0
6 > 12	7	2 < 9	0
6 < 12	0	2 < 10	0
6 > 13	8	2 < 11	0
6 < 13	0	2 < 12	0
6 > 14	6	2 < 13	0
6 < 14	0	2 < 14	0
6 > 15	4	2 < 15	0
6 < 15	0	3 < 6	0
7 > 8	8	3 < 7	0

7 < 8	0	3 < 8	0
7 > 9	6	3 < 9	0
7 < 9	0	3 < 11	0
7 > 10	6	3 < 12	0
7 < 10	0	3 < 13	0
7 > 11	7	3 < 15	0
7 < 11	0	4 < 6	0
7 > 12	8	4 < 8	0
7 < 12	0	4 < 9	0
7 > 13	5	4 < 10	0
7 < 13	0	4 < 11	0
7 > 14	6	4 < 12	0
7 < 14	0	4 < 13	0
7 > 15	7	4 < 14	0
7 < 15	0	4 < 15	0
8 > 9	6	5 < 6	0
8 < 9	0	5 < 7	0
8 > 10	8	5 < 8	0
8 < 10	0	5 < 9	0
8 > 11	6	5 < 10	0
8 < 11	0	5 < 11	0
8 > 12	5	5 < 12	0
8 < 12	0	5 < 13	0
8 > 13	6	5 < 14	0
8 < 13	0	5 < 15	0
8 > 14	7	6 < 7	0
8 < 14	0	6 < 8	0
8 > 15	4	6 < 9	0
8 < 15	0	6 < 10	0
9 > 10	8	6 < 11	0
9 < 10	0	6 < 12	0
9 > 11	6	6 < 13	0
9 < 11	0	6 < 14	0
9 > 12	7	6 < 15	0
9 < 12	0	7 < 8	0
9 > 13	5	7 < 9	0
9 < 13	0	7 < 10	0
9 > 14	4	7 < 11	0
9 < 14	0	7 < 12	0
9 > 15	5	7 < 13	0
9 < 15	0	7 < 14	0
10 > 11	6	7 < 15	0
10 < 11	0	8 < 9	0
10 > 12	8	8 < 10	0
10 < 12	0	8 < 11	0
10 > 13	5	8 < 12	0
10 < 13	0	8 < 13	0
10 > 14	6	8 < 14	0
10 < 14	0	8 < 15	0
10 > 15	4	9 < 10	0
10 < 15	0	9 < 11	0
11 > 12	8	9 < 12	0
11 < 12	0	9 < 13	0

11 > 13	5	9 < 14	0
11< 13	0	9 < 15	0
11 > 14	6	10 < 11	0
11 < 14	0	10 < 12	0
11 > 15	4	10 < 13	0
11 < 15	0	10 < 14	0
12 > 13	6	10 < 15	0
12 < 13	0	11 < 12	0
12 > 14	0	11 < 13	0
12 < 14	0	11 < 14	0
12 > 15	0	11 < 15	0
12 < 15	4	12 < 13	0
13 > 14	6	12 > 14	0
13 < 14	0	12 < 14	0
13 > 15	4	12 > 15	0
13 < 15	0	13 < 14	0
14 > 15	0	13 < 15	0
14 < 15	5	14 > 15	0
Total Frequency	**665**	**Total Frequency**	**665**

Note. Total affinity pair relationships

The above frequency Table 23 was further modified to consider the cumulative frequencies. This was meant to account for the distance -power relationship. The results are shown below in Table 24.

Table 24: *Pareto Table*

A	B	C	D	E	F
Affinity Pair Relationship	Frequency Sorted (Descending)	Cumulative Frequency	Cumulative Percent (Relation)	Cumulative Percent (Frequency)	Power
1 > 2	8	8	0,5	1,2	0,73572
1 < 4	8	16	0,9	2,4	1,47144
1 > 8	8	24	1,4	3,6	2,20715
1 > 9	8	32	1,9	4,8	2,94287
1 > 10	8	40	2,3	6,0	3,67859
1 > 13	8	48	2,8	7,2	4,41431
1 > 14	8	56	3,3	8,4	5,15002
2 > 3	8	64	3,7	9,6	5,88574

2 < 6	8	72	4,2	10,8	6,62146
2 > 9	8	80	4,7	12,0	7,35718
2 > 10	8	88	5,1	13,2	8,09290
2 > 11	8	96	5,6	14,4	8,82861
2 > 12	8	104	6,1	15,6	9,56433
2 > 13	8	112	6,5	16,8	10,30005
2 > 14	8	120	7,0	18,0	11,03577
2 > 15	8	128	7,5	19,2	11,77148
3 > 6	8	136	7,9	20,5	12,50720
3 > 12	8	144	8,4	21,7	13,24292
5 > 11	8	152	8,9	22,9	13,97864
6 >7	8	160	9,3	24,1	14,71436
6 >13	8	168	9,8	25,3	15,45007
7 >8	8	176	10,3	26,5	16,18579
7 >12	8	184	10,7	27,7	16,92151
8 >10	8	192	11,2	28,9	17,65723
9 >10	8	200	11,7	30,1	18,39294
10>12	8	208	12,1	31,3	19,12866
11>12	8	216	12,6	32,5	19,86438
1>6	7	223	13,1	33,5	20,44972
1>12	7	230	13,6	34,6	21,03506
2< 4	7	237	14,0	35,6	21,62041
3<5	7	244	14,5	36,7	22,20575
3>8	7	251	15,0	37,7	22,79109

3>13	7	258	15,4	38,8	23,37643
4< 5	7	265	15,9	39,8	23,96177
4>8	7	272	16,4	40,9	24,54712
5>7	7	279	16,8	42,0	25,13246
5>9	7	286	17,3	43,0	25,71780
5>14	7	293	17,8	44,1	26,30314
6>10	7	300	18,2	45,1	26,88848
6>12	7	307	18,7	46,2	27,47382
7>11	7	314	19,2	47,2	28,05917
7 >15	7	321	19,6	48,3	28,64451
8 >14	7	328	20,1	49,3	29,22985
9>12	7	335	20,6	50,4	29,81519
1<5	6	341	21,0	51,3	30,25016
1>11	6	347	21,5	52,2	30,68512
2<7	6	353	22,0	53,1	31,12009
2>8	6	359	22,4	54,0	31,55506
3<4	6	365	22,9	54,9	31,99002
3>7	6	371	23,4	55,8	32,42499
3> 9	6	377	23,8	56,7	32,85995
3>11	6	383	24,3	57,6	33,29492
4>7	6	389	24,8	58,5	33,72989
4>10	6	395	25,2	59,4	34,16485
4>11	6	401	25,7	60,3	34,59982
4>14	6	407	26,2	61,2	35,03478

5>6	6	413	26,6	62,1	35,46975
5>10	6	419	27,1	63,0	35,90472
5>13	6	425	27,6	63,9	36,33968
5>15	6	431	28,0	64,8	36,77465
6> 9	6	437	28,5	65,7	37,20961
6>11	6	443	29,0	66,6	37,64458
6>14	6	449	29,4	67,5	38,07954
7>9	6	455	29,9	68,4	38,51451
7>10	6	461	30,4	69,3	38,94948
7>14	6	467	30,8	70,2	39,38444
8> 9	6	473	31,3	71,1	39,81941
8>11	6	479	31,8	72,0	40,25437
8>13	6	485	32,2	72,9	40,68934
9>11	6	491	32,7	73,8	41,12431
10>11	6	497	33,2	74,7	41,55927
10>14	6	503	33,6	75,6	41,99424
11>14	6	509	34,1	76,5	42,42920
12>13	6	515	34,6	77,4	42,86417
13>14	6	521	35,0	78,3	43,29914
1>7	5	526	35,5	79,1	43,58373
1>15	5	531	36,0	79,8	43,86832
2<5	5	536	36,4	80,6	44,15291
3>10	5	541	36,9	81,4	44,43750
3>14	5	546	37,4	82,1	44,72209

4>6	5	551	37,9	82,9	45,00668
4>12	5	556	38,3	83,6	45,29127
5>8	5	561	38,8	84,4	45,57586
5>12	5	566	39,3	85,1	45,86045
6> 8	5	571	39,7	85,9	46,14504
7>13	5	576	40,2	86,6	46,42963
8>12	5	581	40,7	87,4	46,71422
9>13	5	586	41,1	88,1	46,99881
9>15	5	591	41,6	88,9	47,28340
10>13	5	596	42,1	89,6	47,56799
11>13	5	601	42,5	90,4	47,85258
14<15	5	606	43,0	91,1	48,13717
3>15	4	610	43,5	91,7	48,27138
4>13	4	614	43,9	92,3	48,40559
6>15	4	618	44,4	92,9	48,53981
8>15	4	622	44,9	93,5	48,67402
9>14	4	626	45,3	94,1	48,80824
10>15	4	630	45,8	94,7	48,94245
11>15	4	634	46,3	95,3	49,07666
12<15	4	638	46,7	95,9	49,21088
13>15	**4**	**642**	**47,2**	**96,5**	**49,34509**
1< 7	3	645	47,7	97,0	49,32893
4>9	3	648	48,1	97,4	49,31277
4>15	3	651	48,6	97,9	49,29661

1>5	2	653	49,1	98,2	49,13007
2<8	2	655	49,5	98,5	48,96353
3>4	2	657	50,0	98,8	48,79699
3<14	2	659	50,5	99,1	48,63045
1<6	1	660	50,9	99,2	48,31354
2>5	1	661	51,4	99,4	47,99663
3>5	1	662	51,9	99,5	47,67971
3<10	1	663	52,3	99,7	47,36280
4>5	1	664	52,8	99,8	47,04589
4<7	1	665	53,3	100,0	46,72897
1<2	0	665	53,7	100,0	46,26168
1>3	0	665	54,2	100,0	45,79439
1<3	0	665	54,7	100,0	45,32710
1>4	0	665	55,1	100,0	44,85981
1< 8	0	665	55,6	100,0	44,39252
1<9	0	665	56,1	100,0	43,92523
1<10	0	665	56,5	100,0	43,45794
1<11	0	665	57,0	100,0	42,99065
1<12	0	665	57,5	100,0	42,52336
1<13	0	665	57,9	100,0	42,05607
1<14	0	665	58,4	100,0	41,58879
1<15	0	665	58,9	100,0	41,12150
2<3	0	665	59,3	100,0	40,65421
2>4	0	665	59,8	100,0	40,18692

2> 6	0	665	60,3	100,0	39,71963
2>7	0	665	60,7	100,0	39,25234
2<9	0	665	61,2	100,0	38,78505
2<10	0	665	61,7	100,0	38,31776
2<11	0	665	62,1	100,0	37,85047
2<12	0	665	62,6	100,0	37,38318
2<13	0	665	63,1	100,0	36,91589
2<14	0	665	63,6	100,0	36,44860
2<15	0	665	64,0	100,0	35,98131
3<6	0	665	64,5	100,0	35,51402
3<7	0	665	65,0	100,0	35,04673
3< 8	0	665	65,4	100,0	34,57944
3< 9	0	665	65,9	100,0	34,11215
3<11	0	665	66,4	100,0	33,64486
3<12	0	665	66,8	100,0	33,17757
3<13	0	665	67,3	100,0	32,71028
3<15	0	665	67,8	100,0	32,24299
4<6	0	665	68,2	100,0	31,77570
4<8	0	665	68,7	100,0	31,30841
4<9	0	665	69,2	100,0	30,84112
4<10	0	665	69,6	100,0	30,37383
4<11	0	665	70,1	100,0	29,90654
4<12	0	665	70,6	100,0	29,43925
4<13	0	665	71,0	100,0	28,97196

4<14	0	665	71,5	100,0	28,50467
4<15	0	665	72,0	100,0	28,03738
5<6	0	665	72,4	100,0	27,57009
5<7	0	665	72,9	100,0	27,10280
5< 8	0	665	73,4	100,0	26,63551
5<9	0	665	73,8	100,0	26,16822
5<10	0	665	74,3	100,0	25,70093
5<11	0	665	74,8	100,0	25,23364
5<12	0	665	75,2	100,0	24,76636
5<13	0	665	75,7	100,0	24,29907
5<14	0	665	76,2	100,0	23,83178
5<15	0	665	76,6	100,0	23,36449
6<7	0	665	77,1	100,0	22,89720
6<8	0	665	77,6	100,0	22,42991
6< 9	0	665	78,0	100,0	21,96262
6<10	0	665	78,5	100,0	21,49533
6<11	0	665	79,0	100,0	21,02804
6<12	0	665	79,4	100,0	20,56075
6<13	0	665	79,9	100,0	20,09346
6<14	0	665	80,4	100,0	19,62617
6<15	0	665	80,8	100,0	19,15888
7<8	0	665	81,3	100,0	18,69159
7<9	0	665	81,8	100,0	18,22430
7<10	0	665	82,2	100,0	17,75701

7<11	0	665	82,7	100,0	17,28972
7<12	0	665	83,2	100,0	16,82243
7<13	0	665	83,6	100,0	16,35514
7<14	0	665	84,1	100,0	15,88785
7<15	0	665	84,6	100,0	15,42056
8<9	0	665	85,0	100,0	14,95327
8<10	0	665	85,5	100,0	14,48598
8<11	0	665	86,0	100,0	14,01869
8<12	0	665	86,4	100,0	13,55140
8<13	0	665	86,9	100,0	13,08411
8<14	0	665	87,4	100,0	12,61682
8<15	0	665	87,9	100,0	12,14953
9<10	0	665	88,3	100,0	11,68224
9<11	0	665	88,8	100,0	11,21495
9<12	0	665	89,3	100,0	10,74766
9<13	0	665	89,7	100,0	10,28037
9<14	0	665	90,2	100,0	9,81308
9<15	0	665	90,7	100,0	9,34579
10<11	0	665	91,1	100,0	8,87850
10<12	0	665	91,6	100,0	8,41121
10<13	0	665	92,1	100,0	7,94393
10<14	0	665	92,5	100,0	7,47664
10<15	0	665	93,0	100,0	7,00935
11<12	0	665	93,5	100,0	6,54206

11<13	0	665	93,9	100,0	6,07477
11<14	0	665	94,4	100,0	5,60748
11<15	0	665	94,9	100,0	5,14019
12<13	0	665	95,3	100,0	4,67290
12>14	0	665	95,8	100,0	4,20561
12<14	0	665	96,3	100,0	3,73832
12>15	0	665	96,7	100,0	3,27103
13<14	0	665	97,2	100,0	2,80374
13<15	0	665	97,7	100,0	2,33645
14>15	0	665	98,1	100,0	1,86916
13 > 15	0	665	98,6	100,0	1,40187
13 < 15	0	665	99,1	100,0	0,93458
14 > 15	0	665	99,5	100,0	0,46729
14 < 15	0	665	100,0	100,0	0,00000
Total Frequency	**665**	Equal Total Frequency	Equals 100%	Equals 100%	Power = D-C

Note. Pareto Analysis

A Pareto analysis was employed herewith as per Table 24, and this is based on the notion that "a minority of the relationships in any system will account for a majority of the variation in the system"(Northcutt and McCoy, 2004:157). The 80-20 Pareto principle states that 80% of the effects come from 20% of the causes. The optimum number of relationships will be at a point where *power* reaches a maximum. As per Table 24 above, power reaches its maximum at 96.5%. Using dyad and individual ARTs, each relationship frequency was aggregated, put onto a spreadsheet, and the total number of votes for each relationship was calculated as per Table 24 above. When determining which associations to exclude or include from the composite group IRD, "the last two columns of the Pareto table are important in determining where to set the cut-off point,

as relationships are displayed in decreasing order of frequency"(Northcutt and McCoy, 2004:157). Figure 6 below depicts the Pareto results plotted in a graphical form.
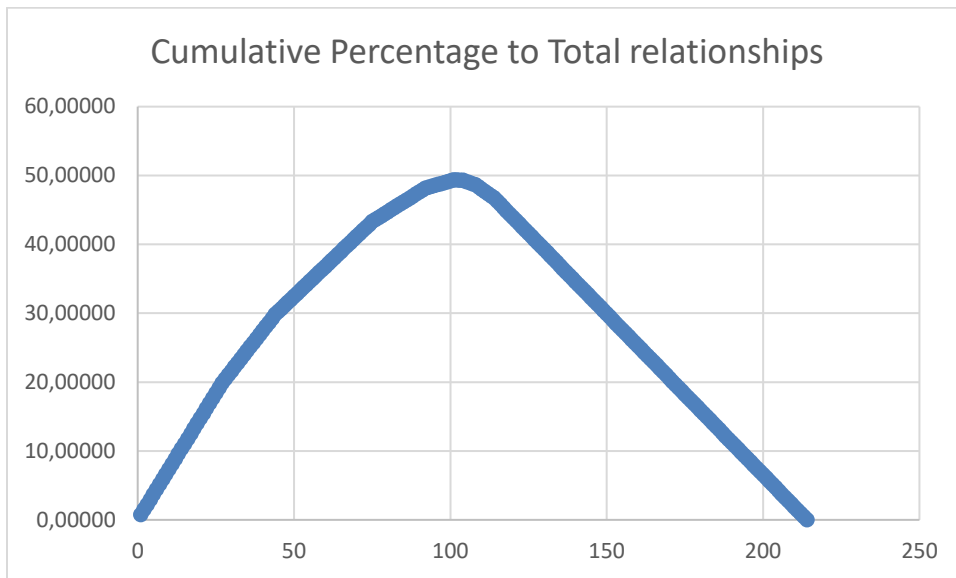

Figure 6: Cumulative Percentage to total relationships

As per Table 24 above, the cutoff point to discontinue the analysis of relationships is reached at 96.5% which is depicted as the apex of the curve in Figure 6 above. Power is at its highest at this apex. Beyond this point, we discontinue regarding the relationships. The above Figure 6 shows this foregoing analysis and the peak point at which power is at its maximum.

Step 4 – Creating a group composite: the IRD.

At this stage, "each affinity relationship was mapped to create the composite IRD"(Northcutt and McCoy, 2004:170). The direction of the arrow in each affinity pairing determined which affinity was influenced by which causality. Up arrows depicted the row driving the column, and the left facing arrow depicted the column driving the row. The IRD works on a concept akin to accounting of double entry, as each affinity will have a corresponding similar entry in the tabular IRD, and the "ins" and "outs" need to balance with the number of affinity relationship pairs. The IRD will thus provide information as to which affinities in the AMP are drivers or outcomes. Affinities with positive deltas are drivers whilst those with negative deltas are outcomes or effects. Table 25 depicts the Tabular IRD for the data as per the IQA process.

Table 25: *Tabular IRD*

		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	**OUT↑**	**IN←**	Δ
1			←	←	←	←	↑	↑	↑	↑	↑	↑	↑	↑	↑	↑	10	4	6
2		↑		↑	←	←	↑	←	↑	↑	↑	↑	↑	↑	↑	↑	11	3	8
3		↑	←		←	←	↑	↑	↑	↑	↑	↑	↑	↑	↑	↑	11	3	8
4		↑	↑	↑		←	↑	↑	↑	↑	↑	↑	↑	↑	↑	↑	13	1	12
5		↑	↑	↑	↑		↑	↑	↑	↑	↑	↑	↑	↑	↑	↑	14	0	14
6		←	←	←	←	←		↑	↑	↑	↑	↑	↑	↑	↑	↑	10	4	6
7		←	↑	←	←	←	←		↑	↑	↑	↑	↑	↑	↑	↑	9	5	4
8		←	←	←	←	←	←	←		↑	↑	↑	↑	↑	↑	↑	7	7	0
9		←	←	←	←	←	←	←	←		↑	↑	↑	↑	↑	↑	6	8	-2
10		←	←	←	←	←	←	←	←	←		↑	↑	↑	↑	↑	5	9	-4
11		←	←	←	←	←	←	←	←	←	←		↑	↑	↑	↑	4	10	-6
12		←	←	←	←	←	←	←	←	←	←	←		↑		←	1	12	-11
13		←	←	←	←	←	←	←	←	←	←	←	←		↑	←	1	13	-12
14		←	←	←	←	←	←	←	←	←	←	←	←			←	0	13	-13
15		←	←	←	←	←	←	←	←	←	←	←	↑	↑	↑		3	11	-8

Note. Tabular IRD from IQA process

The above Table 25 depicts the following drivers and outcomes as per Table 26 below:

Table 26: *Drivers and outcomes*

#	Affinities	Δ	Driver/ Outcome
1	Spirit of Ubuntu / Batho Pele principles	6	Secondary Driver (relative cause/influence) - more Outs than Ins.
2	National Culture/Rainbow Nation	8	Secondary Driver (relative cause/influence) - more Outs than Ins.
3	Indigenous Knowledge Systems (IKS)	8	Secondary Driver (relative cause/influence) - more Outs than Ins.
4	Life as a Universal Current	12	Secondary Driver (relative cause/influence) - more Outs than Ins.
5	Connection to Nature	14	Primary driver - no Ins

6	Traditionalism	6	Secondary Driver (relative cause/influence) - more Outs than Ins.
7	Communalism	4	Secondary Driver (relative cause/influence) - more Outs than Ins.
8	Co-Operative Teamwork	0	Circulator or Pivot - equal number of Ins and Outs.
9	Mythology	-2	Secondary Outcome/ relative Effect - more Ins than Outs
10	Intrinsic Motivation	-4	Secondary Outcome/ relative Effect - more Ins than Outs
11	Engagement	-6	Secondary Outcome/ relative Effect - more Ins than Outs
12	Performance	-11	Secondary Outcome/ relative Effect - more Ins than Outs
13	Employee Turnover	-12	Secondary Outcome/ relative Effect - more Ins than Outs
14	Employee welfare	-13	Primary outcome - no outs
15	Productivity	-8	Secondary Outcome/ relative Effect - more Ins than Outs

Note. Drivers and outcomes derived from the affinity relationships.

Step 5 – Focus Group Systems Influence Diagram (SID)

Cluttered SID

According to Northcutt and McCoy (2004) the SID is a visual representation of all relationships of the entire system. When drawing the SID, the primary drivers are placed on the extreme left-hand side and the primary outcomes on the extreme right- hand side (Bargate, 2014a). Secondary drivers and outcomes are placed between the primary drivers and outcomes, with drivers placed on the left and outcomes on the right. For every relationship in the IRD, an arrow is drawn between the two affinities indicating the direction of cause and effect, the result being the *cluttered SID* (Fig 6 below). The initial version of the SID includes each link and/or affinity present in the IRD; hence the name *cluttered*. The system is clogged or saturated with all links present in the IRD. The challenge with a clogged/ saturated/cluttered SID is that it is too difficult to interpret even though it is replete with meaning and comprehension. Systems that have many links have the problem that their explanatory power gets swallowed or bogged down in the details of the relationships. Even though comprehension and richness are the objectives of the SID, one should not forget that parsimony is another important objective as well. Parsimony in this vein means that the simplest explanation of the affinities in the SID is preferred. As Northcutt and McCoy (2004:176) state, there must be a "richness-parsimony dialectic" reconciliation that will lead to a production of a secondary SID which is called the uncluttered SID, where all redundant links are eliminated.
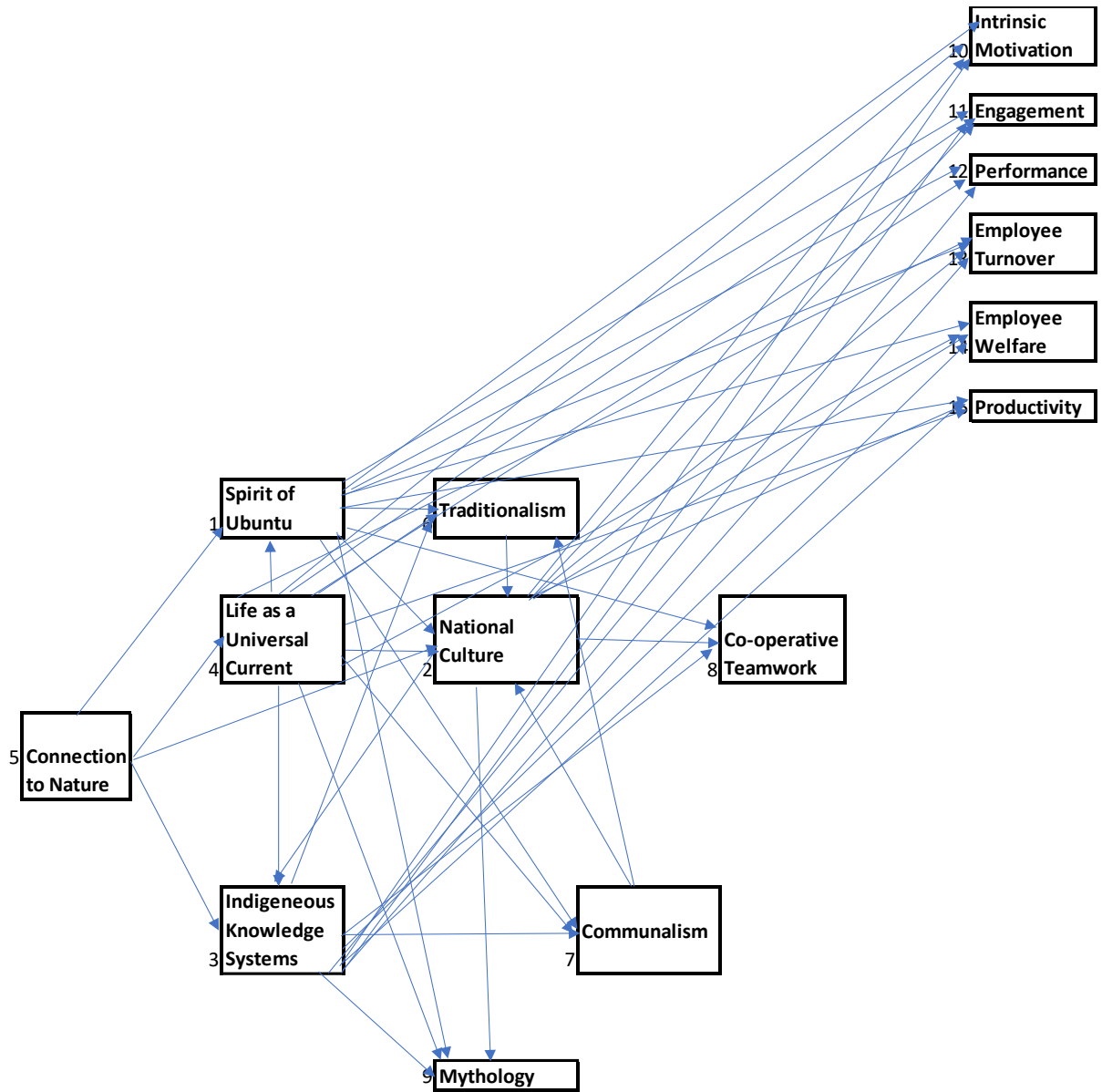
Figure 7: Cluttered SID generated from the IRTs. Source-Researcher

Uncluttered SID

At this stage, the relationships were examined, and all redundant links were removed to simplify the diagram. This exercise resulted in the uncluttering of the SID. As articulated above, the cluttered SID is normally too complex for any meaning to be attached to it and thus needs to be uncluttered for it to make sense. The uncluttering happens by removing all redundant links. It must be borne in mind though, that this uncluttering process does not render the cluttered SID useless; parsimoniously the uncluttered SID

is chosen as it makes explaining the relationships of affinities easier. Figure 8 below depicts the uncluttered SID as derived from the primary drivers and secondary outcomes outlined in the previous step.

The uncluttered SID as depicted in Figure 8 below is a simpler form of the affinity relationships that were derived compared to the cluttered SID as depicted in Figure 7 above. The following relationships are the ones that were obtained after decluttering the affinities. Affinity number 5 which is connection to nature is the one that is the primal focal point in the relationship model. This leads to life as a universal current which is affinity number 4 which leads to national culture (affinity number 2) and indigenous knowledge systems (affinity number 3). These all lead to the spirit of Ubuntu (affinity number 1). This leads to co-operative teamwork (affinity number 8) which is impacted by traditionalism (affinity number 6 which is impacted by national culture) and communalism (affinity number 7 which is directly influenced by indigenous knowledge systems). All the preceding are primary drivers as depicted above.
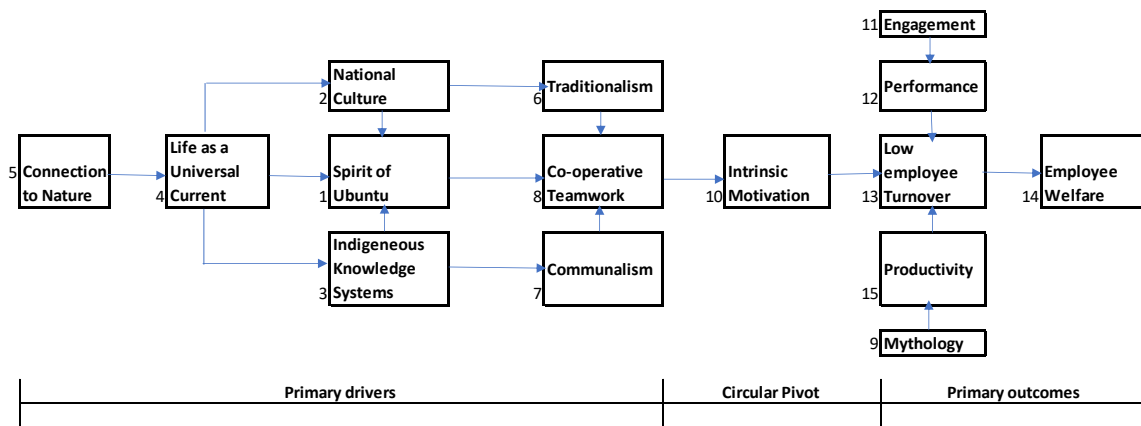

Figure 8: Uncluttered SID Source: Researcher

Co-operative teamwork leads to intrinsic motivation (affinity number 10) which is a circular pivot within the relationship model, it leads to low employee turnover (affinity number 13) and a host of other primary outcomes like productivity (affinity number 15), mythology (affinity number 9), performance (affinity number 12) and engagement (affinity number 11). These primary outcomes all impact on employee welfare (affinity number 14) which is the ultimate outcome in the model. Below is a short description of

the line of questions related to the different affinities. These questions (Table 22) arise from the affinity pair relationships (Table 23) and the results from the Pareto analysis (Table 24):

5 Connection to Nature

5>4   IF a leader is authentic and nurturing THEN he/she can foster compassion, empathy, and trust in others.

4 Life as a Universal Current

4>2   IF a leader is compassionate, empathetic, and trustworthy THEN he/she is spiritually self-aware and driven.

4>1   IF a leader is compassionate, empathetic, and trustworthy THEN he/she embraces Ubuntu principles quite easily.

4>3   IF a leader is compassionate, empathetic, and trustworthy THEN he/she can make decisions that are unpopular without being swayed.

2 National Culture

2>1   IF a leader has national culture principles like passion, drive, awareness, and vision THEN he/she can easily inculcate Ubuntu principles.

2>6   IF a leader has national culture principles like drive, passion, awareness, and vision THEN he/she is responsible, ethical, credible, and accountable.

3 Indigenous Knowledge Systems

3>1   IF a leader has a backbone and is decisive in his/her decision making THEN he/she embraces Ubuntu principles quite easily.

3>7   IF a leader is decisive in making decisions, THEN he/she would be able to take corrective action well in advance if something goes wrong.

1 Spirit of Ubuntu

1>8   IF a leader has Ubuntu principles, THEN he/she fosters a co-operative teamwork spirit through being efficient and communicating tasks effectively.

6 Traditionalism

6>8   IF a leader is ethical, responsible, accountable, and credible THEN he/she will be able to foster a spirit of co-operative teamwork.

7 Communalism

7>8   IF a leader is transparent and honest THEN he/she will be able to foster a spirit of co-operative teamwork.

8 Cooperative Teamwork

8>10 IF a leader is a co-operative team player, THEN he/she will help intrinsically motivate others.

10 Intrinsic Motivation

10>13 IF a leader intrinsically motivates others, THEN he/she will help reduce employee turnover.

13 Low Employee Turnover

11>12 IF employees are engaged this THEN leads to better performance.

12>13 IF employees perform dismally this THEN might lead to increased employee turnover.

9>15 IF a leader is innovative and creative THEN he/she will help improve employee productivity.

15>13 IF employee productivity is low THEN employee turnover is high and vice versa.

14 Employee Welfare.

13>14 IF employee welfare is low THEN employee turnover will be high.

Step 6 – A tour through the system

At this stage, an analysis of the whole SID was undertaken to offer a meaningful interpretation of the inter-relationships between the affinities. There is a feedback loop that arises because of the analysis done by looking at the whole SID. This is representative of the interactive nature between the elements.

Step 7- Feedback loops and zooming

As mentioned in the preceding step, the analysis of the SID revealed some feedback loops. The total number of loops were identified. Northcutt and McCoy (2004:335) state that a feedback loop consists of "at least three affinities, each influencing the other directly or indirectly." The feedback loops according to Bargate (2014:17) can be "renamed by reviewing the components of each subsystem." The process is referred to as **"zooming"** (Northcutt and McCoy, 2004:335). To generate the replacement name for subsystems the researcher reviews descriptions and axial coding together with the placements of the feedback loops within the overall system. In the uncluttered SID in Fig 7 above the affinity relationships between all the primary outcomes (affinity numbers

11,12,15 and 9) can be collapsed into one (affinity 13) and this can be renamed to encompass all the other primary outcomes that lead to it. This process of zooming was not done for this research as the relationships in the affinities are clearer and one can attach meaning to them with ease.

4.2 RESULTS RELATING TO THE FOCUS GROUP

The IQA process generated 36 affinities which were further grouped into 15 affinities through an axial coding process that used AMP thematic groups (see Table 20 above). These affinities were used to create a new scale of leadership. Affinities were assigned their different related positions within the system by arranging them in a descending manner of their respective deltas and ultimately generating the drivers (causes) and outcomes (effects) within the system. This systematic process has an audit trail of the whole system and results in a visual presentation of the data (SID). This visual presentation (Fig 7 above) of the data is a representation of the scale as generated by the focus group after following the steps of the IQA process. A pilot was not conducted as the strategy was to get more data that was going to be filtered by the qualitative process.

Primary driver: Connection to Nature

The generated SID as per Fig 7 above shows that the AMP element of connection to nature is a primary driver of employee welfare as per the focus group experience. Nkomo (2006:12) avers that one of the primary tasks of leaders is to "establish harmony with their community and environment; vertically organised moral order and human relations is generally not characterised by the development of technical skills but the gradual adoption of a philosophy of universal fellowship." If a spiritual leader is to encourage positive employee welfare, he/she must be nurturing. As per the definition generated by the group, nurturing means to care for and protect someone in their trajectory of growth. This was found to be the primary driver in the system, maybe due to the motherly instincts of the 6 participants (75% female) in the focus group. If a leader is nurturing and authentic, he/she can take care of the needs of the employees irrespective of their background, colour, or creed.

As an element of AMP, connection to nature is of the utmost importance as it is relevant to the issue of human transcendence (Oppong, 2013). Caring about the physical planet and taking care of it talks about sustenance and issues of climate change that have dogged the world today (Patz *et al.*, 2014). These are seen to be the fulcrum of the future survival of humanity. If transposed to the working environment, an organisation cannot survive unless it takes care of and nurtures its employees. A leader who embraces connection to nature principles is a leader who cares for employees and the survival of the organisation. He/she is not only worried about the here and now but is also equally concerned about the future. To be prepared for the future one must plan for it now, and nurturing principles are therefore fundamental to spiritual leadership within the South African context. Spiritual leaders therefore understand the cosmic connection of people to nature and thus embrace this element as a cornerstone for survival just like the symbiosis that exists between a mother and her infant.

Secondary drivers: Life as a universal current, national culture, indigenous knowledge systems, Spirit of Ubuntu, traditionalism, and communalism.

Life as a universal current:

Life as a universal current, was seen from the uncluttered SID (Fig 7 above) to be caused by connection to nature. As Nkomo (2011) has stated, connection to nature talks to the idea of universal fellowship. If leaders are nurturing in their behavior and attitude, then they exude a cosmic connection to their followers. This therefore means that they recognise their "position in the never-ending cycle while helping others to identify theirs - life is greater than individuals and groups" (Oppong, 2013:206). This important element therefore means that, in an organisational context, spiritual leaders are not only obsessed with tasks but are also keenly aware of the human element that goes hand in hand with the completion of the tasks. They are concerned about the well-being and welfare of their employees. They regard the total person as being ever crucial in achieving tasks; that that person interacts with others in the cycle of life; and that interaction has a bearing on the tasks they must complete and thus their welfare. A positive fellowship between the leader and the follower is crucial in rendering the process of tasks achievement possible.

National culture:

This is defined by Nkomo (2011) as an AMP element that refers to a set of behaviors, norms, customs, and beliefs in a sovereign nation's population. The focus group identified that South Africa, as a "rainbow nation," embraces different cultures and beliefs, but central to national values are principles of diligence, self-awareness, self-drive and vision. This element of national culture as per the uncluttered SID (see Fig 7 above) is driven by life as a universal current. If leaders see that they can only exist in their role by having that fellowship with followers then it is easier for followers to be passionate about their work, to be self-driven and sync their vision(s) with those of the organisation.

Indigenous Knowledge systems (IKS):

This primary driver as per the uncluttered SID (Fig 7 above) is influenced by life as a universal current affinity. The affinity that was placed under this bucket was backbone/ decisiveness. Indigenous Knowledge Systems (IKS) according to Nkomo, (2006) refer to intricate knowledge systems acquired over generations by communities as they interact with the environment. The focus group identified decisiveness as an element that falls under this grouping. For African societies to survive in the days of old they had to be bold and decisive in their decision making. They learnt this skill over time by making many mistakes, learning from those mistakes, and understanding that procrastination is a costly pre-occupation. In modern day organisations, being bold and decisive is a virtue. If leaders stall and procrastinate in their decision making, this might cost the organisation dearly in instances where quick decision making is required. Spiritual leaders therefore must be bold and decisive in their decision making so that they do not cost the organisation and ultimately the welfare of the employees.

Spirit of ubuntu:

The uncluttered SID (Fig 7 above) shows that the Spirit of Ubuntu is affected by life as a universal current, national culture principles and IKS. This means that if leaders are nurturing, understand that life is a universal current and are decisive in their decision making this then leads them to embrace what the focus group called the Batho Pele

principles. These principles embody virtues like kindness, humility, courtesy respect, altruistic love, and integrity. Nurturing and embracing human fellowship mean that a leader must be kind, love others unconditionally, be courteous, respectful, humble and have high levels of integrity. A spiritual leader in the South African context therefore has Ubuntu principles and by understanding life as a universal current knows that "*umuntu ngumuntu ngabantu*"- meaning that "I am because we are." Human fellowship is crucial in the cosmic co-existence of human beings. Spiritual leaders embrace these *Batho Pele* principles, put people first in organisations, and make sure that their welfare is taken care of.

Traditionalism

As per the uncluttered SID (Fig 8 above), national culture principles influence traditionalism values such as responsibility, morality, good ethics, accountability, and credibility. According to Bhengu (2014), traditionalism has to do with the adherence to accepted customs, beliefs and practices that determine accepted behavior, morality, and characteristics of individuals in African society. A highly self-aware leader is ethically conscious and holds very high standards of morality. Spiritual leaders therefore need to embrace the values of traditionalism to make sure they lead organisations rationally and equitably. In our current environment it is especially incumbent upon leaders to be ethical, as corruption in South Africa is ravaging the fabric of our corporate society.

Communalism:

This affinity is influenced by Indigenous Knowledge Systems (IKS). The communalism of African management emanates from the belief that the individual is not alone but belongs to the community. According to African management thought, leaders, and managers "should focus on promoting the welfare of the entire group and not the individual"(Edoho, 2001:81). IKS influences communalism, in that leaders must take very bold decisions that affect not only employees but the entire organisation. This boldness of the leader impacts the entire organisation; therefore, decisions must be decisive so that their effects as felt by the whole organisation can be managed.

Circulator: Co-operative teamwork

A circulator is both a cause and effect at the same time. Co-operative teamwork is a circulator that is influenced by traditionalism, spirit of Ubuntu and communalism. Traditionalism speaks about adherence to certain customs and norms. These customs and norms embolden ethical and responsible leadership. If a leader is ethical, responsible, and accountable, they will be able to foster a spirit of co-operative teamwork. Batho Pele principles or the spirit of Ubuntu in a leader as well as communalism principles such as decisiveness foster the spirit of co-operative teamwork. As a result of this communalism, emphasis is placed on teamwork and the group. Accordingly, traditional African societies have the capacity to share and care not just for their immediate families but also for their extended families. In an organisational perspective, leaders' capacity to share and care for their people is crucial in bringing a spirit of oneness amongst followers. Co-operative teamwork is a cause as well, as mentioned above, and is crucial in bringing people of different persuasions together. It thus leads to intrinsic motivation as per the uncluttered SID above.

Secondary Outcomes: intrinsic motivation, engagement, productivity, performance, and employee turnover

Intrinsic Motivation:

Motivation is defined by Hermina and Yosepha (2019:71) as a "condition or energy that moves an employee who is directed to achieve the company's organisational goals." Co-operative teamwork as articulated above leads to intrinsic motivation as per the above uncluttered SID. Intrinsic motivation is not influenced by external factors; it comes from within an individual without any pressure from any external force. As teams cement their relationships and work as a unit, members become encouraged and engaged. This espouses employee productivity and performance. According to Hermina and Yosepha (2019:71), "The mental attitude of the employees who are pro and positive towards the work situation strengthens their motivation to achieve maximum performance." A spiritual leader must have the capacity "to direct the power and potential of subordinates to be willing to work together productively, successfully achieving and realising the

goals that have been determined ". Intrinsically motivated employees are therefore less likely to leave an organisation, thus reducing employee turnover.

Engagement:

For the purposes of this research, employee engagement is defined as "affective commitment which employees make in practice" (Storey et al., 2008:300). Affective commitment implies discretionary energy and working hard on the job versus 'satisfaction' which focuses on 'liking' a job." As per the uncluttered SID that was derived from the focus group, intrinsically motivated employees are fully engaged. This is because they don't need to be pushed, forced, or cajoled into doing their tasks. They are motivated and push themselves to do their tasks without the leaders' involvement. Therefore, intrinsic motivation leads to affective commitment which is defined as employee engagement.

Performance:

For purposes of this research, we restrict our definition to contextual performance. This, according to Pradhan and Jena, (2017:4) "is a kind of pro-social behavior demonstrated by individuals in a work set-up. Such behaviors are expected of an employee, but they are not overtly mentioned in one's job description." Such unexpected behavior is termed pro-social behavior, and it is exhibited by individuals who go beyond the task that is assigned to them but is for the benefit of the organisation. Fully engaged employees are less likely to leave the organisation, as their pro-social behaviors would not cause them to exit the organisation as they are not selfish in their actions. Employee turnover is thus low. Employee engagement thus causes employee performance as averred by Hermina and Yosepha, (2019), meaning that a fully engaged workforce will demonstrate high performance.

Mythology:

This is a collection of African myths, legends, folklore, folk tales, folk stories, lore, and tradition stories. Creativity as per the process of axial coding has been put under this grouping of affinities by focus group members. The definition that was assigned by group members to creativity was the desire to use one's imagination to generate new

ideas or methods. Intrinsically motivated employees are creative and improve productivity in their organisations.

Productivity:

Employee productivity, referred to as workforce productivity in this research, is defined by Sauermann, (2016:2) as "as the ratio between a measure of output and a measure of input." The different methods of measuring worker productivity are beyond the scope of this research, nevertheless, the productivity of employees as per the above uncluttered SID is influenced by mythology or creativity. Creative employees improve worker productivity, and improved productivity in turn leads to lower employee turnover.

Employee turnover:

This is defined by Iqbal (2010:275), as "the ratio of the number of organisational members who have left during the period being considered divided by the average number of people in that organisation during the period." This ratio is influenced by several factors, and our concern for the purpose of this research was not to look at the different derivatives of this ratio. Nonetheless, as the uncluttered SID above shows, this is influenced by intrinsic motivation, performance, and productivity.

Primary Outcome: Employee Welfare

The definition of the concept of employee welfare has not found universal acceptance. According to Rao et al. (2015:40), "The term welfare refers to an act of seeking physical, mental, moral and emotional well-being of an individual." This is that added dimension which offers satisfaction to an employee that even monetary compensation cannot provide. For purposes of this research the narrower sense of employee welfare is explored, and this according to Choudhary (2017:1) means looking at "the day-to-day problems of the workers and the social relationships at the place of work." The effects of Covid-19 placed these social relationships at risk, and it is crucial that spiritual leaders take the initiative to bolster these for the sake of the employees and survival of their organisations.

As seen from the uncluttered SID above, employee welfare is a secondary outcome that is linked to employee turnover. The higher the employee turnover, the lower will be employee welfare.

4.3 RESULTANT LEADERSHIP SCALE

The objectives relating to the IQA process included:

- To conceptualise organisational SpL within the ambit of AMP using a systematic literature review.
- Develop a contextualised measure using the IQA process where SpL and AMP converge. The results of the qualitative phase answered the following sub-questions:
  - o What are the current organisational SpL theory concepts and elements and how are they conceptualised?
  - o What are the current AMP concepts and elements and how are they conceptualised?
  - o Where does SpL and AMP converge and where do they miss the fit point within the SA context?
- The IQA process as detailed above yielded the below scale. The instrument items (Table 22) arise from the affinity pair relationships (Table 23) and the results from the Pareto analysis (Table 24). The SL affinities and AMP themes were drawn from the Focus Group participants as per Table 21.

The qualitative phase yielded the following results:

Table 27: *AMP Resultant Scale*

SL Affinities	AMP Theme	Instrument items
Kindness	Ubuntu	- My leader cares about people in the true sense of Ubuntu.
Humility		- My leader includes everyone when communicating.
Courtesy		
Respect		
Altruistic love		
Integrity		
Self-awareness	National Culture	- My leader's passion for people makes him/her kind.

Diligence		- My leader has a clear vision.
Passionate		- My leader takes full responsibility for their actions.
Vision		
Self-drive		
Backbone	Indigenous Knowledge	- My leader's decisiveness leads to respect.
Decisiveness	Systems (IKS)	- My leader is able to take corrective action swiftly if something goes wrong.
Compassion	Life as a Universal Current	- My leader is self-driven.
Empathy		- My leader is trustworthy.
Trust		- My leader makes decisions without being unduly influenced.
Nurturing	Connection to Nature	-My leader shows compassion through nurturing.
Authentic		
Ethics	Traditionalism	-My leader is responsible.
Responsibility		-My leader encourages a team spirit.
Credibility		
Accountability		
Transparent	Communalism	-My leader's ability to be transparent encourages honesty.
Honest		
Corrective		
Efficiency	Co-operative teamwork	-My leader inspires others by being a co-operative team player.
Communication		-My leader's behaviour reduces people's intent to leave the organisation.
Recognition/ reward		
Participation		-My leader's engagement improves performance.
Teamwork		-My leader's creativity helps improve productivity.

Note. Resultant instrument from the 7 step IQA process.

Spiritual leadership has hitherto been viewed from a Eurocentric perspective, and the definitions that have been put forward also have a Western slant to them as seen from the extant systematic literature review. However, the IQA process provided a premise from which a contextualised definition of organisational spiritual leadership could be developed. With this being the case, a summative definition has been proposed for spiritual leadership within the South African organisational context. It is thus defined as the values, attitudes and behaviours of leaders which capture the collective conscious of others by recognising the whole being at work through nurturing, compassion, empathy, and trust(Sibanda and Grobler, 2024). These spiritual values of leaders foster Ubuntu principles which engender intrinsic motivation via traditionalism and

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communalism and ultimately lead to a spirit of co-operative teamwork(Ashraf, Zareen. and Yildirim, 2023). The symbiotic relationship of these elements produces certain outcomes like performance, engagement, productivity and finally employee welfare(Grobler and Sibanda, 2024). The IQA process developed a scale consisting of 18 items. A 5-point Likert Scale was chosen to measure the responses to each item as it was the most common item format in instruments measuring opinions, beliefs, and attitudes(Creswell and Creswell, 2018). In line with common practices, and to avoid the challenges of a neutral/ undecided option, the responses to the statements formed a five-point continuum from "strongly agree," "agree," "uncertain/not applicable," "disagree," and "strongly disagree". The scale that was developed is depicted as per Table 28 below.

Table 28: *Contextualised SpL Questionnaire*

Strongly disagree	Disagree	Uncertain	Agree	Strongly agree
1	2	3	4	5

	Question	Answer
1	My leader cares about people in the true sense of Ubuntu.	
2	My leader includes everyone when communicating.	
3	My leader's passion for people makes him/her kind.	
4	My leader has a clear vision.	
5	My leader takes full responsibility for their actions.	
6	My leader's decisiveness leads to respect.	
7	My leader is able to take corrective action swiftly if something goes wrong.	
8	My leader is self-driven.	
9	My leader is trustworthy.	
10	My leader makes decisions without being unduly influenced.	
11	My leader shows compassion through nurturing.	
12	My leader is responsible.	
13	My leader encourages a team spirit.	
14	My leader's ability to be transparent encourages honesty.	
15	My leader inspires others by being a co-operative team player.	
16	My leader's behavior reduces people's intent to leave the organisation.	
17	My leader's engagement improves performance.	
18	My leader's creativity helps improve productivity.	

Note. 18 item SpL contextualised instrument

To test reliability and validation of the scale, the 18 items were included in a battery of

instruments administered by students to their respective companies (as mentioned in Chapter 3 above). The students as fellow researchers gained access to the respondents by means of their respective employers and collected data from different South African organisations (both private and public).

4.4 QUALITATIVE RIGOUR AND TRUSTWORTHINESS

To ensure rigour and trustworthiness of the qualitative phase of the research, the researcher followed the five criteria espoused by Nowell et al., (2017) relating to credibility, transferability, dependability, confirmability, and audit trails.

Credibility – this talk to the "fit" between the researcher's representation of the respondent's views and the respondents' views themselves. To operationalise credibility the researcher used member checking to assess the interpretations and findings with the participants(Bargate, 2014). The AMP groupings that were generated were reconfirmed with the respondents to ensure credibility of the 36 affinities generated. The qualitative phase of the study measured what it intended to measure; therefore, it is a true reflection of social realities of the participants.

Transferability – This refers to the generalisability of the enquiry to other settings. Using the IQA process to generate affinities means that there is ease of transfer of findings to other settings or contexts(Northcutt and McCoy, 2004). The research was meant to contextualise Spl within the ambit of AMP, therefore the data findings can be transferred to other settings in Africa other than South Africa.

Dependability – To achieve this the researcher had to make sure that the qualitative research was logical, traceable, and clearly documented. Following the IQA process of enquiry made dependability easy to achieve.(Northcutt and McCoy, 2004) This means that any other researcher can replicate the work.

Confirmability – To achieve this, the researcher had to make sure that interpretations and findings were derived from the data thus following the IQA process to the letter to

demonstrate how conclusions have been reached(Northcutt and McCoy, 2004). This made sure that researcher bias and predispositions were eliminated, and objectivity maintained(Bargate, 2014).

Audit trails – The researcher has provided in this chapter evidence of the choices and decisions made relating to methodological and theoretical issues relating to the IQA process(Bargate, 2014). The steps followed provide a replicable audit trail.

In this regard Maher et al., (2018) posit that without ensuring that the above criteria are satisfied, qualitative research becomes superfluous in bringing academic potency. Their sentiments are echoed by Morse et al., (2002) who argue that without rigour qualitative methods become worthless. The researcher made sure that the five criteria outlined above was met in the qualitative phase of the research to bring rigour and trustworthiness of the data.

4.5 CHAPTER FOUR SUMMARY

The IQA process conducted on organisational SpL revealed a new scale, when AMP groupings were used of the 36 affinities generated. This new measure/scale shows that connection to nature is a primary driver which causes life as a universal current, and which influences national culture and IKS. Both national culture and IKS influence the spirit of Ubuntu which together with traditionalism and communalism influence co-operative teamwork which is viewed as a pivot or circulator. Co-operative teamwork influences intrinsic motivation which, together with employee engagement, employee performance, productivity and mythology influences employee turnover which then impacts employee welfare as a primary outcome. These resultant interactions led to the creation of a new scale (see Fig 7 above) that was further tested for reliability and validity on a larger population as per the following chapter.

CHAPTER FIVE

QUANTITATIVE ANALYSIS RESULTS

5.0 INTRODUCTION

The newly developed scale as listed in Table 28 in Chapter 4 is analysed and validated in this chapter. An analysis is done of the instrument of organisational spiritual leadership within the ambit of African Management philosophies, and this is further compared with other valid organisational behavior scales to determine whether there are any statistical relationships. As mentioned in the methodology chapter, there are eight steps to be followed in the scale development for organisational spiritual leadership. These include firstly, item screening, followed by the Harman single factor test, exploratory factor analysis (EFA), CFA (confirmatory factor analysis) for single factor measurement model, common method bias (CMB), and lastly invariance analysis (configural, metric, and scalar). A detailed analysis of the scale development is therefore done below, where each of the above steps are explained in detail and results articulated. Construct descriptives and group differences based on summated average scores are also analysed. Scale validation of the new measure is done at great length, where convergent and discriminant validities are analysed. Assessing internal consistency reliability of validated scales as mentioned above is done, and correlation analysis is undertaken to determine relationships between metrics or a group of metrics.

In this chapter the following research questions and objectives are dealt with:
- What impact does a contextualised organisational SpL scale have on leadership behavior and employee welfare?
- How does the contextualised organisational SpL measure compare with other validated leadership scales?

5.1 DATA SOURCES

The secondary data used in the analysis were collected from the Unisa SBL Structured Leadership programme of 2021. Ethics approval for use of secondary data was obtained from Unisa and the reference number is 2022_SBL_DBL_015_SD. For the leadership section of the programme there were two thousand five hundred and fifty-

four respondents (n=2554) and for the HR & Management section there were two thousand seven hundred and fifty-four (n=2754). The total respondents were five thousand three hundred and eight (n=5 308).

5.2 CASE SCREENING (SPL)

A missing value analysis of the secondary data revealed that only two out of the total number of records (n=5308) were found with missing values and these were therefore excluded from further analysis (n=5306). As part of data cleaning, unengaged responses analysis was done. This exists where respondents filled in the survey questionnaire without reading the questions and answered them consistently with the same response(s). These were examined to see if they were fit to be considered in the main data set. This was done by looking at the number of cases with low standard deviations (SD) and the results were as per below:

(i) =0: 701

(ii) <0.5: 2 090

As the above numbers indicate, the SD was low, and the data were valid and were therefore retained for analysis.

5.3 SAMPLE AND OTHER OBSERVED CHARACTERISTICS

As per Table 29 below, 53.7% of the respondents were from the private sector and 46.3% were from the public sector. A total of 48.7% were males and 51.3% were females, while 43.9% of the respondents had their business role as core business, support business was 55.9% and those that did not specify their business role were 0.2%. Overall, 30.6% of the respondents were in a management role, 69.2% were in a non-managerial role, and 0.2% did not specify their roles. There were 0.2% of respondents under 21 years, 15.2% were between 21 and 29 years, 40.2% were between 30 and 39 years, 29.8% were between the ages 40 and 49 years, 11.5% were between the ages 50 and 59 years, 1.4% were between the ages 60 and 69 years and 1.8% did not specify their ages. A total of 12.9% of the respondents had tenures between 0 to 2years with the company, 26.9% were between 2 to 5 years, 26% had spent 5 to 10 years in the company, 16.3% had spent 10 to 15 years, 17.3% had spent more than 15 years with the company, and 0.6% did not specify. In terms of

qualifications and experience, 3.9% of the respondents had less than 12 years, 21.4% had more than 12 years' experience and had matric, 40.1% of the respondents had a 1st degree/diploma, 34.5% had a higher degree/higher diploma and 0.1% did not specify. In terms of race, 6% were Asian, 63.8% were black, 11.9% were colored and 18.2% were white. The frequencies for post levels that the respondents occupied revealed that 4.6% were unskilled and defined decision-making, 21.7% were semi-skilled and had discretionary decision making, 40.5% were skilled technical and academically qualified workers, junior management, supervisors, foreman and superintendents. A total of 27.5% were professionally qualified and experienced specialists and middle management; 4.5% were top and senior management and 1.1% did not specify their post levels. In terms of contact with direct manager before Covid 19, 2.8% of the respondents said they had no contact, 5.5% had very few contacts with their manager, 7.2% of the respondents had monthly contact, 20.1% had weekly contact, 60.7% had weekly contact and 3.6% of the respondents did not specify. In terms of contact with direct manager during Covid 19, 3.6% had no contact, 19.1% few direct contacts, 11.7% monthly contact, 33.3% weekly, 28.6% daily and 3.7 did not specify.

Overall, 7.4% of the respondents as per Table 29 below had no contact with leadership before Covid-19, 27.1% had very minimal contact, 22.6% had monthly contact, 19.6% had weekly contact, 23.1% had daily contact whilst 0.3% did not specify their level of contact with management prior to Covid 19. In terms of contact with leadership during Covid 19, 13.5% had no contact, 41.4% had very minimal contact, 16% had monthly contact, 15% had weekly contact, 13.6% had daily contact and 0.6% did not specify. In terms of the change in normal working hours due to Covid, 13.5% had no change at all, 53.4% changed somewhat, 32.7% changed dramatically, and 0.4% did not specify. Overall, 62.7% of the respondents were currently not working from home whilst 37.3% were. A frequency of 57.2% of the respondents were not in a hybrid situation of both working from home and the office, while 42.8% were 65.4% of the respondents were not fully back at work whilst 34.6% were.

Table 29: *Sample & other observed characteristics*

		Frequency	Percent
Sector	Private	2847	53,7
	Public	2458	46,3
	Not specified	1	0,0
	Total	5306	100,0
Gender	Male	2583	48,7
	Female	2723	51,3
	Total	5306	100,0
Business role	Core business	2331	43,9
	Support business	2962	55,8
	Not specified	13	0,2
	Total	5306	100,0
Management role	Management	1625	30,6
	Non-management	3671	69,2
	Not specified	10	0,2
	Total	5306	100,0
Age (grouped)	<21 years	11	0,2
	21 - 29 years	804	15,2
	30 - 39 years	2132	40,2
	40 - 49 years	1579	29,8
	50 - 59 years	611	11,5
	60 - 69 years	72	1,4
	Not specified	97	1,8
	Total	5306	100,0
Number of years with company (grouped)	0-2	687	12,9
	2-5	1427	26,9
	5-10	1377	26,0
	10-15	867	16,3
	15+	917	17,3
	Not specified	31	0,6
	Total	5306	100,0
Highest education	Less than 12 years	205	3,9
	12 years (matric)	1134	21,4
	1st Degree/Diploma	2130	40,1
	Higher degree/Higher diploma	1832	34,5

	Not specified	5	0,1
	Total	5306	100,0
Race	Asian	318	6,0
	Black	3387	63,8
	Coloured	633	11,9
	White	967	18,2
	Not specified	1	0,0
	Total	5306	100,0
Post level	Unskilled and defined decision making	245	4,6
	Semi-skilled and discretionary decision making	1154	21,7
	Skilled technical and academically qualified workers, junior management, supervisors, foreman and superintendents	2150	40,5
	Professionally qualified, experienced specialists and middle management	1458	27,5
	Top management, senior management	240	4,5
	Not specified	59	1,1
	Total	5306	100,0
Contact with direct manager before Covid 19	No contact at all	151	2,8
	Very few contact	293	5,5
	Monthly	382	7,2
	Weekly	1068	20,1
	Daily	3219	60,7
	Not specified	193	3,6
	Total	5306	100,0
Contact with direct manager during Covid 19	No contact at all	192	3,6
	Very few contact	1014	19,1
	Monthly	620	11,7
	Weekly	1768	33,3
	Daily	1518	28,6
	Not specified	194	3,7
	Total	5306	100,0
Contact with leadership before Covid 19	No contact at all	391	7,4
	Very few contact	1436	27,1
	Monthly	1197	22,6

	Weekly	1039	19,6
	Daily	1226	23,1
	Not specified	17	0,3
	Total	5306	100,0
Contact with leadership during Covid 19	No contact at all	715	13,5
	Very few contact	2197	41,4
	Monthly	848	16,0
	Weekly	796	15,0
	Daily	719	13,6
	Not specified	31	0,6
	Total	5306	100,0
Due to Covid 19, my normal work conditions have...	Not changed at all	717	13,5
	Changed somewhat	2832	53,4
	Changed dramatically	1734	32,7
	Not specified	23	0,4
	Total	5306	100,0
I am currently working from home	No	3326	62,7
	Yes	1980	37,3
	Total	5306	100,0
I am currently working from home and my workplace (office)	No	3033	57,2
	Yes	2273	42,8
	Total	5306	100,0
I am fully back at work	No	3472	65,4
	Yes	1834	34,6
	Total	5306	100,0

Note. Sample and other data observed characteristics being shown.

5.4 SCALE DEVELOPMENT-ORGANISATIONAL SPL

5.4.1 Item Screening

An assessment of the variation per item was done (mean, SD, skewness, kurtosis). The mean for the data as per Table 30 below was 3.74. The standard error (SE) for this data set was spread to 0.01. This (SE) is an indication of the reliability of the mean from the actual population. For purposes of this research, SE is at an acceptable low level of 0.01 and therefore the researcher can place reliability on the data as being

representative of the actual population. The standard deviation (SD) as per Table 30 below is at an average of 1.07 which is within an acceptable statistical range of no greater than plus or minus 2 SD. A standard deviation (or σ) measures the dispersion of the data is in relation to the mean. A low SD means that data are clustered around the mean, and a high SD indicates data are more spread out. For purposes of this research, the data is therefore not dispersed from the mean as shown by an average SD of 1.07.

Table 30: *Descriptive Statistics*

	n	Minimum	Maximum	Mean		Std. Deviation	Skewness		Kurtosis	
					Std. Error			Std. Error		Std. Error
	Statistic	Statistic	Statistic	Statistic	Error	Statistic	Statistic	Error	Statistic	Error
SpL.1	5306	1	5	3,74	0,015	1,090	-0,749	0,034	-0,033	0,067
SpL.2	5306	1	5	3,70	0,015	1,127	-0,729	0,034	-0,269	0,067
SpL.3	5306	1	5	3,67	0,015	1,074	-0,656	0,034	-0,109	0,067
SpL.4	5306	1	5	3,79	0,014	1,050	-0,812	0,034	0,243	0,067
SpL.5	5306	1	5	3,73	0,015	1,091	-0,730	0,034	-0,079	0,067
SpL.6	5306	1	5	3,73	0,014	1,052	-0,757	0,034	0,092	0,067
SpL.7	5306	1	5	3,81	0,014	1,029	-0,862	0,034	0,351	0,067
SpL.8	5306	1	5	3,93	0,014	0,985	-0,957	0,034	0,703	0,067
SpL.9	5306	1	5	3,80	0,015	1,075	-0,824	0,034	0,156	0,067
SpL.10	5306	1	5	3,60	0,015	1,080	-0,541	0,034	-0,277	0,067
SpL.11	5306	1	5	3,64	0,015	1,086	-0,639	0,034	-0,214	0,067
SpL.12	5306	1	5	3,95	0,014	0,985	-1,007	0,034	0,865	0,067
SpL.13	5306	1	5	3,88	0,015	1,061	-0,934	0,034	0,357	0,067
SpL.14	5306	1	5	3,76	0,015	1,058	-0,785	0,034	0,119	0,067
SpL.15	5306	1	5	3,77	0,015	1,074	-0,828	0,034	0,147	0,067
SpL.16	5306	1	5	3,48	0,016	1,165	-0,526	0,034	-0,489	0,067
SpL.17	5306	1	5	3,74	0,015	1,078	-0,802	0,034	0,103	0,067
SpL.18	5306	1	5	3,67	0,015	1,109	-0,718	0,034	-0,122	0,067
Average				3.74		1.07	-0.77		0.09	

Note. Descriptive statistics for the data set n=5306

Kurtosis refers to the outliers of the distribution of data. A large kurtosis means that the data have outliers, while data with low outliers have a low kurtosis. The excess kurtosis of the normal distribution is zero (0). A very large kurtosis is indicative of a distribution that is more peaked than normal. A very low kurtosis value is indicative of a flatter distribution compared to a normal distribution. A rule of thumb proposed by Byrne (2010) when assessing kurtosis is that absolute values greater than 7 are typically

considered significant deviation from normality. From Table 30 it is evident that kurtosis values ranged between a high of 0.865 for SpL.12 and a low of 0.033 for SpL 1. All values are therefore smaller than the Byrne (2010) threshold of 7.

Another approach will be to consider the critical ratio (C.R) of kurtosis to standard error where a value of 3 or less is acceptable (Byrne, 2010). As per Table 31 below the C.R values range between 0.5 (SpL.1) and 12.9(SpL.12). Despite six of the items reporting C.R greater than 3, the kurtosis values are all below the threshold of 7. Therefore, deviations from normality are not considered critical.

The ratio of kurtosis to standard error (K/SE) can be used as a test of normality. The rule of thumb is that we can reject normality if the ratio is greater than +2 or lesser than -2. A large positive value for kurtosis indicates that the tails of the distribution are longer than normally expected. On the contrary, a negative value for kurtosis indicates that the tails are shorter than normally expected. As per Table 31 below the ratio *K/SE* is positive in all cases, thus indicating that the tails of the distribution are longer than those of a normal distribution. In this case the average value is 3.91 which is closer to the mean of 3.74 of the normal distribution. At a 95% confidence level, if the same exercise is repeated the mean will fall within the lower range (3.72) and upper range (3.77). The mean for the data is 3.74 and this falls between the lower range (3.72) and upper range (3.77) at a 95% confidence level (CL). The data is therefore acceptable at 95% CL.

The number of inspected cases with high ratios of Kurtosis/SE (>10) that were identified were two (SpL 8- my leader is self-driven- and SpL 12- my leader is responsible). This means that these two have tails that are larger than the normal distribution. Invariably, this means that a leader's self-drive (SpL 8) and responsibility (SpL12) have larger tails compared to the other affinities that form the normal distribution.

Table 31:*Descriptive Statistics continued***.**

	Ratio (K/SE)	>3 95% CL	
		Lower	Upper
SpL.1	0,5	3,71	3,77

SpL.2	4,0	3,67	3,73
SpL.3	1,6	3,64	3,70
SpL.4	3,6	3,76	3,82
SpL.5	1,2	3,71	3,76
SpL.6	1,4	3,70	3,76
SpL.7	5,2	3,78	3,83
SpL.8	10,5	3,91	3,96
SpL.9	2,3	3,78	3,83
SpL.10	4,1	3,57	3,63
SpL.11	3,2	3,61	3,67
SpL.12	12,9	3,92	3,97
SpL.13	5,3	3,85	3,91
SpL.14	1,8	3,74	3,79
SpL.15	2,2	3,74	3,79
SpL.16	7,3	3,45	3,51
SpL.17	1,5	3,71	3,77
SpL.18	1,8	3,65	3,70
Valid N (listwise)			

Note. Descriptive statistics on K/SE

As part of descriptive statistical analysis, Pearson's correlation coefficients were computed to ascertain both the strength and direction of the linear relationships between continuous variables. The data in Table 32 below show correlations significant at the 0.01 level (2-tailed). There are positive correlations therefore between the variables that are in the model. As one variable increases the other increases as well, and this is significant at the 0.01 level for most of the variables in the model. This means that there is a significant correlation between variables, for instance if a leader's passion (SpL3) increases there is also an increase in a leader's vision (SpL4). This supports a linear relationship that is positive amongst variables as evidenced by the IQA process in the preceding chapter and fits well with the causal relationship according to Fry's (2003) theory of spiritual leadership.

Table 32: *Pearson Co-efficient Correlation*

	SpL.1	SpL.2	SpL.3	SpL.4	SpL.5	SpL.6	SpL.7	SpL.8	SpL.9	SpL.10	SpL.11	SpL.12	SpL.13	SpL.14	SpL.15	SpL.16	SpL.17	SpL.18
SpL.1	--																	

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	Spl.1	Spl.2	Spl.3	Spl.4	Spl.5	Spl.6	Spl.7	Spl.8	Spl.9	Spl.10	Spl.11	Spl.12	Spl.13	Spl.14	Spl.15	Spl.16	Spl.17	Spl.18
Spl.2	0,7	--																
Spl.3	0,7	0,7	--															
Spl.4	0,6	0,6	0,7	--														
Spl.5	0,6	0,6	0,7	0,7	--													
Spl.6	0,6	,6,3	0,7	0,7	0,7	--												
Spl.7	0,6	0,6	0,6	0,6	0,7	0,7	--											
Spl.8	0,5	0,5	0,5	0,6	0,6	0,6	0,6	--										
Spl.9	0,6	0,6	0,7	0,7	0,7	0,7	0,7	0,7	--									
Spl.10	0,6	0,5	0,6	0,6	0,6	0,6	0,6	0,6	0,7	--								
Spl.11	0,7	0,6	0,7	0,6	0,6	0,7	0,6	0,6	0,7	0,7	--							
Spl.12	0,6	0,6	0,6	0,6	0,7	0,7	0,7	0,7	0,7	0,6	0,7	--						
Spl.13	0,6	0,6	0,6	0,6	0,7	0,7	0,6	0,6	0,7	0,6	0,7	0,7	--					
Spl.14	0,6	0,6	0,7	0,6	0,7	0,7	0,6	0,6	0,7	0,6	0,7	0,7	0,7	--				
Spl.15	0,6	0,6	0,7	0,7	0,7	0,7	0,6	0,6	0,7	0,6	0,7	0,7	0,7	0,8	--			
Spl.16	0,6	0,5	0,6	0,6	0,6	0,6	0,5	0,5	0,6	0,6	0,6	0,6	0,6	0,6	0,7	--		
Spl.17	0,6	0,6	0,7	0,6	0,6	0,7	0,6	0,6	0,7	0,6	0,7	0,7	0,7	0,7	0,7	0,7	--	
Spl.18	0,6	0,6	0,6	0,7	0,6	0,7	0,6	0,6	0,7	0,6	0,7	0,7	0,7	0,7	0,7	0,7	0,8	--

Note. Correlation is significant at the 0.01 level (2-tailed). Listwise n=5306

5.4.2 STEP 2: Harman Single factor test

According to Podsakoff et al. (2003:879), common method bias (CMB) refers to "variance that is attributable to the measurement method rather than to the constructs that the measures represent". Eichhorn (2014) suggests several causes of CMB; for instance, it can be caused by self-report bias, item context, survey design and the measurement context. For the analysis of availability of CMB, the researcher followed the process as detailed below.

As per Figure 9 below, the first step in factor analysis was to inspect all variables that were used and then measured them at least at an interval. As per the preceding step,

this was elaborately done. The second step was to ensure that the variables were normally distributed so that results could be generalised beyond the sample collected.
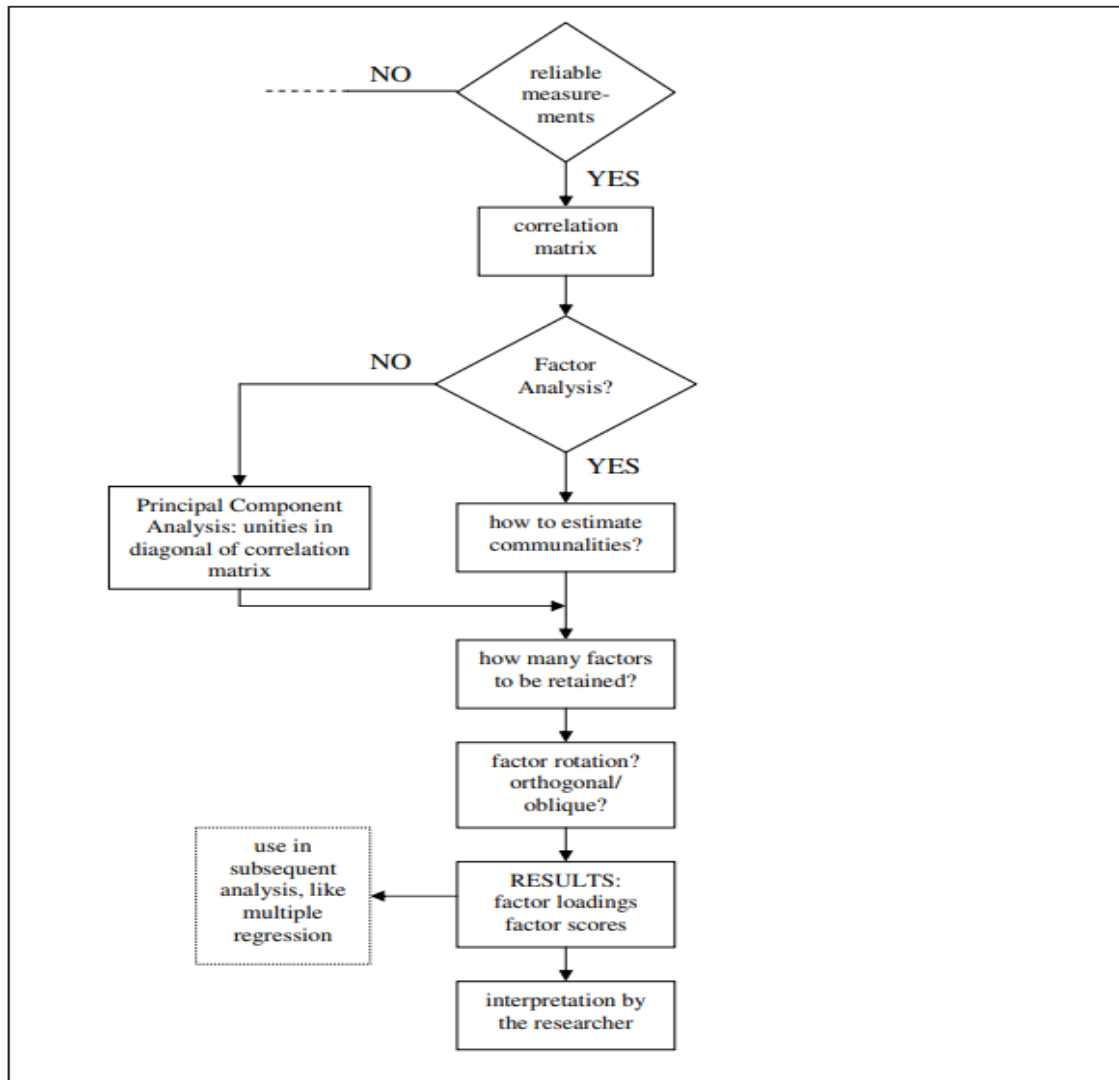
Figure 9: Factor analysis steps, adopted from Rietveld and Van Hout (1993:291)

The third step that was considered was the sample size. The resistance of correlations was considered as this affects reliability of the factors under question. A correlation matrix, or the factorability of *R* as per Table 33 below, was used to determine the relationships between individual variables. According to Williams et al. (2012:5), there are different rules of thumb used to analyse whether individual variables are related. They also depend on the rule of thumb as espoused by Hair et al. (2010), wherein correlation coefficients are categorised: as ±0.30=minimal, ±0.40=important, and ±.50=practically significant. According to Williams et al. (2012:5),"If no correlations go

beyond 0.30, then the researcher should reconsider whether factor analysis is the appropriate statistical method to utilise. In other words, a factorability of 0.3 indicates that the factors account for approximately 30% relationship within the data, or in a practical sense, it would indicate that a third of the variables share too much variance, and hence becomes impractical to determine if the variables are correlated with each other or the dependent variable (multicollinearity)". As per Table 33 below the variables are highly correlated with each other as there are no coefficients that are below 0.3. This means that factor analysis can be used in the data.

Table 33: *Correlation Matrix*

	Sp L.1	Sp L.2	Sp L.3	Sp L.4	Sp L.5	Sp L.6	Sp L.7	Sp L.8	Sp L.9	SpL .10	SpL .11	SpL .12	SpL .13	SpL .14	SpL .15	SpL .16	SpL .17	SpL .18
SpL .1	1,0	0,7	0,7	0,6	0,6	0,6	0,6	0,5	0,6	0,6	0,7	0,6	0,6	0,6	0,6	0,6	0,6	0,6
SpL .2	0,7	1,0	0,7	0,6	0,6	0,6	0,6	0,5	0,6	0,5	0,6	0,6	0,6	0,6	0,6	0,5	0,6	0,6
SpL .3	0,7	0,7	1,0	0,7	0,7	0,7	0,6	0,5	0,7	0,6	0,7	0,6	0,6	0,7	0,7	0,6	0,7	0,6
SpL .4	0,6	0,6	0,7	1,0	0,7	0,7	0,6	0,6	0,7	0,6	0,6	0,6	0,6	0,6	0,7	0,6	0,6	0,7
SpL .5	0,6	0,6	0,7	0,7	1,0	0,7	0,7	0,6	0,7	0,6	0,6	0,7	0,7	0,7	0,7	0,6	0,6	0,6
SpL .6	0,6	0,6	0,7	0,7	0,7	1,0	0,7	0,6	0,7	0,6	0,7	0,7	0,7	0,7	0,7	0,6	0,7	0,7
SpL .7	0,6	0,6	0,6	0,6	0,7	0,7	1,0	0,6	0,7	0,6	0,6	0,7	0,6	0,6	0,6	0,5	0,6	0,6
SpL .8	0,5	0,5	0,5	0,6	0,6	0,6	0,6	1,0	0,7	0,6	0,6	0,7	0,6	0,6	0,6	0,5	0,6	0,6
SpL .9	0,6	0,6	0,7	0,7	0,7	0,7	0,7	0,7	1,0	0,7	0,7	0,7	0,7	0,7	0,7	0,6	0,7	0,7
SpL .10	0,6	0,5	0,6	0,6	0,6	0,6	0,6	0,6	0,7	1,0	0,7	0,6	0,6	0,6	0,6	0,6	0,6	0,6
SpL .11	0,7	0,6	0,7	0,6	0,6	0,7	0,6	0,6	0,7	0,7	1,0	0,7	0,7	0,7	0,7	0,6	0,7	0,7
SpL .12	0,6	0,6	0,6	0,6	0,7	0,7	0,7	0,7	0,7	0,6	0,7	1,0	0,7	0,7	0,7	0,6	0,7	0,7
SpL .13	0,6	0,6	0,6	0,6	0,7	0,7	0,6	0,6	0,7	0,6	0,7	0,7	1,0	0,7	0,7	0,6	0,7	0,7
SpL .14	0,6	0,6	0,7	0,6	0,7	0,7	0,6	0,6	0,7	0,6	0,7	0,7	0,7	1,0	0,8	0,6	0,7	0,7
SpL .15	0,6	0,6	0,7	0,7	0,7	0,7	0,6	0,6	0,7	0,6	0,7	0,7	0,7	0,8	1,0	0,7	0,7	0,7
SpL .16	0,6	0,5	0,6	0,6	0,6	0,6	0,5	0,5	0,6	0,6	0,6	0,6	0,6	0,6	0,7	1,0	0,7	0,7
SpL .17	0,6	0,6	0,7	0,6	0,6	0,7	0,6	0,6	0,7	0,6	0,7	0,7	0,7	0,7	0,7	0,7	1,0	0,8
SpL .18	0,6	0,6	0,6	0,7	0,6	0,7	0,6	0,6	0,7	0,6	0,7	0,7	0,7	0,7	0,7	0,7	0,8	1,0

Note. Correlation coefficients

As the correlation coefficients above indicate, the sample size was appropriate to conduct Exploratory Factor Analysis (EFA). An item-to-respondent ratio of $\pm$ 1:20 was regarded as acceptable(Meyers et al., 2013).

Before the extraction of factors, more tests were done to ascertain the suitability of the

data set for factor analysis. The Bartlett's test of sphericity was used to inspect the inter-correlations between items (Hair et al., 2010). According to Hair et al. (2010), the statistics generated from this test should be significant (p<0.05) for an EFA to be considered an appropriate technique. As per Table 34 below, the Bartlett's test of sphericity was calculated to be greater than 0.05 with a chi-square p value derived to be 85136,483 which is greater than 0.05, meaning the data was suitable for factor analysis. Furthermore, the Kaiser-Meyer-Olkin (KMO) measure was used to quantify the correlatedness of the items to adequately determine whether a factor analysis should be used. According to Williams et al. (2012:5), "the KMO index, in particular, is recommended when the cases to variable ratio are less than 1:5. The KMO index ranges from 0 to 1, with 0.50 considered suitable for factor analysis". As per Table 34 below the calculated KMO value is higher than 0.5 (calculated at 0.982) and therefore the data is suitable for factor analysis.

Table 34: *KMO and Bartlett's Test*

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		0,982
Bartlett's Test of Sphericity	Approx. Chi-Square	85136,483
	Df	153
	Sig.	≤0.0001

Note. KMO and Bartlett's test of sphericity

The next step that was considered after analysing whether the data was suitable for factor analysis was to estimate communalities. According to Rietveld and van Hout (1993:264), the "communality of a variable is the sum of the loadings of this variable on all extracted factors." Therefore, communality of a variable indicates or represents the portion of the variance in that variable that can be attributed or accounted for by all extracted factors. If the communality of a variable is high, the extracted factors therefore represent a large portion of the variable's variance, the higher the communality the higher the reliability of the factor analysis. The lower the communality, the lower the reliability of the factor analysis, unless reliability is compensated by a bigger sample size (Rietveld and Van Hout, 1993)

As per Table 35 below all the variables' communalities are above 0.5 which indicates that the variables are particularly reflected well via the extracted factors, thus indicating

that the factor analysis is reliable.

Table 35: *Communalities*

	Initial	Extraction
SpL.1	1,00	0,63
SpL.2	1,00	0,57
SpL.3	1,00	0,67
SpL.4	1,00	0,66
SpL.5	1,00	0,69
SpL.6	1,00	0,71
SpL.7	1,00	0,64
SpL.8	1,00	0,57
SpL.9	1,00	0,72
SpL.10	1,00	0,61
SpL.11	1,00	0,68
SpL.12	1,00	0,68
SpL.13	1,00	0,68
SpL.14	1,00	0,72
SpL.15	1,00	0,73
SpL.16	1,00	0,58
SpL.17	1,00	0,70
SpL.18	1,00	0,70

Note. Extraction Method Principal Component Analysis

After communalities had been extracted the next step was to inspect how many factors to retain. The total variance explained as depicted in Table 36 below is 66.3% which is above 50%. This means that factors can be stopped if 50% of the variance is explained by one single factor. In the data set, one factor accounts for 66.3% of the variance, which is a good indicator for factor analysis. Moreover, most of the eigen values are greater than 0 but less than 1 as per Table 36 below. Using the rule of thumb as espoused by Rietveld and van Hout (1993), eigen values that are less than one should not be retained. In our data set, a single factor explains most of the variances and thus should be retained. A scree plot as per Figure 10 below explains that our data supports existence of a single factor.
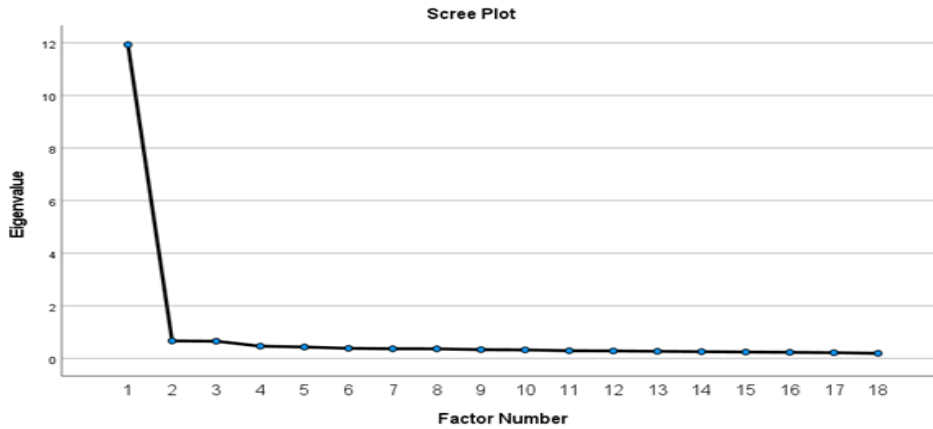
Figure 10: Scree Plot

Table 36: *Total Variance Explained*

| Component | Initial Eigenvalues | | | Extraction Sums of Squared Loadings | | |
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	11,931	66,284	66,284	11,931	66,284	66,284
2	0,671	3,730	70,014			
3	0,659	3,661	73,675			
4	0,471	2,615	76,290			
5	0,438	2,432	78,722			
6	0,389	2,163	80,885			
7	0,372	2,068	82,953			
8	0,370	2,055	85,007			
9	0,339	1,882	86,889			
10	0,329	1,829	88,718			
11	0,298	1,656	90,374			
12	0,289	1,606	91,980			
13	0,275	1,527	93,506			
14	0,262	1,454	94,961			
15	0,249	1,383	96,344			
16	0,237	1,315	97,659			
17	0,223	1,239	98,898			
18	0,198	1,102	100,000			

Note. Extraction Method: Principal Component Analysis.

Since the data set supports a one factor model, SPSS was used to extract the one

factor/component that contains component loadings, which are the correlations between the variable and the component. The component matrix values extracted from the data set are all positive but less than 1. The data therefore fits a one factor model, as the values lie between -1 and +1. SPSS as a rule of thumb uses the Kaiser criterion by default. This means that we need to retain all components with eigenvalues above 1. From Table 37 below all items on one component load very strongly (above .4). This is indicative of a single component.

Table 37:*Component Matrix*[a]

	Component
SpL.1	0,795
SpL.2	0,754
SpL.3	0,821
SpL.4	0,810
SpL.5	0,830
SpL.6	0,845
SpL.7	0,797
SpL.8	0,752
SpL.9	0,847
SpL.10	0,781
SpL.11	0,825
SpL.12	0,823
SpL.13	0,826
SpL.14	0,848
SpL.15	0,853
SpL.16	0,763
SpL.17	0,839
SpL.18	0,833

Note. Extraction Method: Principal Component Analysis. a. 1 component extracted.

The results from Step 2 therefore support a single factor measurement model.

5.4.3 STEP 3 – Repeat Exploratory Factor Analysis (EFA)

This step, although not critical for reporting purposes, was taken to ascertain with certainty that the novel model of organisational spirituality does indeed support a single factor. Despite the results obtained from Harman's single factor test, the researcher had

to explore the possible emergence of a multiple factor model by repeating the process of Step 2 above, namely, Kaiser's criterion (eigenvalue rule >1), scree test and parallel analysis. A further analysis was done, where the whole data set was divided into two groups n=3216 and n= 2090. The first set of data n=3216 had a high SD, and the second set of data n=2090 had a number of unmerged responses with a relatively low SD. This was done to assess data stability. The outcome of the foregoing analysis does support a single factor measurement model.

5.4.4 STEP 4 – Confirmatory Factor Analysis (CFA)

This step was carried out to confirm or validate the internal structure of the survey that was produced from the reliability and principal component analysis (PCA) tests carried out in Step 2 above. The single factor model produced from running the PCA tests above served as a conceptual base upon which CFA was either confirmed or rejected. The main difference between Step 2 and Step 4 is that the former is concerned with reducing data into something that makes sense, while the latter (as will be demonstrated below) is concerned with validating and making sense out of the structure produced by the PCA tests done in Step 2 above.

One Factor Confirmatory Analysis

As outlined in the preceding paragraphs our initial EFA calculations yielded a one factor model. This is one of the most fundamental analyses of CFA, which, like EFA assumes that that the correlation or covariance among items in the data is as a result of a single common factor. Graphically, this one single factor is depicted as per Figure 11 below from our data set.

Model Fit Statistics using SEM (Structural Equation Modelling)

Determination of model fit must be based on a combination of indices and not just one index (Marsh et al., 1996). The researcher's analysis of model fit depended on the following list of indices which the researcher deemed to be sufficient:

i. **CFI** is the *comparative fit index* – values can range between 0 and 1 (values greater than 0.90, conservatively 0.95 indicate good fit). This is an incremental fit index which assesses how far a hypothesized model is from a baseline model (a model with a worse fit). It measures the discrepancy

ratio between the target model to that of the independence model (Hu and Bentler,1999). In our data set as presented in Table 38 below, our CFI baseline value index is 0.95 and this indicates a good fit. There are some disagreements as to the acceptable baseline benchmark for CFI. For instance, a benchmark of .90 has been put forth by Schumacker and Lomax (2010), while a Hu and Bentler (1999) propose a benchmark of 0.95. Our CFI index is at 0.90 and represents good fit according to (Schumacker and Lomax, 2010).

ii. **RMSEA** is the *root mean square error of approximation.* It is an absolute fit index which assesses how far a hypothesised model is from being perfect. The values higher than 0.10 are considered poor, values between 0.08 and 0.10 are considered borderline, values ranging from 0.05 to 0.08 are considered acceptable, and values ≤ 0.05 are considered excellent (MacCallum et al, 1996). As per Table 38 below our RMSEA index is 0.08 and this is representative of good fit and thus acceptable.

iii. **Average Variance Extracted (AVE):** It is the measure for understanding convergent validity i.e., the construct's ability to share items or statements used to depict it. The model is said to have high convergent validity if the values of individual constructs are greater than 0.50 (Fornell and Larcker, 1981). As per Table 38 below, our AVE index is 0.64 and thus depicts that the novel SpL construct has strong convergent validity.

iv. **CR:** *Critical ratios.* These represent the significance of path coefficients. When the critical ratio (CR) is > 1.96 for a regression weight, that path is significant at the 0.05 level or better (that is, its estimated path parameter is significant) (Hu and Bentler, 1999). As per Table 38 below, the CR is 0.97and therefore greater than 1.96 which means that the path is significant at the 0.05 level or better and thus the SpL model is a good fit.

v. **MaxR(H):** this index measures *maximal reliability*. This is achieved by giving each item score an optimal weight. This, process is often referred

to as optimum linear combination (OLC). According to Yuanshu et al. (2018), the MaxR(H) index should not be lower than the CR. As per Table 38 below, the CR index (0.97) is not below the MaxR(H) (0.97). The higher the MaxR(H) the better for goodness of fit (Hancock and Mueller, 2001). This therefore means that the scale is acceptable.

vi. **CMIN:** stands for the Chi-square value and is used to compare the observed variables and expected results to determine whether they are statistically different. In other words, CMIN indicates if the sample data and hypothetical model are an acceptable fit in the analysis. An acceptable rule of thumb is a CMIN<3 (Kline, 1998). Table 38 below shows the CMIN value of 4513,72 which is greater than 3. Although, this is higher than the acceptable heuristic it is due to the sample size which is higher than 500 (n>500 in our case). This therefore means that the CMIN value is not regarded as important in the research largely due to the sample size effect. For this reason, this will be ignored for purposes of this research as it is insignificant (Hair et al., 2010).

vii. **DF:** Degree of Freedom measures the number of independent values that can split without blocking any limitations in the model. Greater degrees of freedom naturally mean bigger sample sizes (Kline, 1998). A higher degree of freedom also means a bigger chance of rejecting a false null hypothesis and finding a significant result. As per Table 38 below our DF value is 135, largely because of the sample size (n>500). Hair et al. (2010) argues potently about the influence of sample size on some of the values such as CMIN and DF.

viii. **CMIN/DF** = **discrepancy divided by degree of freedom**. What is of interest and is important here is value of the CMIN/DF for the default model and is interpreted as follows: If the CMIN/DF value is ≤ 3 it indicates an acceptable fit (Kline, 1998). If the value is ≤ 5 it indicates a reasonable fit (Marsh and Hocevar, 1985). In the research as shown in Table 38 below, our chi-square index divided by the degrees of freedom index is higher than 3(33.44). The researcher argues that the CMIN/DF value is not relevant for

purposes of model fit for this research largely because of sample size (Hair et al, 2010). Our sample size is 5306 which is quite large for the CMIN/DF value to be below 3. This follows from Hair et al. (2010) who aver that invariably higher sample sizes would influence the index. Therefore, to hold larger sample sizes to the same rule of thumbs or heuristics will be unrealistic. Multiple indices should be considered in this light. Since the novel SpL construct fits the absolute fit index, incremental, goodness of fit index, and badness of fit index, a higher CMIN/DF index is inconsequential.

ix.   **TLI** – Tucker Lewis Index. This an incremental index which assesses how far a hypothesized model is from a baseline model. Bentler and Bonnet (1980) recommended that TLI >0.90 indicates an acceptable fit. Table 38 below shows that the TLI index is 0.94, which is above the recommended level. This therefore shows that the new SpL model has good fit.

x.   **SRMR** – Standardised root mean residual. This value measures the badness of fit popularly used in the context of assessing latent variable models. SRMR ranges from zero to 1.00, with well-fitting models obtaining values less than 0.05 (Byrne, 1998; Diamantopolous and Siguaw, 2000); however, values as high as 0.08 are deemed acceptable (Hu and Bentler, 1999). An SRMR of 0 indicates a perfect fit, but it must be noted that SRMR will be lower when there is a high number of parameters in the model and in models based on large sample sizes. Table 38 shows that our SRMR is 0.03 which is closer to 0 and thus depicts a well-fitting model of contextualised SpL.
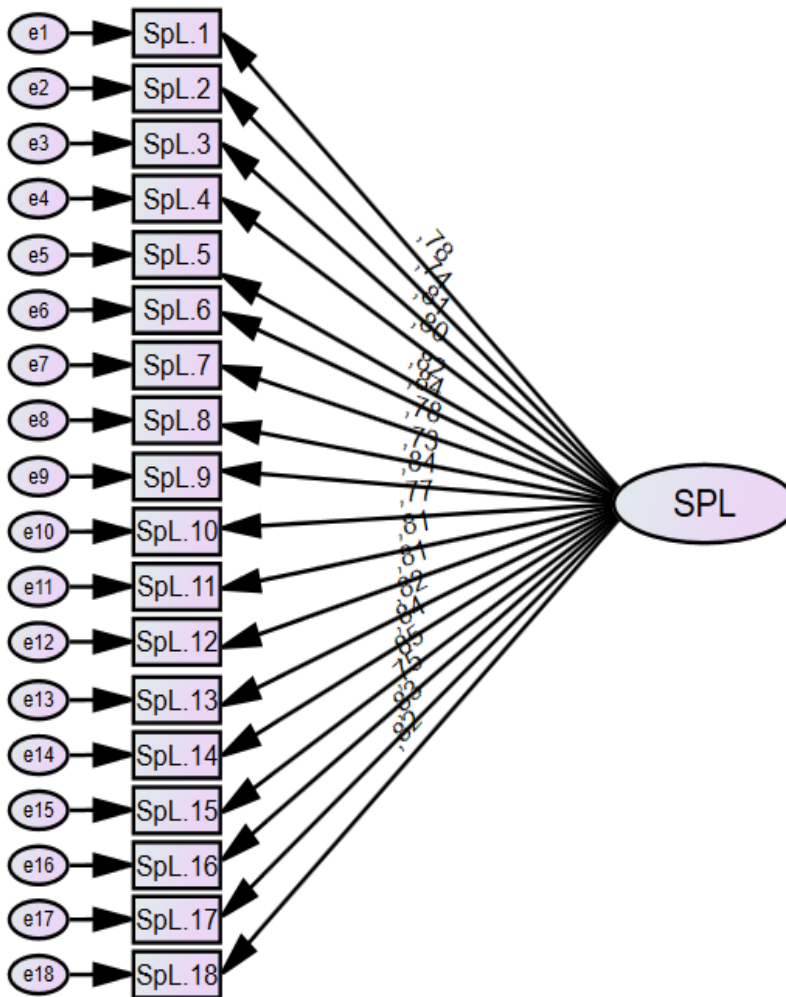
Figure 11: CFA One Factor baseline case n=5306

Figure 11 above represents a pathway diagrammatical representation of the constructs and how well the novel model fits. Table 38 below shows the calculations that were derived from running the initial baseline CFA test.

Table 38: *Model Fit Summary - Baseline Case*

`	Critical value	Index value	Comment
Chi-square value (*CMIN*)		4513	
Degree of Freedom *(df)*		135	
Significance (*p*)	.>05	p≤.001	The required level not achieved due to large sample size
Discrepancy divided by degree of freedom (*CMIN/df*)	<3.0	33.44	The required level not achieved due to large sample size
Normed Fit Index (*NFI*)	>0.90	0.95	The required level is achieved
Tucker Lewis Index (*TLI*)	>0.90	0.94	The required level is achieved

Comparative fit index (*CFI*)	>0.90	0.95	The required level is achieved – good fit
Root mean square error of approximation (*RMSEA*)	<0.08	0.08	The required level is achieved
Standardised root mean residual (*SRMR*)	.>05	0.03	The required level is achieved
Average Variance Extracted (*AVE*)	>0.50	0.64	The required level is achieved
Composite reliability (*CR*)	>0.70	0.97	The required level is achieved
Cronbach alpha coefficient (*α*)	0.70>α<0.95	0.82	The required level is achieved

Note. CFA on the Unidimensional Construct – Spiritual leadership (all original items)

As per above Table 38, a baseline CFA was typically run, and the model fit statistics were assessed together with standardised loadings, and reliabilities to see if the model could be improved. The baseline model shows very good fit (which is typically not the case with many models). The NFI, TLI and CFI > 0.90, the standardised loadings are high (>0.70) and the CR = 0.97 as shown in the preceding tables.

While these are great, there is a risk that the items are so highly correlated that some might be redundant. In other words, the researcher does not want a measure of SpL with items that basically just measure the same thing (it is like having two items with the same wording). The high level of convergency suggested that the researcher should consider identifying very similar items (in wording and/or in its relation to the construct). These if identified will then be flagged for removal.

This was done by examining the correlations between items. Another approach was to use the modification indices produced by AMOS to guide where there are high correlations in residuals. The latter was used, and the following items were found to be statistically associated:

SpL.1 vs SpL.2 vs SpL.3

SpL.5 vs SpL.6

SpL.7 vs SpL.8

SpL.13 vs SpL.14 vs SpL.15

SpL.16 vs SpL.17 vs SpL.18

The items and their wording were reviewed, and the following resultant Table 39 was derived based on the researcher's own understanding of the construct. Whilst many decisions on scale development (retaining and removing items) are taken on statistical grounds, these should also be driven by theory and the researcher insights (Hair et al., (2010).

Table 39: *AMP Affinity and item relationship*

Acronym	AMP Affinity	Items	*Notes*
CN	Connection to Nature	1	Retain 1
LUC	Life as a Universal Current	2,3,4	Retain 3 & 4
NC	National Culture	5,6	Retain 5
IKS	Indigenous Knowledge Systems	7,8	Retain 7
SU	Spirit of Ubuntu	9	
T	Traditionalism	10	
C	Communalism	11	
CT	Cooperative Teamwork	12	
IM	Intrinsic Motivation	13	
ET	Low Employee Turnover	14,15,16	Retain 15 & 16
EW	Employee Welfare	17,18	Retain 17

Note. Acronym, AMP affinity and items matched.

AMOS was run for the second time to statistically assess the items that could be retained. Table 40 represents the new CFA results which show no significant changes to the indices and therefore do not merit a change in the baseline model. The baseline model was therefore retained on the strength that the new construct did not pose any significant changes to the baseline model.

Table 40: *Comparative index analysis of baseline model and new model*

	Base	New
CMIN	4513,72	1064,54
Df	135,00	52,00
P-value	0,00	0,00
CMIN/df*	33,44	20,47
GFI	0,90	0,97
AGFI	0,87	0,95
NFI	0,95	0,98
TLI	0,94	0,98
CFI	0,95	0,98
RMSEA	0,08	0,06
PCLOSE	0,00	0,00
SRMR	0,03	0,02
AIC	4585,72	1116,54
BIC	4822,48	1287,53

Note. Comparative index analysis

5.4.5 STEP 5 – COMMON METHOD BIAS(CMB)

This step is critical in scale development. According to Tehseen et al. (2017), common method bias is critical to ascertain whether the scale has any systematic variance shared among the variables. CMB is defined by Jokobsen and Jensen (2015) as that variance that is brought to the instrument by the method of measurement as opposed to the theoretical constructs represented by the measures. Furthermore, Tehseen et al. (2017:147) refer to CMB as "general method bias or same source bias that may arise while utilising self-report measures from the same sample during a survey". CMB signifies the specious or fake correlations because of using the same method to measure each variable. According to Reio (2010), CMB threatens the validity of conclusions about the association between variables in a construct by introducing systematic bias in a study through deflating or inflating correlations. As evidenced by the Harman single factor analysis and the CFA analysis above there is some correlation between the variables in the new SpL construct. A further analysis is needed to conclude whether there is little or no CMB in the novel construct. This analysis is depicted below in Table 41 and Table 47. To test for CMB, Common Latent Factor (CLF) analysis and Marker Variable (Social desirability Scale) CFA were used.

Common Latent Factor (CLF)

As per Table 41 below, the CLF value is 0,301 for all variables shown and its t-value indicates significance. The common method variance is the square of that value (0,091). Therefore, the Common Marker Variable technique suggests that there is no significant common method bias in this data since the calculated variance (9,1%) is below 50% (Eichhorn, 2014)**.**This means that the scale is free of common method bias and thus acceptable for use.

Table 41:*Regression Weights (Group number 1- Default model)*

			Estimate	S.E.	C.R.	P	Label
SpL.1	<---	OL	0,797	0,018	45,285	***	
SpL.2	<---	OL	0,77	0,018	42,027	***	
SpL.3	<---	OL	0,812	0,017	47,213	***	
SpL.4	<---	OL	0,776	0,017	45,024	***	
SpL.5	<---	OL	0,832	0,017	48,534	***	
SpL.6	<---	OL	0,818	0,017	48,788	***	

			Estimate				
SpL.7	<---	OL	0,745	0,017	43,023	***	
SpL.8	<---	OL	0,658	0,018	37,159	***	
SpL.9	<---	OL	0,843	0,017	50,13	***	
SpL.10	<---	OL	0,765	0,018	43,14	***	
SpL.11	<---	OL	0,828	0,017	48,255	***	
SpL.12	<---	OL	0,742	0,017	44,103	***	
SpL.13	<---	OL	0,815	0,017	47,917	***	
SpL.14	<---	OL	0,843	0,017	50,561	***	
SpL.15	<---	OL	0,86	0,017	51,573	***	
SpL.16	<---	OL	0,821	0,018	44,774	***	
SpL.17	<---	OL	0,849	0,017	50,307	***	
SpL.18	<---	OL	0,868	0,017	50,806	***	
SD_F.1	<---	SD	0,645	0,022	29,633	***	
SD_F.2	<---	SD	0,588	0,02	29,662	***	
SD_F.3	<---	SD	0,611	0,019	32,595	***	
SD_F.4	<---	SD	0,729	0,019	38,358	***	
SD_F.5	<---	SD	0,694	0,022	31,394	***	
SpL.1	<---	CLF	0,301	0,031	9,663	***	a
SpL.2	<---	CLF	0,301	0,031	9,663	***	a
SpL.3	<---	CLF	0,301	0,031	9,663	***	a
SpL.4	<---	CLF	0,301	0,031	9,663	***	a
SpL.5	<---	CLF	0,301	0,031	9,663	***	a
SpL.6	<---	CLF	0,301	0,031	9,663	***	a
SpL.7	<---	CLF	0,301	0,031	9,663	***	a
SpL.8	<---	CLF	0,301	0,031	9,663	***	a
SpL.9	<---	CLF	0,301	0,031	9,663	***	a
SpL.10	<---	CLF	0,301	0,031	9,663	***	a
SpL.11	<---	CLF	0,301	0,031	9,663	***	a
SpL.12	<---	CLF	0,301	0,031	9,663	***	a
SpL.13	<---	CLF	0,301	0,031	9,663	***	a
SpL.14	<---	CLF	0,301	0,031	9,663	***	a
SpL.15	<---	CLF	0,301	0,031	9,663	***	a
SpL.16	<---	CLF	0,301	0,031	9,663	***	a
SpL.17	<---	CLF	0,301	0,031	9,663	***	a
SpL.18	<---	CLF	0,301	0,031	9,663	***	a
SD_F.1	<---	CLF	0,301	0,031	9,663	***	a
SD_F.2	<---	CLF	0,301	0,031	9,663	***	a
SD_F.3	<---	CLF	0,301	0,031	9,663	***	a
SD_F.4	<---	CLF	0,301	0,031	9,663	***	a
SD_F.5	<---	CLF	0,301	0,031	9,663	***	a

			Estimate
OL	<-->	SD	-0,231

Note. Regression weights

Marker Variable- Social Desirability Scale (CFA)

Here the correlation between the SpL construct and the marker variable is considered.

A non-significant or low correlation (effect size) is expected in the case of no common method bias. Also note the low correlation between SpL and SD as condition of CMB (r=-0,23) as per Table 41 above.

Table 42: *Spiritual Leadership Common Method Bias Path Diagram*

The above table depicts the common method bias path diagram for the new instrument of organisational SpL.

Internal Consistency of Scale items

An inspection of composite reliability and/or construct reliability was also undertaken. The aggregate reliability of two or more similar items is what composite reliability investigates, and in structural equation modeling (SEM), the extent to which the set of

constructs in the model relate to a given latent variable (Netemeyer et al., 2003). As per Table 43 below, a standardised Cronbach alpha was calculated by firstly applying listwise deletion based on all variables in the procedure. The case processing summary below shows that there were 5250 responses that were valid and 56 that were excluded based on the listwise deletion applied. The Cronbach alpha that was calculated yielded a result of 0.814; furthermore, a standardised calculation based on 5 items gave a result of 0.823 as per Table 43 below. A general accepted rule is that an α of 0.6 to 0.7 indicates an acceptable level of reliability, and 0.8 or greater a very good level (Ursachi et al., 2015). However, values that are greater than 0.95 are not ideal as they might indicate redundance (Netemeyer et al., 2003). As per Table 43 below, both our alpha values are within the 0.8 range and below the 0.95 range signifying significant reliability of the new scale.

Table 43:*Reliability Measure- All Variables*

Case Processing Summary

		N	%
Cases	Valid	5250	98,9
	Excluded[a]	56	1,1
	Total	5306	100,0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardised Items	N of Items
0,814	0,823	5

Note. All variables – reliability measure,

An instrument's internal consistency is based on the correlation between items of the same test (Ursachi, et al., 2015). Table 44 below shows how statistically strong our alpha is when different indexes are computed with the 5 different items that were chosen. The inter correlatedness of the items is so strong that even when each item is removed from the data set, the Cronbach alpha's result still shows a high degree of

reliability of the new instrument.

Table 44:*Inter item Reliability Summary Statistics for the Marker variable.*

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
ItemMeans	1,710	1,493	1,897	0,403	1,270	0,029	5
Item Variances	1,097	0,796	1,451	0,656	1,824	0,078	5
Inter-Item Correlations	0,482	0,370	0,613	0,243	1,657	0,005	5

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
SD_F.1	6,65	10,295	0,559	0,332	0,794
SD_F.2	6,85	10,968	0,614	0,401	0,776
SD_F.3	7,05	10,990	0,668	0,475	0,765
SD_F.4	6,95	10,333	0,678	0,486	0,757
SD_F.5	6,69	10,106	0,546	0,324	0,801

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
8,55	15,736	3,967	5

Note. Summary Statistics- inter item reliability.

5.4.6 STEP 6: INVARIANCE ANALYSIS (CONFIGURAL, METRIC, AND SCALAR)

The next step in the scale development was to examine measurement invariance which assesses the (psychometric) equivalence of a construct across groups or measurement occasions. It demonstrates whether a construct has the same meaning for those groups or across repeated measurements (Horn and Mcardle, 1992). Measurement invariance implies that using the same questionnaire in different groups (such as countries or at various points in time, or under different conditions) does measure the same construct in the same way (Horn and Mcardle, 1992; Chen, 2008; Millsap, 2011; Davidov *et al.*, 2014). A random sample of n=500 records was used in analysing invariance for this research purpose.

Sector

Invariance measurement at a sector level was examined from a configural, metric and

scalar perspective and/or level.

i. ***Configural*** – This is the first step or baseline model in measurement invariance and is commonly referred to as pattern invariance (Chen 2008). At the configural level we test whether the same items measure our construct across administrations. In our case this was across sectors, and to achieve this, the researcher estimated both factor models simultaneously without any constraints. As this is a baseline model only overall model fit was assessed to see if configural invariance holds. Thus, the researcher assessed whether the same items measured the latent construct across groups/ sectors.

   Outcome – Configural invariance is supported, as evidenced by acceptable model statistics when estimating groups freely i.e., without constraints.

ii. ***Metric –*** This is referred to "commonly as weak invariance and builds upon configural invariance by requiring that in addition to the constructs being measured by the same items, the factor loadings of those items must be equivalent across administrations" (Bialosiewicz et al., 2013:8). The following assessments are carried out with metric invariance:

   a) The researcher compared the fit of the metric model with that of the configural model using a chi-square difference test (see table 45 below). Factor loadings are constrained to be equal across groups, but intercepts can differ. If the model fit shows no significant difference, then there is no reason to conclude that factor loadings are invariant across sectors. Obtaining metric invariance does is some sense conclude that sector comparisons of factor variances and covariances are defensible. However, it does not justify the comparisons of group means.

   b) The researcher assessed whether the factor loadings of those items are equivalent across groups. In other words, whether respondents across sectors/groups attach the same meaning to the latent construct under study.

Putnick and Bornstein (2016) refer to two approaches to test for metric invariance which are available to researchers. These are the Absolute fit (chi-square difference test) and alternative fit (change in fit indices). For purposes of this

research, the change in deltas or alternative fit test was used to test for invariance.

Approach: Alternative fit (change in fit indices) (Putnick and Bornstein, 2016) – Metric invariance is supported, as evidenced by delta-values in fit indices between unconstrained and fully constrained models for CFI, RMSEA and SRMR meeting recommended minimums (Table 45 below). This therefore means that our SpL scale meets metric invariance as depicted by the change in the deltas as below.

Table 45: *Sector test change in fit indices for metric invariance purposes*

Index	Constrained	Unconstrained	Critical value	Delta	Comment
Chi-square value (*CMIN*)	970.86	949.25			
Degree of Freedom *(df)*	288	270			
Significance (*p*)	p≤.001	p≤.001			
Discrepancy divided by degree of freedom (*CMIN/df*)	3.37	3.52			
Normed Fit Index (*NFI*)	0.88	0.89			
Tucker Lewis Index (*TLI*)	0.91	0.90			
Comparative fit index (*CFI*)	0.92	0.92	<0.01	0.001	Supported
Root mean square error of approximation (*RMSEA*)	0.07	0.07	<.015	0.002	Supported
Standardised root mean residual (*SRMR*)	0.05	0.04	<0.03	0.012	Supported

Note. Test change in fit indexes for matric invariance

(iii) *Scalar invariance* **–** This is referred to as strong variance and it builds upon metric invariance by requiring that the item intercepts be equal across administrations and/or sectors. Item intercepts are considered the origin or *starting value of the scale* that the researcher's factor is based on (Putnick and Bornstein, 2016). Scalar invariance "implies that the meaning of the construct (the factor loadings), and the levels of the underlying items (intercepts) are equal in groups"(Bialosiewicz et al., 2013:8). Consequently, groups can be compared on their scores on the latent variable. The approach that was adopted to assess whether the

data had any scalar invariance was the alternative fit (change in fit indices) approach as below.

Approach: Alternative fit (change in fit indices) – Scalar invariance is supported (see Table 48 below), as evidenced by delta-values in fit indices between unconstrained and fully constrained models for CFI and RMSEA meeting recommended minimums.

Differences of 0,17 are recorded for SRMR, which is marginally higher than the recommended norm difference of 0,015. For our purposes, the researcher argues that the results of the SRMR are marginally higher than recommended and would therefore not be the cause to claim that there is non-invariance. This approach of change in fit indices as shown in Table 46 below shows that there is scalar invariance in our model.

Table 46:*Sector test change in fit indices for scalar invariance purposes*

Index	Constrained	Unconstrained	Critical value	Delta	Comment
Chi-square value (*CMIN*)	1009,65	949.25			
Degree of Freedom *(df)*	306	270			
Significance (*p*)	p≤0.001	p≤0.001			
Discrepancy divided by degree of freedom (*CMIN/df*)	3,30	3.52			
Normed Fit Index (*NFI*)	0.88	0.89			
Tucker Lewis Index (*TLI*)	0.91	0.90			
Comparative fit index (*CFI*)	0.91	0.92	<0.01	0.004	Supported
Root mean square error of approximation (*RMSEA*)	0.07	0.07	<0.015	0.003	Supported

Standardised root mean residual (*SRMR*)	0,06	0.04	<0.015	0.017	Not Supported

Note. Sectors change fit indices for scalar.

RACE

As with sector, race was also analysed in terms of invariance at the configural, metric and scalar levels. The method of analysing invariance for race was based on the alternative fit (change of fit indices) approach as Putnick and Bornstein (2016) asserted.

Configural

- Outcome
    - Configural invariance is supported, as evidenced by acceptable model statistics when estimating groups freely i.e., without constraints.

Metric

- ***Approach: Alternative fit (change in fit indices)* –** Metric invariance is supported, as evidenced by delta-values in fit indices between unconstrained and fully constrained models for CFI, RMSEA and SRMR meeting recommended minimums as shown in Table 47 below.

Table 47: *Race test change in fit indices for metric invariance purposes*

Index	Constrained	Unconstrained	Critical value	Delta	Comment
Chi-square value (*CMIN*)	904,82	884,25			
Degree of Freedom (*df*)	288	270			
Significance (*p*)	p≤0.001	p≤0.001			
Discrepancy divided by degree of freedom (*CMIN/df*)	3,14	3,23			
Normed Fit Index (*NFI*)	0,89	0,90			

Index					
Tucker Lewis Index (*TLI*)	0,92	0,92			
Comparative fit index (*CFI*)	0,93	0,93	<0.01	0.000	Supported
Root mean square error of approximation (*RMSEA*)	0.07	0.07	<0.015	0.002	Supported
Standardised root mean residual (*SRMR*)	0,06	0.05	<0.03	0.010	Supported

Note. Race change indices for matric invariance

Scalar invariance

Scalar invariance was tested using the alternative fit mode approach (Putnick & Bornstein, 2016)

- ***Approach: Alternative fit (change in fit indices)*** – Scalar invariance is supported, as evidenced by delta-values in fit indices between unconstrained and fully constrained models for CFI, RMSEA and SRMR meeting recommended minimums. The different delta indices for the race scalar invariance are depicted in Table 48 below. CFI index is 0.006 which is below the benchmark of <0.0, RMSEA is 0.002 which is below the benchmark of <0.015, and SMRM is 0.011 which is below the benchmark of <0.015. In all these three indices scalar invariance is therefore supported in the new model.

Table 48*:Race test change in fit indices scalar invariance purposes*

Index	Constrained	Unconstrained	Critical value	Delta	Comment
Chi-square value (*CMIN*)	973,70	884,25			
Degree of Freedom (*df*)	306	270			
Significance (*p*)	p≤0.001	p≤0.001			

Discrepancy divided by degree of freedom (*CMIN/df*)	3,18	3,23			
Normed Fit Index (*NFI*)	0,89	0,90			
Tucker Lewis Index (*TLI*)	0,92	0,92			
Comparative fit index (*CFI*)	0.92	0.93	<0.01	0.006	Supported
Root mean square error of approximation (*RMSEA*)	0.07	0.07	<0.015	0.002	Supported
Standardised root mean residual (*SRMR*)	0,06	0.05	<0.015	0.011	Supported

Note. Race change indices for scalar invariance.

5.5 CONSTRUCT DESCRIPTIVES

This step highlights a measure for the organisational spiritual leadership (SpL) model within the ambit of African management philosophies (AMP). As per Table 49 below, our mean for the construct is 3.74 (standard error of 0.012), at a 95% confidence interval, our lower bound mean is 3.72, while the upper bound mean is 3.77 and the 5% trimmed mean is 3.79. The median is 3.89, while variance as calculated is 0.758 and the standard deviation from the mean is 0.871. Skewness is negative (-0.733) with a standard error of 0.034. Kurtosis is positive (0.294) with a standard error of 0.067. These indices mean therefore that the new construct fits within the normal averages of other scales. It does not deviate significantly from other scale norms and therefore the researcher deems it acceptable based on generated construct descriptives.

Table 49: *Construct Descriptives*

		Statistic	Std. Error
SpL	Mean	3,74	0,012

95% Confidence Interval for Mean	Lower Bound	3,72	
	Upper Bound	3,77	
5% Trimmed Mean		3,79	
Median		3,89	
Variance		0,758	
Std. Deviation		0,871	
Minimum		1	
Maximum		5	
Range		4	
Interquartile Range		1,17	
Skewness		-0,733	0,034
Kurtosis		0,294	0,067

Note. Construct descriptives

Table 50 below shows how the new construct data fits on the normal distribution curve. There are two spikes that fall outside the normal distribution curve, while the rest of the data fits snugly within the curve as expected from the IQA process. Therefore, this means that most of the sample does measure organisational SpL within the ambit of AMPs as expected.

Table 50: *SpL Normal Distribution Curve comparison*
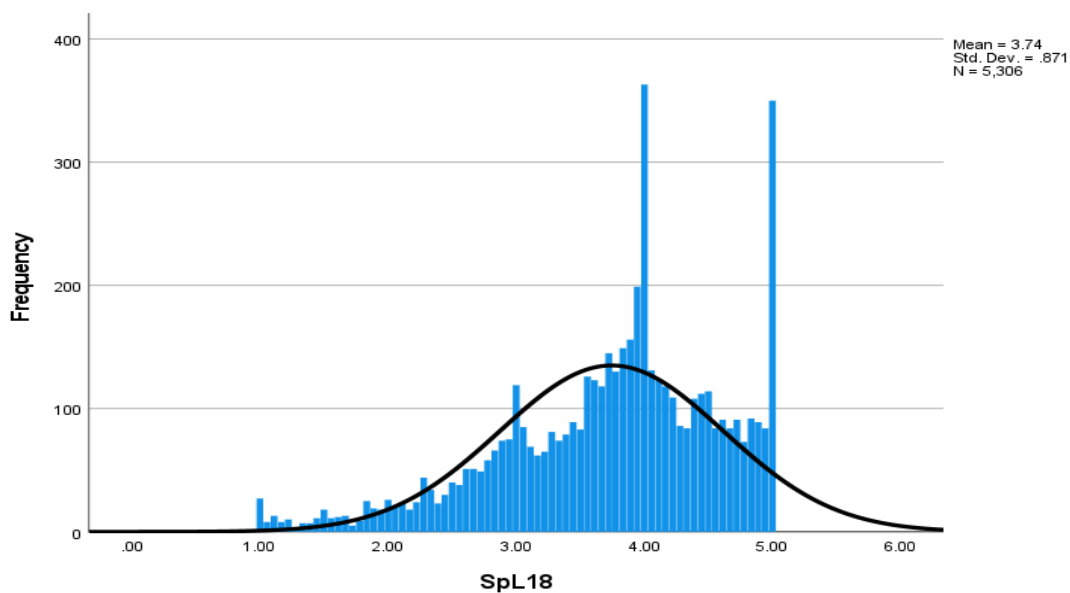
Note. Normal distribution curve of new SpL construct

5.6 GROUP DIFFERENCES (SUMMATED AVERAGE SCORES)

The next step is to report on the context of the study and most importantly to validate the scale itself. Two methods were used to test for group differences. T-tests were used alongside ANOVA with post-hoc tests. The results are detailed below.

5.6.1 T-tests

Analysis here was done on four groups, sector (private vs public), gender (male vs female), business role (core vs support) and management role (managerial vs non-managerial). Cohen's *d* factor, Hedges' correction and Glass' delta were used to assess effect sizes for independent samples in the research.

Sector (Private Vs Public)

As per Table 51 below, there is a marginal difference between public versus private sector perceptions of spiritual leadership within the ambit of African management philosophies. The effect of the difference is medium to high; however, Levine's test for equality of variances showed that there are no significant differences between the perceptions of the private sector vs public sector as to spiritual leadership within the ambit of African management philosophies. This might be as expected, as the researcher argues that the perception of the private sector of organisational spiritual leadership within the ambit of AMP would rank higher vis-à-vis public sector. This is largely because the private sector has a higher tendency towards containing and reducing corruption than the public sector, as evidenced by the corruption index (CPI) statistics produced every year.

Table 51: *Group Statistics – Private vs Public*

Sector		n	Mean	Std. Deviation	Std. Error Mean
SpL	Private	2847	3,85	0,83	0,01562
	Public	2458	3,63	0,90	0,01810

Note. Private vs public group statistics

The effect sizes for public vs private sector differences are reported in Table 52 below. The value of Cohen's *d* is 0.258, the same as Hedges' correction of 0.258 (the sample is large, and the means are the same), and Glass' delta is marginally lower from the other two at 0.249. This shows that the effect size is small, as according to Cohen

(1988), an effect size (*d*) of 0.2 is small, 0.5 medium and 0.8 large. The table below shows a Cohen *d* value of 0.2 and therefore the effect size is small. This was as expected.

Table 52: *Public Vs Private*

				95% Confidence Interval	
		Standardiser[a]	Point Estimate	Lower	Upper
SpL	Cohen's d	0,86372	0,258	0,204	0,313
	Hedges' correction	0,86384	0,25Not8	0,204	0,313
	Glass's delta	0,89735	0,249	0,194	0,303

a. The denominator used in estimating the effect sizes.
Cohen's d uses the pooled standard deviation.
Hedges' correction uses the pooled standard deviation, plus a correction factor.
Glass's delta uses the sample standard deviation of the control group.
Note. Public Vs Private effect sizes

Gender (Male Vs Female)

As expected, there were no differences recorded between males and females as to how they perceive organisational SpL within the ambit of AMP. Table 53 below shows that the means between males and females are the same, and even Levine's test for equality of variances confirms this. There is however no reason to expect any differences, as the construct of organisational SpL within the ambit of AMP is not gender sensitive and the interpretation is expected to be gender neutral.

Table 53: *Group Statistics – Gender (Males Vs Females)*

Gender SpL		N	Mean	Std. Deviation	Std. Error Mean
	Male	2583	3,7488	0,85262	0,01678
	Female	2723	3,7409	0,88777	0,01701

Note. Males' vs Females group statistics comparison

The effect size for males vs females is also negligible, as evidenced by Table 54 below. Cohen's *d*, Hedges' correction and Glass' delta are all the same at 0.009 and are below 0.2 signifying a small effect. Statistically, it can then be argued that there are no differences in the interpretation of organisational SpL within the ambit of AMP between males and females.

Table 54: *Male Vs Females*

		Standardiser[a]	Point Estimate	95% Confidence Interval	
				Lower	Upper
SpL	Cohen's d	0,87084	0,009	-0,045	0,063
	Hedges' correction	0,87096	0,009	-0,045	0,063
	Glass's delta	0,88777	0,009	-0,045	0,063

a. The denominator used in estimating the effect sizes.
Cohen's d uses the pooled standard deviation.
Hedges' correction uses the pooled standard deviation, plus a correction factor.
Glass's delta uses the sample standard deviation of the control group.

Note**.** Males vs Females effect sizes.

Business Role – (Core Vs Non-Core/Support)

As per Table 55 below, the means show a marginal difference between the means of core and support business's perception of organisational SpL within the ambit of AMP. Nevertheless, Levine's test for equality of variances shows that there is a difference. However, practically as evidenced by the means, the differences are marginal and thus the researcher argues that there are no significant differences recorded, therefore.

Table 55: *Group Statistics – Business role (Core Vs Support)*

Business role		n	Mean	Std. Deviation	Std. Error Mean
SpL	Core business	2331	3,7727	0,84422	0,01749
	Support business	2962	3,7233	0,88925	0,01634

Note. Group Statistics – Core business vs support business

Effect sizes for business role also depict the foregoing as seen in Table 56 below. Cohen's *d* value (0.057) is like that of Hedges' correction (0.057) as expected and Glass' delta (0.056) is marginally different and insignificant. Thus, there are no differences as put forward above in perceptions of organisational SpL within the ambit of AMP between core business and support business.

Table 56: *Core Business Vs Support Business*

		Standardiser[a]	Point Estimate	95% Confidence Interval	
				Lower	Upper
SpL	Cohen's d	0,86971	0,057	0,003	0,111
	Hedges' correction	0,86983	0,057	0,003	0,111
	Glass's delta	0,88925	0,056	0,001	0,110

Note. Core business Vs Support business effect sizes

Management role- (Managerial Vs Non-Managerial)

As per Table 57 below, the practical difference between the perception of managerial vs non-managerial staff is marginally higher for managers compared to non-managers. Levine's test for equality of variances shows no recorded differences. Therefore, the practical marginal difference between manager's perception of organisational SpL within the ambit of AMP is negligible. The researcher concludes that there are no differences, as expected.

Table 57:*Group Statistics- Business role (Managerial Vs Non-Managerial)*

Management role		n	Mean	Std. Deviation	Std. Error Mean
SpL18	Management	1625	3,8108	0,85075	0,02110
	Non-management	3671	3,7152	0,87743	0,01448

Note. Business role (Managerial vs non-Managerial)

Table 58 below also cements the argument that there are no expected differences in managerial vs non managerial staff's perceptions of organisational SpL within the ambit of AMP. Cohen's *d* and Hedges correction are the same at 0.11, whilst Glass' delta is at 0.10 which is not different when rounded up to the nearest two digits. This then conforms to the above conclusion that there are no differences between management and non-management's perceptions of organisational SpL within the ambit of AMP.

Table 58:*Management Vs Non-Management*

				95% Confidence Interval	
		Standardiser[a]	Point Estimate	Lower	Upper
SpL	Cohen's d	0,86933	0,110	0,052	0,168
	Hedges' correction	0,86945	0,110	0,052	0,168
	Glass's delta	0,87743	0,109	0,051	0,167

Note**.** Management Vs non-management effect sizes.

5.6.2 ANAOVA WITH POST-HOC TESTS

At this stage an analysis was conducted to see whether the SpL measure could be used to detect group differences between level of education, skill levels, and race.

Level of Education

As per Table 59 below the means show that the higher the level of education the higher the perception of organisational SpL within the ambit of AMP. The almost unidirectional (see Table 59) trend that the educational group differences exhibit is not surprising, as some form of education is needed to decipher some of the words used in the questionnaire. Furthermore, the questionnaire was in English which also meant that those who had lower educational qualifications may have found it more challenging to comprehend the meanings of the questions. On the contrary those that held higher educational qualifications may have understood the questions, and their affinity towards organisational SpL within the ambit of AMP was relatively easier.

Table 59: *Descriptives for level of education in relation to perception of SpL.*

SpL	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Less than 12 years	205	3,53	0,91	0,06	3,41	3,66	1,00	5,00
12 years (matric)	1134	3,76	0,87	0,03	3,71	3,81	1,00	5,00
1st Degree/Diploma	2130	3,77	0,86	0,02	3,74	3,81	1,00	5,00
Higher degree/Higher diploma	1832	3,73	0,87	0,02	3,69	3,77	1,00	5,00
Total	5301	3,75	0,87	0,01	3,72	3,77	1,00	5,00

Note. Level of education relative to perception of SpL

Table 60: *Descriptives for homogeneous subsets for highest education using Tukey HSD*

Highest education Tukey HSD[a,b]		n	Subset for alpha = 0.05	
			1	2
	Less than 12 years	205	3,5328	
	Higher degree/Higher diploma	1832		3,7265
	12 years (matric)	1134		3,7639

190

1st Degree/Diploma	2130		3,7717
Sig.		1,000	0,809

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 590.387.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Note. Level of education using Tukey HSD

The ANOVA tests as per Table 61 below also show the effect size using Eta squared, Epsilon squared, the Omega squared fixed effect and Omega squared random effect. Inspection reveals that the Eta squared, and Epsilon squared values are the same (0.01) even though there are differences between the groups in terms of level of education as per the above paragraph. Eta squared measures effect size and is depicted as the percentage of the dependent variable explained by the independent variable. The higher the percentage (the closer to 1), the more important the effect of the independent variable. The data below shows that effect size (0.01 below 1) is insignificant for level of education even though practically differences do exist. Therefore, the researcher argues that there are no differences that exist between the group's levels of education. The differences that exist are marginal and therefore inconsequential.

Table 61: *Level of education*

ANOVA Effect Sizes[a]				
			95% Confidence Interval	
		Point Estimate	Lower	Upper
SpL	Eta-squared	0,010	0,005	0,015
	Epsilon-squared	0,009	0,004	0,015
	Omega-squared Fixed-effect	0,009	0,004	0,015
	Omega-squared Random-effect	0,002	0,001	0,004

a. Eta-squared and Epsilon-squared are estimated based on the fixed-effect model.

Note. Level of Education effect sizes.

Level of skill

As per Table 62 below, the perceptions of employees about organisational SpL within the ambit of AMP increase as their skills increase. The lower the skill the lower the

perception of employees regarding organisational SpL within the ambit of AMP and vice versa.

Table 62:_Descriptives for level skills in relation to perception of SpL_

SpL

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean Lower Bound	Upper Bound	Minimum	Maximum
Unskilled and defined decision making	245	3,6472	0,95295	0,06088	3,5272	3,7671	1,06	5,00
Semi-skilled and discretionary decision making	1154	3,6917	0,90210	0,02656	3,6396	3,7439	1,00	5,00
Skilled technical and academically qualified workers, junior management, supervisors, foreman and superintendents	2150	3,7241	0,86382	0,01863	3,6875	3,7606	1,00	5,00
Professionally qualified, experienced specialists and middle management	1458	3,8061	0,84155	0,02204	3,7628	3,8493	1,00	5,00
Top management, senior management	240	3,8500	0,86139	0,05560	3,7405	3,9595	1,00	5,00
Total	5247	3,7419	0,87181	0,01204	3,7183	3,7655	1,00	5,00

Note. Level of skills in relation to perception of SpL.

Table 63 below also affirms the above sequential relationship in means for skills level. As the skills level increases the perceptions of employees about organisational SpL within the ambit of AMP increases and vice versa. This also shows that there are differences that exist in skill level regarding organisational SpL.

Table 63:*Descriptives for homogeneous subsets for skill level using Tukey HSD*

				SpL		
					Subset for alpha = 0.05	
Post level Tukey HSD[a,b]		n	1	2	3
	Unskilled and defined decision making	245	3,6472		
	Semi-skilled and discretionary decision making	1154	3,6917	3,6917	
	Skilled technical and academically qualified workers, junior management, supervisors, foreman and superintendents	2150	3,7241	3,7241	3,7241
	Professionally qualified, experienced specialists and middle management	1458		3,8061	3,8061
	Top management, senior management	240			3,8500
	Sig.		0,642	0,243	0,159

Means for groups in homogeneous subsets are diSpLayed.

a. Uses Harmonic Mean Sample Size = 487.052.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Note. Skill level analysis using Tukey HSD

Effect sizes are reported in Table 64 below which shows that the differences that exist for level of skill amongst the sample group is statistically insignificant as it is below 1 (reported to be 0.003 for Eta squared and 0.002 for Epsilon squared).

Table 64:*Level of skill*

		ANOVA Effect Sizes[a,b]		
			95% Confidence Interval	
		Point Estimate	Lower	Upper
SpL18	Eta-squared	0,004	0,001	0,007
	Epsilon-squared	0,003	0,000	0,006
	Omega-squared Fixed-effect	0,003	0,000	0,006
	Omega-squared Random-effect	0,001	0,000	0,002

a. Eta-squared and Epsilon-squared are estimated based on the fixed-effect model.

b. Negative but less biased estimates are retained, not rounded to zero.

Note**.** Level of skills effect sizes

Race

The differences observed within races make for some very interesting reading and follow from the above analysis of levels of education and skills. The level of education is linked to the skill one holds, therefore, the higher the level of education the greater the

skill and vice versa. As per Table 65 below show more Indians and whites had larger perceptions about organisational SpL within the ambit of AMP compared to blacks and coloreds. This could be attributable to the level of education and skill sets that the former and the latter hold. More Indians and whites are educated and hold senior positions in companies; hence the directions in which the differences are presenting. Another reason could have been because the questionnaire was in English; hence whites and Indians invariably had a higher degree of conception of the items in the construct compared to blacks whose home language is largely not English.

Table 65: *Descriptives for race relating to perceptions about SpL.*

SpL

	n	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Asian	318	3,8791	0,81953	0,04596	3,7887	3,9695	1,00	5,00
Black	3387	3,6873	0,90205	0,01550	3,6569	3,7177	1,00	5,00
Coloured	633	3,7952	0,82115	0,03264	3,7311	3,8592	1,00	5,00
White	967	3,8688	0,78466	0,02523	3,8193	3,9184	1,00	5,00
Total	5305	3,7447	0,87085	0,01196	3,7213	3,7682	1,00	5,00

Note. Race analysis relating to perceptions of SpL

As depicted in Table 66 below, blacks rank lowest in terms of their perception of organisational SpL within the ambit of AMP and Indians rank the highest. The researcher argues that most of the unskilled, semi-skilled and technically skilled respondents were black, and their command of English is not that good as it is a second language. This might have been a contributor to them ranking last in terms of their perceptions of organisational SpL within the ambit of AMP.

Table 66: *Descriptives for homogeneous for race using Tukey HSD*

	SpL			
			Subset for alpha = 0.05	
Race Tukey HSD[a,b]		N	1	2
	Black	3387	3,6873	
	Coloured	633	3,7952	3,7952
	White	967		3,8688
	Asian	318		3,8791

		0,108	0,293
Sig.			

Means for groups in homogeneous subsets are displayed.

a. Uses Harmonic Mean Sample Size = 660.741.

b. The group sizes are unequal. The harmonic mean of the group sizes is used. Type I error levels are not guaranteed.

Note. Race analysis using Tukey HSD

As per Table 67 below, the Eta squared (0.008) and Epsilon squared (0.008) values show that the differences in race are insignificant relating to how they perceive organisational SpL within the ambit of AMP These values are both below 1. Even though as the preceding analysis shows that there are differences in races, these are, however, statistically insignificant.

Table 67: *Race effect sizes*

		ANOVA Effect Sizes[a]		
			95% Confidence Interval	
		Point Estimate	Lower	Upper
SpL18	Eta-squared	0,008	0,004	0,013
	Epsilon-squared	0,008	0,003	0,013
	Omega-squared Fixed-effect	0,008	0,003	0,013
	Omega-squared Random-effect	0,003	0,001	0,004

a. Eta-squared and Epsilon-squared are estimated based on the fixed-effect model.

Note**.** Effect sizes for race using ANOVA.

5.7 SCALE VALIDATION

In this section the fourth research aim is answered – How does the organisational model compare with other validated measures? There are two ways in which this was done. For scale validation purposes, the researcher examined the reliability of the measure compared to other leadership scales and discriminant validity was assessed as well.

5.7.1 Reliability of organisational SpL compared to other leadership scales.

The reliability of the organisational SpL measure within the ambit of AMP was compared to Ubuntu leadership, servant leadership, authentic leadership, transformational leadership, ethical leadership, and transactional leadership. The comparison was done in order to assess whether the new measure functions reliably from an Inter-Rater or

Inter-Observer Reliability perspective (used to assess the degree to which different raters/observers give consistent estimates of the same phenomenon) or from a Test-Retest Reliability perspective (used to assess the consistency of a measure from one time to another). This was important so as to gauge whether the new scale behaves reliably in both perspectives compared to other validated scales.

Organisational Ubuntu Leadership

The new measure of organisational SpL within the ambit of AMP compares well when its standardised Cronbach alpha value is compared to the standardised alpha of organisational Ubuntu leadership. As per Table 43 above, the standardised alpha value for organisational SpL within the ambit of AMP is 0.823 and that of Ubuntu Leadership as per Table 68 below is 0.946. The two alphas are above the benchmark of 0.8 (Ursachi et al., 2015) for good levels of reliability. The alphas are close to each because the new construct also measures ubuntu as an item of the organisational SpL construct as evidenced by the first item that is measured in the questionnaire. This therefore is not a surprise as Ubuntu is an item measured as well in the new construct.

Table 68:*Cronbach Alpha reliability statistics*

	Cronbach's Alpha	Cronbach's Alpha Based on Standardised Items	N of Items
Organisational Ubuntu Leadership	0,945	0,946	10
Servant Leadership	0,905	0,905	7
Authentic leadership	0,949	0,949	16
Transformational leadership	0,944	0,948	22
Ethical leadership	0,951	0,951	8
Transactional leadership	0,747	0,743	12

Note. Cronbach alpha reliability values for different leadership styles.

Servant Leadership

When compared to servant leadership, the new organisational SpL within the ambit of AMP compares very well when the standardised Cronbach alphas are compared. As per Table 43 above, the standardised Cronbach alpha for organisational SpL is 0.823,

whilst that of servant leadership is 0.905 as per Table 68 above. This means that the new scale compares with servant leadership in terms of reliability as its value is above 0.8. It does so because the new construct measures reliably the softer humane aspects of leadership as does servant leadership.

Authentic Leadership

Table 43 above shows a Cronbach alpha of 0.823 for 5 items of organisational SpL, whilst Table 68 above shows a standardised alpha value of 0.949. This shows us that the reliability of the new construct compares favorably with that of Authentic Leadership as it is above the benchmark of 0.8 for good reliability measures. It does so because like authentic leadership the new construct also endeavors to measure a leaders' authenticity to lead using behaviors like trust, empathy, and kindness.

Transformational Leadership

With a standardised alpha of 0.823 as per Table 43, the new construct compares well with the standardised alpha of transformational leadership as per Table 68 above (0.948) in that it is above 0.8. The new construct compares well with transformational leadership in that by seeking to motivate followers it in turn shapes their behaviors and attitudes and thus succeeds in transforming them into spiritual beings at work.

Ethical Leadership

As per Table 43 above, the standardised alpha value for the new construct is 0.823 whilst that of ethical leadership is 0.951 as per Table 68 above. Both constructs are above the benchmark of 0.8 and thus are reliable. The new construct of organisational SpL compares reliably with ethical leadership in that it also measures how ethics influence leaders' behaviors and attitudes.

Transactional Leadership

The new organisational SpL construct within the ambit of AMP does not compare favorably with Transactional leadership. The alpha value for the standardised transactional leadership items is 0.743 as per Table 68, whilst Table 43 above shows

that the alpha value for organisational SpL is 0.823. The mismatch lies in the fact that transactional leadership supports hardcore and organic outputs like performance by managing and controlling followers to achieve required outputs. On the contrary, the new SpL within the ambit of AMP construct examines the totality of followers and their spirituality, which shapes them and motivates them to change their behaviors and attitudes for the benefit of the organisation. It does not inspect the "hard" aspects but examines the "soft" aspects per se.

5.7.2 Discriminant validity of organisational SpL within the ambit of AMP

At this stage the researcher first analysed whether there were any significant relationships reported with the validated relational leadership paradigms in the study of large effect. The leadership paradigms that were examined were Ubuntu leadership, ethical leadership, authentic leadership, servant leadership, transformational leadership, and transactional leadership. Secondly, correlation analysis was employed to assess the magnitude of correlation between the new organisational SpL within the ambit of AMP and the rest of the validated measures as per Table 67 below. Cohen's (1988) guidelines to interpret the magnitude of the correlations was applied i.e., r =0.10 to 0.29 (small), r = 0.30 to 0.49 (medium), and r = 0.50 to 1.0 (large).

Table 69: *Correlation indices of SpL with other validated measures*

	Pearson r	n	p-value	Lower C.I.	Upper C.I.
OUL[1]	0,809	2553	<0,001	0,795	0,822
SpL	0,723	2553	<0,001	0,704	0,741
AL_sa[2]	0,725	2553	<0,001	0,706	0,743
AL_rt[3]	0,760	2553	<0,001	0,743	0,776
AL_imp[4]	0,701	2553	<0,001	0,680	0,720

[1] Organisational Ubuntu Leadership
[2] Authentic leadership self-awareness
[3] Authentic leadership relational transparency
[4] Authentic leadership internalized moral perspective.

AL_bp[5]	0,744	2553	<0,001	0,726	0,760
AL[6]	0,790	2553	<0,001	0,775	0,804
TrF_LAV[7]	0,737	2553	<0,001	0,719	0,754
TrF_PAM[8]	0,742	2553	<0,001	0,724	0,759
TrF_FAGG[9]	0,744	2553	<0,001	0,726	0,761
TrF_HPE[10]	0,589	2553	<0,001	0,563	0,614
TrF_ISU[11]	0,432	2553	<0,001	0,400	0,463
TrF_IS[12]	0,665	2553	<0,001	0,643	0,686
TrF[13]	0,777	2553	<0,001	0,762	0,792
EL[14]	0,706	2465	<0,001	0,686	0,725
Tlb	0,509	2753	<0,001	0,480	0,536
Trs_LMBE_pas[15]	-0,403	2753	<0,001	-0,434	-0,371
Trs_LMBE_act[16]	0,434	2753	<0,001	0,403	0,464
Trs_LCR[17]	-0,146	2753	<0,001	-0,182	-0,109
rs_L[18]	-0,108	2753	<0,001	-0,145	-0,071
HO[19]	0,391	5238	<0,001	0,367	0,413

Note. Comparative analysis of Correlation indices of SpL with other validated instruments

Relational leadership Paradigms

Organisational Ubuntu Leadership

As per Table 69 above the *r* value for Ubuntu Leadership is 0.809 which shows a
very strong positive and significant relationship with the organisational SpL within

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[5] Authentic leadership balanced processing
[6] Authentic leadership
[7] Transformational leadership articulating a vision.
[8] Transformational leadership providing an appropriate model.
[9] Transformational leadership fostering the acceptance of group goals.
[10] Transformational leadership high performance expectations.
[11] Transformational leadership individual support
[12] Transformational leadership intellectual stimulation.
[13] Transformational leadership
[14] Ethical leadership
[15] Transactional leadership management by exception (passive)
[16] Transactional leadership management by exception (active)
[17] Transactional leadership contingency rewards.
[18] Transactional leadership
[19] Hope and optimism.

the ambit of AMP construct. The large correlation as depicted by Cohen's (1988) guidelines to interpret magnitude of correlation, is because the new construct also measures *Ubuntu* as part of the 18 items. Ubuntu is the first item in the new construct that the researcher asks about. The AMP theme of ubuntu has SpL affinities of *kindness*, *humility, courtesy, respect, altruistic love*, and *integrity* that were identified by the IQA participants. Ubuntu is seen as a sub element of organisational SpL within the ambit of AMP, and it is an AMP theme hence the strong correlation observed. A strong association with Ubuntu Leadership was therefore expected.

Servant leadership

The *r* value for servant leadership as per Table 69 is 0.72 and this is a large correlation, according to Cohen's (1988) guidelines to interpret magnitude of the correlations. This strong correlation stems from the fact that servant leadership measures leadership behavior rooted on putting follower's needs before leader's needs. This principle applies to organisational SpL within the ambit of AMP, where followers' spiritual needs are considered before the leaders in the workplace. The total person approach as promulgated by Mitroff and Denton (1999) is important, hence the strong affinity between servant leadership and organisational SpL within the ambit of AMP. Both constructs inspect the behavior of followers and their total needs and not the needs of leaders. Thus, the self is sacrificed for the benefit of the majority. The SpL affinities that closely fit with servant leadership are *compassion*, *empathy,* and *trust* and these were identified by the participants of the IQA process as falling under the AMP theme of *life as a universal current*. Servant leadership therefore is captured under items 8,9, and 10, and it is therefore not a surprise that a strong correlation exists between the two constructs.

Authentic Leadership

The *r* factor for authentic leadership as per Table 69 above is 0.79 indicating a large magnitude of correlation between the new construct and authentic leadership (Cohen, 1988). This strong correlation stems from authentic leadership that leads with heart, establishing relationships, strong values, self-

discipline and understanding purpose. Similarly, such tenets exist at the core of organisational SpL within the ambit of AMP. Item number 11 in the new scale measures the SpL affinity of *authenticity* and *nurturing* which falls under the AMP theme of *connection to nurture*. It is therefore not surprising that there is a strong correlation between authentic leadership and the new construct. As per Table 69 above, other sub constructs of Authentic leadership also report very strong correlations (authentic leadership -self-awareness (AL_ sa) 0.73, authentic leadership-relational transparency (AL_ rt) 0.76, authentic leadership-internalised moral practice (AL_ imp) 0.760, authentic leadership-balanced processing (AL_ bp) 0.74).

Ethical leadership

As per Table 69, the *r* value for ethical leadership is 0.71 and shows very strong. correlation with the new SpL construct as informed by Cohen's (1988) guidelines to interpret the magnitude of correlations. The strong correlation is attributed to the fact that ethical leadership is concerned with leadership that is directed by ethical beliefs and values and for the dignity and rights of others. It is thus linked to SpL affinities articulated in Table 27 of ethics, responsibility, credibility, and accountability as identified by the IQA process participants. These SpL affinities fall under the AMP theme of *traditionalism* which falls under items 12 and 13 of the new measure. It is therefore no surprise that there is a strong correlation between authentic leadership and the new scale.

Transformational leadership

As per Table 69 above, the *r* factor for transformational leadership is 0.777 and denotes a large magnitude of correlation as advised by Cohen's (1988) guidelines to interpret correlations. The strong correlation stems from the fact that transformational leadership and its four elements (idealised influence, inspirational motivation, intellectual stimulation, and individual consideration) sync well with the SpL affinities of *self-awareness, diligence, passion, vision* and *self-drive.* These SpL affinities fall under the AMP theme of *national culture* as identified by the IQA participants and are items 3,4, and 5 in the new construct. Therefore, it is expected that the correlation will be high between

transformational leadership and the new construct. The other sub constructs of transformational leadership as per Table 69 above also have very strong correlations (transformational leadership-articulating a vision (TrF_ LAV) 0.74, transformational leadership providing an appropriate model (TrF_PAM) 0.74, transformational leadership fostering the acceptance of group goals (TrF_ FAGG) 0.74, transformational leadership- intellectual stimulation (TrF_ IS) 0.67, and transformational leadership-high performance expectations (TrF HPE) 0.59) as they strongly follow on the basic tenets of transformational leadership.

Transactional leadership

The *r* factor as per Table 69 above for transactional leadership is -0.11 which shows that there is no or a negative correlation between transactional leadership and organisational SpL within the ambit of AMP. This is brought by the fact that transactional leadership is based upon the idea that managers give their employees something in exchange for getting something they want. This exchange is not what organisational SpL within the ambit of AMP stands for, hence the negative correlation. As expected, Table 69 shows that the sub constructs of transactional leadership had lower or negative correlations with the new construct (transactional leadership-management by exception-passive (Trs_LMBE_pas) -0.40, transactional leadership-management by exception-active (Trs_LMBE_act) – 0.43, transactional leadership-contingency reward (Trs _LCR) -0.15.

Task Leadership Behavior

The r factor for Task Leadership behavior as per Table 69 is 0.51 and per Cohen's (1993) guidelines this ranks large in terms of magnitude of correlation with the new construct. Task leadership behavior is about constantly defining structure and goals for employees thus allowing them to set process-oriented goals and formulating plans to achieve them. This outcomes-based focus is linked to items 17 and 18 of the new SpL construct which deals with performance and productivity hence the high correlation.

Hope & Optimism

As per Table 69 above, the r factor for hope and optimism is 0.39 which

according to Cohen's (1993) guidelines to interpret magnitude of correlation is medium. Hope examines the process of setting goals and following them and optimism is a positive thought process. The two are abstract concepts that also intertwine with the concept of SpL in that they form a connection with intrinsic motivation which is also part of SpL.

Without hope and optimism intrinsic motivation will be a difficult concept to realise. Therefore, the concept is saliently embedded within the new construct hence the medium correlation that exists.

The reasons why there are high correlations between the measure of Spl within the ambit of AMP with other leadership scales like organizational ubuntu leadership, servant leadership, authentic leadership, ethical leadership, transformational leadership, task leadership behaviour and hope and optimism, have been explained in each section above. The high correlations do not mean that the new scale is obsolete. To the contrary it shows the importance and significance on local realities and contexts in measuring leadership behaviour. This is a novel addition to the theory of SL that previously did not account for local realities as the extant literature showed in Chapter 2 earlier. Moreover, the new model of SpL within the ambit of AMP would have yielded better results when predictive validity is used to compare with other scales. This is because the new measure would probably have a high rate of reliability on an inter-rater perspective compared to other scales. However, this is beyond the scope of this research.

5.8 CHAPTER SUMMARY

In this chapter an analysis was made of the qualitative results obtained from the research. The following is a summated version of the preceding paragraphs. The first step in the development of the scale was item screening, where the mean (3.74), standard deviation (1.07), skewness (0.034) and kurtosis (0.09) were calculated. The second step was to conduct exploratory factor analysis (EFA) by looking at Harman's single factor where Bartlett's test of sphericity (85136.483) was found to be greater than 0.05 meaning the data was suitable for factor analysis. The Kaiser-Meyer-Olkin (KMO) measure was calculated (0.982) and was found to be greater than 0.5 meaning that the data were suitable for factor analysis. Communalities extracted show were all above 0.5

and indicated that variables were reflected particularly well. Total variance was above 50% (66,3%) and showed that the data reflected a single factor model as plotted on the scree plot. Confirmatory factor analysis (CFA) was conducted using principal component analysis (PCA). Model fit indices like CFI (0.90), RMSEA (0.078), CR (0.97), MaxR(H) (0.971), TLI (0.94), SRMR (0.027) indicated that the new construct had good fit. The AVE value of 0.643 showed that the construct depicts greater convergent validity. The data also showed that the measure was free of common method bias (CMB) at a level of 9.1% which was below 50 %. Testing of the internal consistency of scale items showed a significant reliability of the new scale. Invariance analysis (configural, metric, and scalar) results using the alternative fit approach supported invariance in the new model. Based on summated average scores, group differences were investigated using t-tests and Anova with post-hoc tests and revealed expected results. Scale validation comparing the new construct with other validated scales gave expected results. In the next chapter, recommendations, contributions to knowledge and theory, limitations for future research and scope for future work are presented.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.0 INTRODUCTION

This chapter presents a summary of the findings. After this, conclusions that may be drawn are ascertained and the scientific contribution of the study to existing bodies of knowledge is made. Limitations that were encountered during the research are discussed, and the chapter concludes with recommendations for both academic and business communities.

6.1 SUMMARY OF CHAPTERS

In this section a summary is given per chapter of what has already been presented in this research report from chapter 2 to chapter 5. Chapter 1 will be excluded as it dealt with orientating the research.

6.1.1 Chapter 2

In this chapter the first and second research questions were tackled, namely (i) what are the current organisational SpL theory and AMP trends and how are they conceptualised? and (ii) what is the nature and extent of the relationship between organisational SpL and AMP? A systematic literature review of both organisational SpL and AMP was conducted using Kable et al. (2012) 12 step approach. This process uncovered that organisational SpL is widely empirically researched in Asia, followed by the USA, Europe and lastly Africa (Table 5). This showed that there is a lack of empirical research on the constructs of both organisational SpL and AMP. With diversity of industries researched, Tables 6 and 7 show that organisational SpL was widely researched in service and mixed industries and AMP in mixed industries only. This was particularly important in choosing which industries the new scale was going to be used in. The only logical choice was mixed industries as seen in the mixed methodology chapter.

One of the systematic literature review's objectives was to find a collection of literature pertaining to organisational SpL and AMP with a view to understanding how these

constructs are conceptualised. For this purpose, Babbie and Mouton's (2011) scientific body of knowledge pertaining to concepts, definitions, and typologies was used. The study of the concepts showed that although there are some overlaps, the constructs are very different from each other. For instance, spiritually guided leadership under SpL synchronises well with AMP's traditionalism. The differences become apparent when the worldviews that undergird these constructs are analysed.

Chapter 2 also investigated the mediators and moderators of both organisational SpL and AMP. Table 9 showed that most of the articles retrieved from the literature were highly empirically researched followed by workplace spirituality. This is largely because organisational SpL is an intrinsic motivation theory. Table 10 shows that the most important moderator was culture followed by psychological ownership. This was not surprising because culture is specific to a context. This strengthens the argument that organisational SpL cannot be hybridised into different contexts, as cultures are different and therefore have a different effect on leadership and employees. It is this element that spurred the researcher to consider integrating organisational SpL with AMP to contextualise the former.

Leadership, and specifically organisational spiritual leadership, is extremely important, especially in times of recovery from adverse conditions, such as Covid 19(Lucchese and Pianta, 2020; Thomas, 2020; Zhu et al., 2022). Thus, because leadership is performed within a specific context, it is important to study it within that specific context. This was also the case with SpL, which Fry (2003) initially introduced. Studies focusing on organisational SpL were done in Western contexts, with the assumption that findings could be generalised.

This research has conceptualised organisational SpL within the SA context, also considering the contextual realities, and specifically AMP. Therefore, the third research question answered in this chapter was: What AMP can be used to develop a contextualised instrument in South Africa? The AMP themes used in the conceptualisation included Ubuntu, life as a universal reality, traditionalism, indigenous

knowledge systems (IKS), co-operative teamwork, the SA culture, connection to nature, and communalism. The SpL affinities identified through the IQA process included kindness, courtesy, respect, integrity, self-awareness, passion, decisiveness, compassion, empathy, trust, nurturing, authentic, transparent, honesty, participation, and teamwork, to mention a few. In this chapter an outline was made of the significance of this study.

6.1.2 Chapter 3

This Chapter explored the use of a mixed methodology. The choice of this research methodology was informed by the literature reviewed in Chapter 2. As seen from Table 13, 49 of the 58 articles retrieved used quantitative methods to research organisational SpL. While 20 articles retrieved for AMP used quantitative methods. As argued by Benefiel (2005), quantitative techniques themselves are inadequate to explain the phenomenon of spirituality in organisations. Consequently, a mixed methods technique was employed to identify those salient issues that quantitative techniques alone would not bring about. The use of IQA as a qualitative technique contributed threefold, (i) by helping to integrate organisational SpL with AMP, (ii) by helping in understanding empirically how the concept of AMP is conceptualised and, (iii) bringing into the fore a contextualised scale of organisational SpL within the ambit of AMP.

6.1.3 Chapter 4

This Chapter dealt with the results that were obtained from the IQA process of developing a localised measure of SpL as per Figure 8. The seven-step process of IQA did generate a measure with 36 affinities and 18 items. This IQA process showed that connection to nature as primary driver was influenced by life as a universal current which in turn was influenced by IKS and national culture. IKS and national culture were influenced by the Ubuntu spirit which together with communalism and traditionalism influenced co-operative teamwork (the pivot in the scale). Co-operative teamwork as a circulator of the scale influenced intrinsic motivation which together with employee performance, employee engagement, mythology, and productivity influenced employee

welfare as a primary outcome. The most important point was that the leader's spirituality in this whole interaction is crucial. As per Figure 12 below, leaders should have the emotional presence(heart) and intellectual capacity(mind) to lead. These two combines in a process of growth, where a leader has the maturity to climb up the pyramid and has the transcendental (spiritual) presence to lead.

Spirit

Heart   Mind
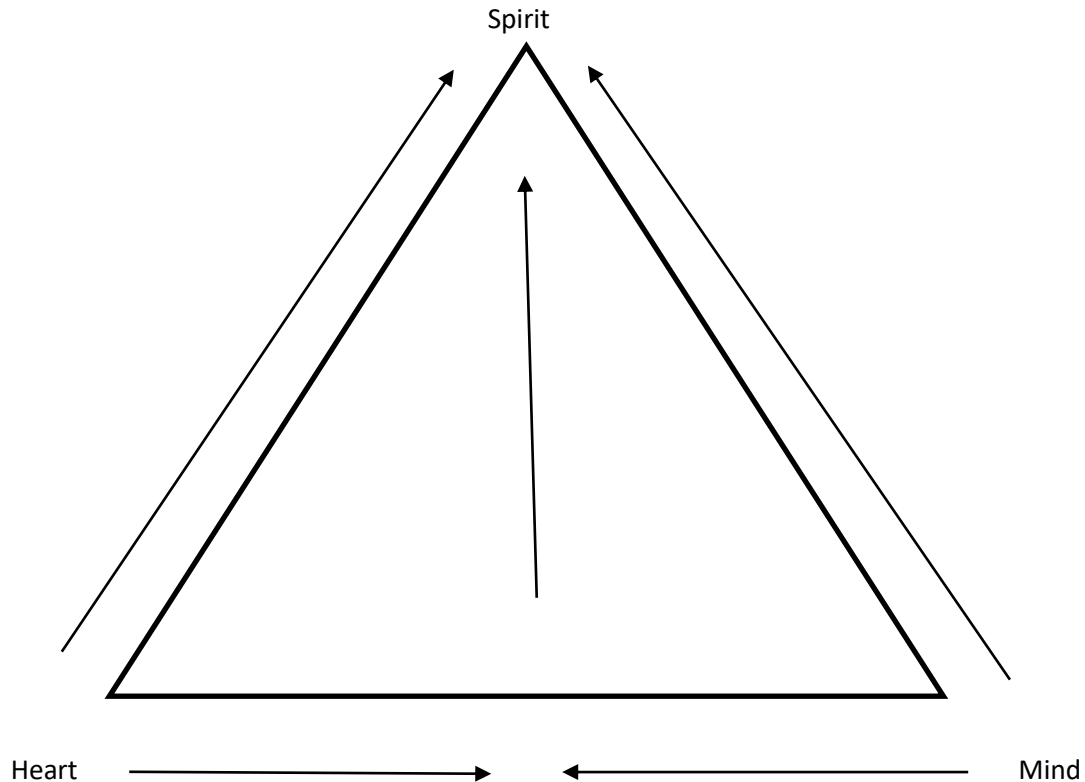
Figure 12: Spiritual pyramid, researcher's own source

The above pyramid shows an interaction that is crucial for leaders to act in a spiritual manner. Connection to nature principles requires a leader to have heart and the presence of mind. Their interaction means that the leader grows up the pyramid to achieve spiritual growth which is pivotal in making sure that both the organisation and the employees' benefit. As leaders grow up in the spiritual pyramid so do their conceptions and understanding of AMP principles which interplay with their spirituality as per Figure 8. The heart and mind are what Fry's (2003) spiritual leadership theory put forth. The new scale of organisational SpL within the ambit of AMP to the contrary puts a case for a spiritual transcendence from the heart and mind that are depicted in

the spiritual pyramid. To grow in spirit organizational leaders, need to understand tenets like national culture, Ubuntu, IKS, traditionalism, co-operative teamwork, communalism that all interplay to lead to intrinsic motivation. Intrinsic motivation influences engagement, performance, employee turnover and productivity. The foregoing are all important as they impact on employee welfare. Leaders therefore need to constantly seek to attain these tenets so as to grow in the spiritual ladder. Leaders therefore must not only lead with mind and heart but with spirit.

6.1.4 Chapter 5

In this chapter a quantitative analysis for the secondary data was employed using a 6-step approach to test the resultant scale for its reliability and validity.

(i) Data screening

Item and variable screening made sure that missing values were absent from the data set. Unengaged responses were also identified and eliminated by the inspection of the standard deviation of cases (SD < 0.50). From the data cleaning process, it was discerned that the missing values were very scant (less than 7% of the cases were deleted), and they were therefore not considered a main contributor to any bias. Kurtosis and the Central Limit Theorem were further used to screen the data and to determine the distribution of the data.

(ii) Exploratory factor analysis (EFA)

The first step to evaluate the appropriateness to do an EFA was to determine the item to respondent ratio. Meyers, Gamst and Guarino (2013) consider an item to respondent ratio of ±1:20 as acceptable. Bartlett's test of sphericity was used to inspect the intercorrelations between items (Hair, Black, Babin, & Anderson, 2019). The value for the Bartlett's test of sphericity should be significant (p < 0.05) for an EFA to be considered an appropriate technique (Hair et al., 2019). Next, the Kaiser-Meyer-Olkin (KMO) test was applied to determine whether an EFA could be performed. The rationale for this test is to determine whether the items correlated sufficiently, a minimum level of 0.60 is set for this statistic (Tabachnick and Fidell, 2013).

Principal Axis Factoring with Oblimin rotation, was used to assist in the interpretation of the initial results. The Guttman-Kaiser eigenvalue greater-than-one rule (K1 rule), together with the scree plot (with specific reference to the shape of the curve), as well as the Monte Carlo PCA for parallel analysis were conducted to decide on the number of variables (factors) to be retained. Meyers et al. (2013) indicate that a guide for variance accounted for by the factors needs to meet the lower limit of 50%. The EFA yielded a one-factor solution, suggesting that organisational SpL, as measured by the newly developed scale is a unidimensional construct. The one factor solution accounts for 66% of the variance in organisational SpL and the items reported high communalities. This single factor model, as a result of the EFA, was used as a theoretical or conceptual base upon which CFA was performed. The Cronbach alpha coefficient was determined taking into consideration that the general rule according to Nunnally and Bernstein (1994) is $\alpha > 0.70$.

(iii) Confirmatory factor analysis (CFA)

A CFA was conducted to operationalise the organisational SpL scale. Various fit indexes were used, including the root mean square error of approximation (RMSEA), comparative fit index (CFI), the ratio of the differences in chi-square to the differences in degrees of freedom ($\chi 2/df$), and chi-square ($\chi 2$) to assess the model fit. It was elected to assess the model and to recommend the model as there was no one acceptable cut-off value for what constitutes adequate fit. Byrne (2016) recommended CFA index values as follows - an RMSEA value of 0.05, 0.90 for the CFI and a $\chi 2/df$ ratio of less than 5.00. The choice to utilise only these indexes is supported by Cheung, and Rensvold (2002) who regard it as an appropriate indication of good fit. When the fit indexes were interpreted and inspected the CFA yielded highly acceptable results. The measure further reported an acceptable level of convergent validity and internal consistency when the AVE, Cronbach alpha coefficient and CR were considered. The presence of CMB was also assessed using marker variable (social desirability) and common latent factor CFA techniques. The result of this analysis suggested no significant CMB in this data.

(iv) Validity assessment

Composite Reliability (CR) and the Average Variance Extracted (AVE) were used to assess convergent validity of the items, with critical values of > 0.70 and <0 .50 respectively. An inspection into the difference between AVE with the Maximum Shared Variance (MSV) was conducted to assess the discriminant validity. According to Hair et al (2019) evidence of discriminant validly would be palpable when MSV < AVE and where the Average Shared Variance (ASV) is less than the AVE.

(v) Invariance assessment

Measurement invariance implies that utilising a similar questionnaire across various groups does measure the same construct (Davidov, et al. 2014). Invariance measurement at a sector level was examined from a configural, metric and scalar perspective.

To test whether the same items measured the construct across sectors the configural level was used. As shown by the evidence of acceptable model statistics when groups are estimated freely or without constraints, configural invariance was supported. Metric level is formed from configural invariance by demanding that in addition to the constructs being analysed by the same items, the factor loadings of those items must be equivalent across administrations. often referred to as weak invariance. Secondly, the approach used to test for metric invariance, as noted by Putnick and Bornstein (2016) is the alternative fit (change in fit indices). For purposes of this research, the change in deltas or alternative fit test was used to test for invariance. Thirdly, the scalar invariance level is formed from metric invariance by demanding that the item intercepts be equal across administrations and/or sectors. Scalar invariance insinuates that the meaning of the construct (the factor loadings), and the levels of the underlying items (intercepts) are equal in groups. Consequently, groups can be compared on their scores for the latent variable. The alternative fit (change in fit indices) approach was adopted to assess whether the data had any scalar invariance. Thus, the invariance measurement assessed from a configural, metric and scalar perspective found that the organisational SpL scale could be used for organisations within both the private and public sectors, as it measured the same construct in the same way.

(vi) Convergent validity of construct

Convergent validity of the newly developed 18 item SpL instrument, was determined by assessing the correlation between the SpL and different other cognate leadership constructs that were analysed in one manner. It was supported and hypothesised by prior literature and studies, that organisational SpL is synonymous to other leadership styles that are also based on the softer humane aspects of leadership. These would include Ubuntu Leadership (Grobler and Singh, 2018); Servant Leadership (Grobler and Flotman, 2020); Authentic Leadership (Avolio, Walumbwa and Weber, 2009); Transformational Leadership (Podsakoff, MacKenzie, et al., 1990); Ethical Leadership (Yukl, Mahsud, Hassan and Prussia, 2013); and a negative relationship with Transactional Leadership (Avolio, Bass, and Jung, 1999). A correlation of 0.40 is regarded to be an indication of convergence, with 0.50 and higher a clear sign of convergence (Cohen, Swerdlik, & Sturman, 2013). High (statistically significant) correlations were reported between organisational SpL and the other leadership measurements, suggesting convergent validity of the scale.

The purpose of this chapter was therefore to validate the organisational SpL scale for the SA context. This is important, not only because of the value of SpL in the workplace, but also the tendency of scholars to use instruments developed and validated for use in the USA or Europe. The 18-item organisational SpL scale was found to be reliable and valid, and measured a construct defined as: *The values, attitudes and behaviours of leaders that captures the collective conscious of others by recognising the whole being at work through nurturing, compassion, empathy, and trust*.

6.2 CONCLUSIONS

This research thesis has successfully conceptualised, developed, and validated an organisational SpL measure within the ambit of AMP for the South African context. This is a major addition to the existing body of leadership knowledge. It imbues a leadership scale that takes into account local context in the tenets of AMP. It seeks to contextualise an original SpL theory that did not account for local realities. By looking at AMP the

theory of organisational SpL brings about an emic perspective to leadership in the South African context. Moreover, establishing the one-factor organisational leadership measure, SpL18, deepened the understanding of the elements central to emic leadership practices in South Africa. Development of emic scales is also warranted, as they would enable a more nuanced understanding of leadership phenomena within South African organisations. Additionally, the impact of specific leadership development programmes on the new SpL scale could be examined. The outcomes from this research highlight the importance of further leadership development among managers for the successful delivery of organisational strategy. This, in turn, points towards the relevance and need for continuous investment in leadership development programmes in South Africa.

The importance and value of this research lie in its comprehension of the unique context and nuances of organisational leadership in South Africa and the development of a validated tool, which can be used for further research and practice. This study has highlighted possible avenues for future leadership enquiry, indicating the need for wider participant engagement and different context exploration to embolden the emic understanding of leadership in the South African context. Below is a discussion of the different contributions of the new scale.

6.3 CONTRIBUTION AT A THEORETICAL LEVEL

The systematic literature review using Kable et al. (2012) 12 step approach revealed the following:

- Academic interest in SpL contexts in organisations and institutions has not ramped up speed over the last 20 years, although some writers and academics are beginning to heed to the call for more empirical studies within this field. As shown in Chapter 2, the systematic literature review revealed that of the 58 articles on SpL retrieved, 49 used quantitative methods, 6 used qualitative methods and 2 used mixed methods. For AMP, the 22 articles retrieved showed that 20 were quantitative and 2 were qualitative. This showed that very few empirical studies used mixed methods. The current research therefore sought to add to the body of knowledge on empirical research using a mixed method. The

research also seeks to add to the body of knowledge "non-positivist ways of knowing" (Benefiel, 2005:726). As averred, quantitative methods are sometimes inadequate in understanding abstract concepts like spiritual leadership which then necessitates the use of ethnomethodological techniques, qualitative techniques, and traditional based stories (Benefiel, 2005). This study tried to fill this gap by providing research on SpL within the ambit of AMP using mixed methods techniques which combined both qualitative and quantitative techniques to understand the abstract phenomenon of spiritual leadership. The research has thus added to the methodology on SpL within the ambit of AMP by using IQA as a qualitative technique to devise a contextualised theory of SpL.

This research adds a South African contextualised model to the theory on spiritual leadership. The literature review in Chapter two juxtaposed SpL and AMP by reviewing definitions, concepts, and typologies to determine whether there were any overlaps (De Vos et al.,2013). As discussed in chapter two overlaps do exist and these led to the integration of the two concepts. The integration itself is an addition to theory as there is no identifiable research which has attempted to integrate the two phenomena. The development of the construct led also to a contextualised definition of SpL. As stated by Sibanda and Grobler (2023:9) – "the values, attitudes and behaviors of leaders that capture the collective conscious of others by recognising the whole being at work through nurturing, compassion, empathy, and trust". This definition captures spirituality within the context of a people's culture (Walumbwa et al 2011). This is a novel addition to the body of knowledge on spirituality.

In terms of the concepts, this study ushers in a new dimension of spirituality in spiritual leadership. By adding the concepts of AMP like traditionalism and co-operative teamwork, a concept of SpL that was once steeped in a secular non contextualised Western worldview has been transformed into a holistic and African worldview. As argued in Chapter 2, there is a lack of studies which have examined the spiritual aspects of spiritual leadership (Benefiel, 2005). This study adds to the spiritual side of spiritual leadership by incorporating AMP into the theory of SpL. It offers a solution to Benefiel's (2005) concern that current SpL

theory does not offer the spiritual aspects of spiritual leadership. This concern is addressed in this thesis by incorporating AMP into the mainstream theory of SpL and thus bringing into focus the spiritual side of spiritual leadership.

In terms of typologies, the new construct adds to theory by making AMP's seven elements that were not specific to be meaningful and direct (Marnewick et al., 2018). This is done through the causality subsumed after AMP elements are added to the mainstream theory of SpL. This causality (dyadic exchange between a leader and follower) subsists because AMP elements include the community and co-operative teamwork at the workplace, replacing the individualism which has dogged the original theory of SpL (Mutabazi, 2002). Thus, the new construct replaces the leader focus that preoccupied researchers of the original theory of SpL with the dyadic exchange that is brought about by AMP's community.

- Most institutional affiliations of the authors came from Europe and very few from Africa. The literature review as shown in Table 7 above on continental contexts shows that Asia leads on affiliations followed by Europe when it comes to the study of SpL. Of the 58 articles retained after the systematic literature review of SpL, only 3 examined Africa signifying that there was a dire need for more research into the phenomena of organisational spiritual leadership albeit from a contextualised standpoint. The novel construct of SpL within the ambit of AMP sought to provide such an alternative construct. This research therefore adds to the number of authors from Africa.

The above findings clearly show that the studies on Spiritual leadership in Africa have been very few (Table 5). This means that this research on SpL is significant as it contributes to the scientific body of knowledge in Africa pertaining to leadership as the literature review revealed that Africanism is no antecedent of SpL. It also adds new insights to academia by providing a valid and reliable instrument for measuring contextualised SpL

6.4 CONTRIBUTION AT AN EMPIRICAL LEVEL

There exists a lack of robust empirical studies on the theory of SpL because authors have focused on developing and extending Spiritual leadership theory over the last 20 years, rather than empirically testing it. Of the 58 articles, very few articles (Tables 5, 6 and 7) stated the author's epistemological assumptions, sampling techniques, study time frame, validity and reliability and a lack of advanced data analysis techniques. At, an empirical level, the organisational SpL within AMP measures the following:

- This is a unidimensional construct that is reliable and valid. Evidence has shown that it is devoid of bias and can be utilised in different sectors (private or public), it is gender neutral and not sensitive to either male or females, it can be used by both managers and non-managers in South African organisations. This is evidenced by the results in the preceding chapter 5 on quantitative results.

- This research measure is a crucial and important addition to the extant literature dealing with African organizational leadership models. As seen from Chapter 2 there are very few articles that deal with the construct of SpL from a contextualised view and from an emic perspective.

- The results can be used as basis for a fifth leadership taxonomy, the one that incorporates African idealities and realism.

- Moreover, this research can be repeated in differing and different research environments or settings.

6.5 CONTRIBUTION AT A PRACTICAL LEVEL

This study's contribution to practice, science, and the community is based on the importance of the SpL construct when leading people, especially when it is viewed from an AMP perspective. This really defines the leadership philosophy in the SA (and African) context. This study has further addressed the need for a reliable and valid instrument developed from an emic perspective, thus being context specific and relevant. This study presents an 18 item SpL instrument which meets all psychometric criteria and is suitable for use within organisations, regardless of the sector as seen by the quantitative results presented in Chapter 5.

The outcomes of this study at a practical level:

- Brings to the fore a less muddled and less muddied analysis of SpL within AMP behaviors within an institutional context which has serious ramifications for SpL and employee welfare in South Africa. The literature review in chapter 2 showed that most of the research (Table 16) done has organisational performance as its outcome. The new construct, however, examines leader behavior and how these impacts on employee welfare and ultimately performance and productivity. SpL measure reveals how leader behavior influences follower behavior (Figure 8) which then leads to motivation that spurs employee productivity and wellbeing. Instead of it being a measure (Figure 1) that examines only organisational and employee outcomes, the new scale (Figure 8) examines how leader behavior influences these outcomes from an African context.

- The measure has shown that it has a sound theoretical grounding and therefore will help effectively give important information to organizational leaders, development and learning practitioners, human resource professionals who are keen to measure organizational SpL behaviors.

- The field of organizational and industrial psychological in the South African organizational context is set to benefit positively from the findings, conclusions, and recommendations of the research.

6.6 RECOMMENDATIONS FOR LEADERS

Current organizational leaders, development and learning practitioners, and human resource professionals are set to benefit from the following recommendations:

- They can draw up contextualised leadership programmes which embolden training that is context driven, mentoring and coaching that is built from the items in the validated measure.

- It empowers team members with the requisite tools they need to do their work through a communal and oneness spirit.

- The measure will bring people and teams together and thus build a culture of oneness, it will instill creativity through understanding mythology. It will encourage learning and a culture of productivity and performance.

SpL within the ambit of AMP has several benefits. It improves employee morale by

addressing their personal spiritual needs and stimulating intrinsic motivation and sense of responsibility. Incorporating SpL principles into leadership styles creates a more compassionate, ethical, and supportive environment for staff. Spiritual leaders also encourage practices like meditation and mindfulness, which help build resilience and reduce stress, leading to a healthier work environment. In an African context, spiritual leadership helps employees achieve work-life balance and enhances their spiritual well-being and life satisfaction through understanding such tenets as communalism and traditionalism. Additionally, spiritual leadership can improve organizational performance and employee motivation in small and medium enterprises. Overall, spiritual leadership positively impacts employee morale, work-life balance, well-being, and motivation, contributing to organizational success.

Organisational SpL adopts an interactional approach, rather than a top-down approach. Both leaders and followers experience some of the feelings and emotions included under the new SpL scale. SpL suggests a continuous process of leadership activity and leadership emergence. This view is in line with other participatory approaches to leadership (e.g. path goal model, shared leadership etc.). Moreover, SpL can induce a sense of empowerment in employees (Yang, X et al. 2019). SpL is proposed as a causal model. Many factors suggested in the new SpL scale work together to cause certain organizational outcomes such as low employee turnover and high productivity (e.g. Chen et al. 2012). SpL also encourages character development in leaders. Fry and Cohen (2009), for example, describe a model where a leader's character is developed by a sense of agency, self-regulation, self-motivation, and social awareness. SpL framework can be integrated into an overall strategic management framework (Fry and Cohen 2009). As with any strategic management process, setting a vision and a mission is the first step. However, with a contextualised SpL framework, the strategic management process is enriched with a "triple bottom line", which includes, among other outcomes, ethical behavior and social responsibility. Therefore, through the development of personal character and values, spiritual leadership also encourages morally sound behavior.

6.7 RECOMMENDATIONS FOR FUTURE RESEARCH

The following recommendations are made for post this study's research:

- This instrument can be tested in different contexts other than the South African public and private context in which it was used. It can also be tested in different countries or localities like schools, sports teams, and churches.

- The measure can be used to assess how it is related to other positive outcomes in organisations like employee engagement, psychological safety and psychological capital.

- The measure can be used in future studies across groups. The results of group differences between tenure of employment, age groups, sex, and educational levels can be expanded to include other groups like race, belief systems and religion.

- Further research can be conducted to test the mutli-dimensionality of the measure as opposed to it being only unidimensional.

- Future research can delve into the issue of culture as a potent concept of spirituality and analyse how respondents react to issues of cultural diversity from a spiritual perspective.

- A longitudinal study on the development of organizational SpL within the ambit of AMP over time can be done.

6.8 LIMITATIONS OF THE LITERATURE REVIEW

Based on the inclusion criteria that was used in the literature review in Chapter 2 there is a possibility that some articles and/or studies that met the inclusion criteria were omitted during the extant systematic literature search. This might be inspite of the rigorous efforts made to forage through different databases about both SpL and AMP. The exclusion criteria excluded theses, unpublished reports, applied management articles, and newspapers. Data analysis was conducted based on an approach that some might view as mechanistic and inflexible and did not accommodate a combination of methods used in previous systematic literature reviews. During the data extraction phase, it was realised that some of the first phases identified needed to be adjusted or excluded to reflect the information available in the articles chosen for inclusion in the

review. A 12-step systematic literature review as postulated by Kable et al. (2012) might not be the best systematic literature review available as it was not exhaustive.

6.9 LIMITATIONS OF THE EMPIRICAL STUDY

The following are the limitations identified:

- An online focus group session was conducted due to Covid-19 lockdown restrictions.
- Due to time constraints group member checking (individual interviews) was not done as recommended by Northcutt and McCoy (2004).
- An adaptation of a multi-lingual approach during the research was not done as the IQA focus group sessions were conducted in English. The SpL contextualised scale was also administered in English.
- Only 8 participants managed to pitch up for the IQA Focus Group session. There was a need for a much more cultural demographic representation.
- A large proportion of the 8 participants were women which made the gender equilibrium skewed in favor of females.

6.10 IMPACT OF THE STUDY

This study aligns with the following UN Sustainable Development Goals and Agenda 2063 Goals:

UN SDG Goal 3 & Agenda 2063 Goal 3 - Good health and well-being

UN SDG Goal 4 & Agenda 2063 Goal 2 - Quality education

UN SDG Goal 8 & Agenda 2063 Goal 1 - Decent work and economic growth

UN SDG Goal 9 & Agenda 2063 Goal 4 - Industry, innovation, and infrastructure

UN SDG Goal 11 & Agenda 2063 Goal 1 - Sustainable cities and communities

UN SDG Goal 16 & Agenda 2063 Goal 12 – Transformative leadership in place

UN SDG Goal 17 & Agenda 2063 Goal 20 - Partnerships to achieve the goal.

6.11 CHAPTER SUMMARY

In this chapter conclusions, recommendations and limitations of the research were explained. The research can add value to managers, organisational leaders, human resources practitioners and training and development practitioners. It is a novel

construct that seeks to situate organisational SpL in the South African context. As a construct that is reliable and valid it will add significantly to the understanding of empirical leadership behavior. However, despite its appeal, the research has had some limitations which need to be noted and that future researchers can try and minimise. Limitations in terms of the literature review and the empirical study were noted.

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APPENDIX

Appendix A

SpL Articles that met inclusion criteria.

#	Author(s)	Year	Title	Search Engine
1	Maharana, Padmavati; Patra, Sanjib; Srinivasan, T. M.; Nagendra, H. R.	2014	A twenty year literature on evaluation of spiritual leadership: The new insight for the corporate world.	EBSCOhost
2	Weinberg, Frankie J.; Locander, William B.	2014	Advancing workplace spiritual development: A dyadic mentoring approach.	EBSCOhost
3	Sweeney, Patrick J.; Fry, Louis W.	2012	Character Development through Spiritual leadership	EBSCOhost
4	Gowtham Raaj V.; Gunaseelan, Rupa	2017	Dark Leadership and its Impact on Workplace Spirituality: An Empirical Study.	EBSCOhost
5	Jamaludin, Zaini; et al	2011	DOTRANSACTIONAL, TRANSFORMATIONAL AND SPIRITUAL LEADERSHIP STYLES DISTINCT? A CONCEPTUAL INSIGHT.	EBSCOhost
6	Statnick, Roger A.	2004	Elements of Spiritual Leadership.	EBSCOhost
7	Aidoo, Mark S.	2017	Empowering Followers in the Politics of Spiritual Leadership: A Narrative Critical Study of 1 Samuel 1:1-28.	EBSCOhost
8	Rego, Arménio; et al	2008	EUPSYCHIA REVISITED: THE ROLE OF SPIRITUAL LEADERS.	EBSCOhost
9	KATILIENĖ, Rasa	2017	Experience of Spiritual Leaders' Interaction with Employees in Business Organisations.	EBSCOhost
10	Jun-Yen Wu; Chun-I Li	2015	EXPLORATION OF MEDIATING MODELS BETWEEN SPIRITUAL LEADERSHIP AND ORGANISATIONAL CITIZENSHIP BEHAVIOR: THE IMPORTANCE OF ORGANISATION BASED SELF-ESTEEM IN SERVICE INDUSTRIES.	EBSCOhost

11	KATILIENĖ, Rasa; BAKANAUSKIENĖ, Irena	2012	Expression of Spiritual Leadership in Lithuanian Businesses.	EBSCOhost
12	Lecourt, Virginie; Pauchant, Thierry C.	2011	IGNATIAN SPIRITUALITY & MANAGEMENT A STUDY OF "IGNATIAN EXECUTIVES".	EBSCOhost
13	Brummans, Boris H. J. M.; et al	2013	Mindful Authoring through Invocation: Leaders' Constitution of a Spiritual Organisation.	EBSCOhost
14	Jahandar, Parivash; et al	2017	Nurses' perspective on spiritual leadership: A qualitative study based on Fry's spiritual leadership model.	EBSCOhost
15	Perkins, Chris	2010	Older people and spirituality in New Zealand: the need for leadership.	EBSCOhost
16	Redden, Shawna Malvini	2010	Soul at work: Spiritual leadership in organisations.	EBSCOhost
17	Luckcock, Tim	2010	Spirited Leadership and the Struggle for the Soul of Headteachers: Differentiating and Balancing Nine Types of Engagement.	EBSCOhost
18	Nair, Aswathi; Rao, Nagaraja	2016	SPIRITUAL COMPETENCIES FOR AN EXEMPLARY ORGANISATIONAL WORK CULTURE OUTLINED IN BHAGAVAD-GITA.	EBSCOhost
19	Fry, Louis W.; Vitucci, Steve; Cedillo, Marie	2005	Spiritual leadership and army transformation: Theory, measurement, and establishing a baseline	EBSCOhost
20	Hunsaker, William D.	2017	SPIRITUAL LEADERSHIP AND ORGANISATIONAL CITIZENSHIP BEHAVIOR: EXPLORING THE CONDITIONAL EFFECTS OF SELF-DETERMINATION AND CONFUCIAN MINDSET.	EBSCOhost
21	Caldeira, Sílvia; Hall, Jenny	2012	Spiritual leadership and spiritual care in neonatology.	EBSCOhost
22	Paal, Piret; et al	2018	Spiritual leadership as an emergent solution to transform the healthcare workplace.	EBSCOhost

23	YISHUANG MENG	2016	Spiritual leadership at the workplace: Perspectives and theories (Review).	EBSCOhost
24	Mubasher, Umm-e-Farwa; et al	2017	Spiritual Leadership in Organisational Context: A Research Gap in South Asia.	EBSCOhost
25	Graziadio School of Business & Management	2017	Spiritual Leadership in the Learning Organisation.	EBSCOhost
26	Chen, CHIN-YI; Yang, CHIN-YUAN; LI, CHUN-I	2012	Spiritual Leadership, Follower Mediators, and Organisational Outcomes: Evidence from Three Industries Across Two Major Chinese Societies1.	EBSCOhost
27	Chattopadhyay, Debaprasad; Khan, Sumaira	2016	Spiritual Motivation in Management: A Case Study on how Spirituality in Management can be used by a health-care provider.	EBSCOhost
28	Reave, Laura	2005	Spiritual values and practices related to leadership effectiveness	EBSCOhost
29	Marques, Joan; Dhiman, Satinder; King, Richard	2005	Spirituality in the Workplace: Developing an Integral Model and a Comprehensive Definition	EBSCOhost
30	Mahyarni	2019	The influence of spiritual leadership and its impacts on the reduction of workplace deviant behaviour.	EBSCOhost
31	Malekshahi, Dorsa; et al	2014	The Relationship between Components of Spiritual Leadership and Mental Health of Students of Islamic Azad University, Science and Research Branch, Tehran, Iran.	EBSCOhost
32	Kaya, Ahmet	2015	The Relationship between Spiritual Leadership and Organisational Citizenship Behaviours: A Research on School Principal's Behaviours.	EBSCOhost
33	GÜNDÜZ, Şafak	2017	The Relationship between Spiritual Leadership and Organisational Cynicism: The Moderating Effect of Emotional Intelligence.	EBSCOhost
34	Sholikhah, Zahrotush; et al	2019	The role of Spiritual leadership in fostering	EBSCOhost

discretionary behaviours

35	Gotsis, George; Grimani, Katerina	2017	The role of spiritual leadership in fostering inclusive workplaces.	EBSCOhost
36	Chongvisal, Rattigorn; et al	2017	The Role of Spirituality at Work for Enhancing Employee Engagement.	EBSCOhost
37	Fachrunnisa, Olivia; et al	2014	THE ROLE OF WORKPLACE SPIRITUALITY AND EMPLOYEE ENGAGEMENT TO ENHANCE JOB SATISFACTION AND PERFORMANCE.	EBSCOhost
38	Benefiel, Margaret	2005	The second half of the journey: Spiritual leadership for organisational transformation	EBSCOhost
39	Rappel, Linda	2017	Workplace learning as a spiritual practice.	EBSCOhost
40	Bayighomog, Steven W.; Araslı, Hüseyin	2019	Workplace spirituality – customer engagement Nexus: the mediated role of spiritual leadership on customer–oriented boundary–spanning behaviours.	EBSCOhost
41	Joanna Crossman	2011	Environmental and Spiritual Leadership: Tracing the Synergies from an Organisational Perspective	JSTOR
42	Badrinarayan Shankar Pawar	2014	Leadership Spiritual Behaviours Toward Subordinates: An Empirical Examination of the Effects of a Leader's Individual Spirituality and Organisational Spirituality	JSTOR .
43	Ashish Pandey, Rajen K. Gupta and A. P. Arora	2009	Spiritual Climate of Business Organisations and Its Impact on Customers' Experience	JSTOR
44	Anselmo Ferreira Vasconcelos	2010	Spiritual Development in Organisations: A Religious-based Approach	JSTOR
45	Louis W. Fry and Melanie P. Cohen	2009	Spiritual Leadership as a Paradigm for Organisational Transformation and Recovery from Extended Work Hours Cultures	JSTOR
46	Kelly A. Phipps	2012	Spirituality and Strategic Leadership: The Influence of Spiritual Beliefs on Strategic Decision Making	JSTOR
47	Matthew Brophy	2015	Spirituality Incorporated: Including	JSTOR

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48	Chin-Yi Chen and Chin-Fang Yang	2012	The Impact of Spiritual Leadership on Organisational Citizenship Behaviour: A Multi-Sample Analysis	JSTOR
49	Patricia Doyle Corner	2009	Workplace Spirituality and Business Ethics: Insights from an Eastern Spiritual Tradition	JSTOR
50	Badrinarayan Shankar Pawar	2009	Workplace Spirituality Facilitation: A Comprehensive Model	JSTOR
51	Joseph C. Rost	1994	Book Review: Spirit at Work: Discovering the Spirituality in Leadership Jay Conger and Associates San Francisco: Jossey-Bass, 1994, 213 pp. $24.95, Cloth	ProQuest
52	Rasa KATILIENĖ	2017	Experience of Spiritual Leaders' Interaction with Employees in Business Organisations	ProQuest
53	Brian Salvatore Bainbridge	1998	Fairholm on spirituality in American Organisations	ProQuest
54	Ferris, William P	1998	Fear, stress, and second-guessing in leadership decision making: Using interior monologues, reflective nonfiction, and spiritual approaches	ProQuest
55	Louis W. Fry, et al	2011	Impact of spiritual leadership on unit performance	ProQuest
56	Patton, W David	2008	Organisational leadership: From sophistry to spirituality	ProQuest
57	Nandan Prabhu K.P., et al	2019	Role of team transformational leadership and workplace spirituality in facilitating team viability: an optimal distinctiveness of identities' theory-based perspective	ProQuest
58	Johnly, Pio Riane; Tampi Johny Revo Elia	2018	The influence of spiritual leadership on quality of work life, job satisfaction and organisational citizenship behaviour	ProQuest
59	Noori, Homayoon; et al	2017	The Relationship between Spiritual Leadership and Symbolic Capital	ProQuest
60	Fachrunnisa, Olivia; et al	2014	The role of workplace spirituality and employee engagement to enhance job	ProQuest

			satisfaction and performance	
61	Steven W. Bayighomog & Hüseyin Araslı	2019	Workplace spirituality - customer engagement Nexus: the mediated role of spiritual leadership on customer-oriented boundary-spanning behaviours	ProQuest
62	Vaibhav Chawla	2015	Workplace spirituality governance: impact on customer orientation and salesperson performance	ProQuest
63	Carlos M. Del Rio and Lyle J. White	2014	Hylomorphic Attitudinal Spirituality: Psychometric Properties of the Spiritual Typology Inventory	SAGE
64	Adnan Ahmed Sheikh, et al	2019	The Spiritual Role of a Leader in Sustaining Work Engagement: A Teacher-Perceived Paradigm	SAGE
65	Helen Blackman,	2012	A spiritual leader? Cambridge zoology, mountaineering and the death of F.M. Balfour,	Science Direct
66	Chin-Yi Chen, Chun-I Li,	2011	Assessing the Spiritual Leadership effectiveness: The contribution of followers self- concept and preliminary tests for moderation of culture and managerial position	Science Direct ·
67	Peter Williams, Stuart Allen,	2014	Faculty perspectives on the inclusion of spirituality topics in non-sectarian leadership and management education programs,	Science Direct
68	Editorial	2005	Introduction to The Leadership Quarterly special issue: Toward a paradigm of spiritual leadership,	Science Direct
69	Bilal Afsar, Yuosre Badir, Umar Safdar Kiani,	2015	Linking spiritual leadership and employee pro-environmental behaviour: The influence of workplace spirituality, intrinsic motivation, and environmental passion	Science Direct
70	Louis W. (Jody) Fry	2003	Maximizing the Triple Bottom Line through Spiritual Leadership,	Science Direct
71	Dennis Duchon, Donde Ashmos Plowman,	2005	Nurturing the spirit at work: Impact on work unit performance,	Science Direct

72	Louis W. Fry, et al	2011		
			RETRACTED: Impact of Spiritual Leadership on unit performance	Science Direct
73	Douglas A. Hicks	2002	Spiritual and religious diversity in the workplace: Implications for leadership,	Science Direct
74	S. Parameshwar	2005	Spiritual leadership through ego-transcendence: Exceptional responses to challenging circumstances,	Science Direct
75	E.B. Dent et al.	2005	Spirituality and leadership: An empirical review of definitions, distinctions, and embedded assumptions,	Science Direct
76	Louis W. Fry	2003	Toward a theory of spiritual leadership,	Science Direct
77	Wahid, N.K.B.A., Mustamil, N.B.M., Mustaffa, N.F.B.	2019	A study on the influence of spiritual leadership on knowledge sharing behaviour within telecommunication industry in Malaysia	Scopus
78	Supriyanto, A.S., Ekowati, V.M., Maghfuroh, U.	2020	Do organisational citizenship behaviour and work satisfaction mediate the relationship between spiritual leadership and employee performance?	Scopus
79	Dames, G.E.	2019	Dynamics between spirituality, leadership and life goals: A life narrative grounded theory study	Scopus
80	Edwards, G., Perumal, J.	2017	Enacting social justice in education through spiritual leadership	Scopus
81	Sarawati Johar, S.	2019	Human governance: the art of emotional intelligence of leader through the model of spirituality	Scopus
82	Baykal, E., Zehir, C.	2018	Mediating effect of psychological capital on the relationship between spiritual leadership and performance [Zprostředkující efekt psychologického kapitálu ve vztahu mezi duchovním vedením a výkonností]	Scopus
83	Espinosa, J.C., Contreras, F., Esguerra, G.A., Fierro, I.	2017	Preliminary validation of fry's spiritual leadership model in Colombian and Ecuadorian workers	Scopus

84	Mansor, N., Ismail, A.H., Mohd. Alwi, M.A., Anwar, N.	2013	Relationship between spiritual leadership and organisational commitment in Malaysians' oil and gas industry	Scopus
85	Hunsaker, W.D.	2014	Relationship of Confucian values to spiritual leadership in a South Korean context	Scopus
86	Dames, G.E.	2014	Spiritual and ethical transformational leadership: Critical discourse analysis within a practical theology praxis	Scopus
87	Dreyer, J.S., Hermans, C.A.M.	2014	Spiritual character traits and leadership in the school workplace: An exploration of the relationship between spirituality and school leadership in some private and religiously affiliated schools in South Africa	Scopus
88	Hunsaker, W.D.	2019	Spiritual leadership and job burnout: Mediating effects of employee well-being and life satisfaction	Scopus
89	Chen, S., Jiang, W., Zhang, G., Chu, F.	2019	Spiritual leadership on proactive workplace behaviour: The role of organisational identification and psychological safety	Scopus
90	Çimen, B., Karadağ, E.	2019	Spiritual leadership, organisational culture, organisational silence and academic success of the school	Scopus
91	Wang, M., Guo, T., Ni, Y., Shang, S., Tang, Z.	2019	The effect of spiritual leadership on employee effectiveness: An intrinsic motivation perspective	Scopus
92	Driscoll, C., McIsaac, E.M., Wiebe, E.	2019	The material nature of spirituality in the small business workplace: from transcendent ethical values to immanent ethical actions	Scopus
93	Naidoo, M.	2014	The potential of spiritual leadership in workplace spirituality	Scopus
94	Nguyen, P.V., Tran, K.T., Dao, K.H., Dinh, H.P.	2018	The role of leader's spiritual leadership on organisation outcomes	Scopus
95	Muhammad, H., Moeljadi, Indrawati, N.K., Djazuli, A.	2019	Understanding Islamic spiritual leadership applied in business: A case study at baitul mal wat tamwil usaha gabungan terpadu	Scopus

sidogiri Indonesia

96	Yang, X., Meng, Y., Qiu, Y., Feng, Y.	2019	Why Am I Willing to Speak Up? The Impact of Spiritual Leadership on Employee Voice behaviour	Scopus
97	van der Walt, F., Steyn, P.	2019	Workplace spirituality and the ethical behaviour of project managers	Scopus
98	C. Jotin Khisty	2006	Meditations on Systems Thinking, Spiritual Systems, and Deep Ecology	Springer
99	Subramaniam Ananthram Christopher Chan	2016	Religiosity, spirituality and ethical decision-making: Perspectives from executives in Indian multinational enterprises	Springer
100	Charles C. Manz & Karen P. Manz	2016	Back to the future with spirituality in the workplace: an introduction to an update of the Krishnakumar and Neck 2002 framework and "Spiritual Freedom" model	Taylor & Francis
101	Mari Yang & Louis. W. Fry	2018	The role of spiritual leadership in reducing healthcare worker burnout	Taylor & Francis
102	Anna Cregård	2017	Investigating the Risks of Spiritual Leadership	WILEY

Appendix B

AMP Articles that met inclusion criteria

#	Author(s)	Year	Title	Search Engine
1	Van der Walt SE	1997	A theoretical framework for an Afrocentric management approach (UBUNTU)	EBSCOhost
2	Lutz, David	2009	African Ubuntu Philosophy and Global Management.	EBSCOhost
3	Arnoldi-Van der Walt SE	2007	An evaluation of Ubuntu as an Afrocentric management (and) communication approach	EBSCOhost
4	Goldman, Geoff A.	2013	On the development of uniquely African management theory	EBSCOhost
5	Broodryk, Johann.	2005	Ubuntu management philosophy: exporting ancient African wisdom into the global world	EBSCOhost
6	Seny Kan, K.A. et al	2015	"African management": concept, content and usability	Emerald
7	Kwame Asamoah & Emmanuel Yeboah-Assiamah	2019	"Ubuntu philosophy" for public leadership and governance praxis: Revisiting the ethos of Africa's collectivism	Emerald
8	Khali Mofuoa	2014	Applying Ubuntu-Botho African ethics to stakeholder corporate social responsibility	Emerald
9	Fred Luthans, et al	2004	Recognition and development of hope for South African organisational leaders	Emerald
10	Omar Khalid Bhatti, et al	2016	Scaling the notion of Islamic spirituality in the workplace	Emerald
11	N Ndzwayiba	2019	The deadly elasticity of heteronormative assumptions in South African organisations	Emerald
12	V.A. Iwowo	2016	Leadership in Africa: rethinking development	ProQuest
13	Andy Bertsch	2012	Updating American Leadership Practices by Exploring the African Philosophy of Ubuntu	ProQuest
14	Faith Wambura Ngunjiri	2016	"I am because We are": Exploring Leadership Under Ubuntu Worldview	Sage
15	Joseph Ebot Eyong	2017	Indigenous African Leadership: Key differences from Anglo-centric thinking and writings	Sage

16	A Newenham-Kahindi	2009	The Transfer of Ubuntu and Indaba Business Models Abroad: A Case of South African Multinational Banks and Telecommunication Services in Tanzania	Sage
17	Fredrick Muyia Nafukho	2006	Ubuntu Worldview: A Traditional African View of Adult Learning in the workplace	Sage
18	Andre van der Bijl and Glynis Schreuder	2018	Initial challenges when introducing business subjects into the South African school curriculum	Scopus
19	Thembisile Molose, et al	2018	Towards a collective-values framework of Ubuntu: Implications for workplace commitment	Scopus
20	Danford T. Chibvongodze	2016	Ubuntu is Not Only about the Human! An Analysis of the Role of African Philosophy and Ethics in Environment Management	Taylor & Francis
21	DE Tolliver	2015	Africentrism – Standing on its own Cultural Ground	Wiley
22	R Elkington	2020	Ancient Wisdom for Ethical Leadership: Ubuntu and the Ethic of Ecosophy	Wiley
23	Chukwumerije Okereke,et al	2018	Determinants of Nigerian managers' environmental attitude: Africa's Ubuntu ethics versus global capitalism	Wiley
24	TA Senaji	2014	LEAD - Leadership effectiveness, motivation, and culture in Africa: Lessons from Egypt, Ghana, Kenya, Nigeria, and Uganda	Wiley
25	J Sarra	2017	Ubuntu as a Tool for Resilience: Arts, Microbusiness, and Social Justice in South Africa	Wiley
26	LISA B. NCUBE	2010	Ubuntu: A transformative leadership philosophy	Wiley
27	Anyansi-Archibong, CB	2001	Management challenges for Africa in the twenty-first century theoretical and applied perspectives	Google Scholar
28	Bhengu, M	2014	Ubuntu Management and Leadership	Google Search
29	Gumede, V	2017	Leadership for Africa's Development: Revisiting Indigenous African Leadership and Setting the Agenda for Political Leadership	Google Search
30	Asante, M	2007	An Afrocentric Manifesto: Toward an African renaissance	Google Search
31	Van den Huevel, H	2008	Hidden Messages Emerging from Afrocentric Management Perspectives	Google Search
32	Edoho, FM	2001	Management in Africa: The quest for a philosophical framework	Google Search

33	Stella Nkomo	2006	Images of 'African Leadership and Management in Organisation Studies: Tensions, Contradictions and Re-visions	Google Search
34	Marnewick, C., et al	2018	Infusing African management philosophy into project management	Google Search
35	Mutabazi, E	2002	Preparing African leaders	Google Search
36	Mangaliso, M	2001	Building Competitive Advantage from Ubuntu: Management Lessons from Ubuntu	Google Search

Appendix C

CONSENT TO PARTICIPATE IN THIS STUDY

I, _____ (participant name), confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation. I have read (or had explained to me) and understood the study as explained in the information sheet. I have had sufficient opportunity to ask questions and am prepared to participate in the study. I understand that my participation is voluntary and that I am free to withdraw at any time without penalty (if applicable). I am aware that the findings of this study will be processed into a research report, journal publications and/or conference proceedings, but that my participation will be kept confidential unless otherwise specified. I agree to the recording of the IQA process. I have received a signed copy of the informed consent agreement.

Participant Name & Surname…………………………………… (please print)

Participant Signature…………………………………………..Date…………………

Researcher's Name & Surname: KHUMBULANI SIBANDA (please print) Researcher's signature.

Appendix D

IQA FOCUS GROUP INTERVIEW PROTOCOL

Steps 1 – 4   **1½ hours**

Step 5   **45 mins**

Step 6   **45 mins**

1. INTRODUCTION

- Group introductions
- Thank participants for their time and explain how important their participation is to the outcome of the study.
- Explain the nature of the research and the problem statement.
- Explain process of the IQA session (the result is a mindmap of what you think SpL within an AMP context is)
- Complete demographic forms – explain that their identity is protected as far as possible but due to the nature of a focus group, confidentiality is excluded.
- Participants are free to withdraw at any time, although their full participation will be really appreciated.
- Will be recording the session to assist with data analysis.

2. WARM UP AND ISSUE STATEMENT

2.1 Explain what SpL is.

Louis Fry (2003) is one of the first authors to write about SpL in an organisational context. Fry (2003:1) defines SpL as 'comprising the values, attitudes, and behaviours that are necessary to intrinsically motivate oneself and others so that they have a sense of spiritual survival through calling and membership'. Different definitions have been put forward to explain what SpL is. Most of them are an offshoot of what Fry (2003) has postulated.

In addition, you will have experienced as an organisational leader, that managerial reality is not objective and absolute, rather relative and culturally determined. What this means is that some management practices are formed by the collective cultural experiences of the people and for leadership and management to be effective it must take into account the leader and follower culture and context.

2.2 Explain what AMPs are.

African management philosophies (AMP) present a diverse collection of concepts, which are not easily compatible. According to Edoho (2001:54), AMP refers to:" The practical way of thinking about how to effectively run organizations – be they in the public or private sectors–on the basis of African ideas and in terms of how social and economic life is actually experienced in these regions". The following are the agreed elements:

> *Traditionalism* – 'Traditionalism has to do with the adherence to accepted customs, beliefs and practices that determine accepted behaviour, morality, and characteristics of individuals in African society' (Nkomo 2006:10)

> *Communalism* – The communalism of African management emanates from the belief that the individual is not alone but belongs to the community. According to African management thought, leaders and managers should focus on promoting the welfare of the entire group and not the individual. Edoho (2001:81) also argues that 'communalistic life is the centrepiece of African personality and is distinctively African'.

> *Co-operative teamwork* – As a result of this communalism, emphasis is placed on teamwork and the group (Nkomo 2006). Accordingly, traditional African societies 'had the capacity to share and care not just for their immediate families but also for their extended families' (Edoho 2001:81).

> *Mythology* – This is a collection of African myths, legends, folklore, folk tales, folk stories, lore, and tradition stories. This is how traditions were passed from

one generation to another and since African traditions are not written (Nkomo 2006), the mythology is replete with the history of the traditions.

Concept of life as a universal current – which suggests 'leaders recognize their position in the never-ending cycle while helping others to identify theirs-life is greater than individuals and groups'. (Mutabazi,2002:207–209)

Human connection to nature – According to Nkomo (2006:12) "One of the primary tasks of leaders are to establish harmony with their community and environment; vertically organized moral order and human relations is generally not characterised by the development of technical skills but the gradual adoption of a philosophy of universal fellowship".

Ubuntu – Mangaliso (2001:24) says that Ubuntu is "a pervasive spirit of caring and community, harmony and hospitality, respect and responsiveness--that individuals and groups display for one another".

2.3 Close your eyes

Take a deep breath and "clear the table" as it were.

Imagine yourself in your work context and your exposure to leadership.

Think about the role SpL plays in this context.

See yourself engaging with or behaving as an SpL leader.

Notice your surroundings. Look around you and take in the sights and sounds associated with being or being with an SpL leader.

Focus on what it feels like being or being with an SpL leader.

Now tell me about SpL leadership within AMP.

Write your thoughts down– one thought per piece of paper using words, phrases or sentences (only 10 mins)

- Write as many thoughts from your experience as you can until you have exhausted your ideas or until I tell you to stop.
- Call it when respondents seem to have stopped writing.

(All thoughts are ok/ don't analyse, just write/ no-one will criticise your thinking)

3 CLARIFICATION OF MEANING

All the thoughts will now be clarified and stuck to the wall. The purpose of this stage is to arrive at a socially constructed, shared meaning of each thought.

Ask for two volunteers: one to read each thought out aloud for clarification

one to stick the thoughts on the wall with prestik.

Any other thoughts to add?

4 INDUCTIVE CODING

Now that we have clarified the meaning on each piece of paper, we are going to identify AMP themes or commonalities within your responses by clustering the cards with similar meanings, arrange them into groups and give the groups names.

This is a silent process:
- Review all of the cards on the wall
- Group them into similar AMP themes/ affinities
- You don't need to defend your categorisation/ compete/ be right – together we move, sort and shift the cards until we are all satisfied
- Can create a second card if there is disagreement

SHORT BREAK/ LEG STRETCH

5 AXIAL CODING (45 mins)

Now we identify an appropriate AMP label/ name for each theme/ affinity and the name of a sub-theme or sub-affinity (ask for a volunteer to write the labels and stick above the groups of cards.

Divide the focus group into groups (5 groups of 3). Split the affinities between them to define and describe.

Each affinity is defined and described using the definitions of AMP affinities provided to capture its meaning – write a paragraph description that represents the general content of each affinity or sub-affinity. The paragraphs must be descriptive and grounded in the text with reference to specific quotes or examples.

It is important that each affinity is described clearly and directly, remaining faithful to the language used by the focus group members and following the sense of what the participants are saying.

<u>Affinity descriptions should contain:</u>

Detail

Contrast (what the affinity is not)

Comparison (how it is different from related affinities)

Richness (elaboration and examples)

e.g. The organisational leaders felt/ expressed/ explained …

As a guideline, affinities:

- Are not a person, place or physical thing – it describes the construct or characteristics of the categories of meaning.
- It is homogenous i.e. about one construct
- Easy to define
- It can have a range of meaning e.g. positive and negative
- One affinity is too few and 20 is too many
- Look for similarities between names
- Look for differences between names
- If difficult to name as they point to more than one category of meaning, then subdivide.

The groups then feedback definitions and descriptions for group consensus.

6. THEORETICAL CODING (45 mins)

This is the last stage of your involvement where we ascertain the perceived cause-and-effect relationships (influences) among all the themes/ affinities in the system = this determines the underlying structure of the group mind map.

In your pairs/ group of 3, you are going to build hypotheses linking each possible pair of affinities using an AFFINITY RELATIONSHIP TABLE (DETAILED ART) i.e. everyone codes all the affinities (There will be … ARTs)

- List the affinities in alphabetical order
- Between any two affinities, A & B:

  A   B (A influences B)

  A   B (B influences A)

  A   **< >**   B (no relationship)

- Provide an example of the relationship using an hypothesis statement i.e. IF (cause)/ THEN (effect) statement of the relationship

  e.g. If an organisational leader does A, then B occurs.

PROCESS:

1. Is there a direct relationship? Is there a connection between the two?

2. If the answer is yes, what is the direction of the relationship?

3. Write a hypothesis (IF/ THEN) which illustrates the direction of the relationship. Be as specific as possible.

Groups to feedback, explain what is next and then dismiss.

WHAT IS NEXT:

- Complete all focus groups
- Combine the ART's from each focus group into a group composite using Pareto Analysis – a minority of the relationships in any system will account for the majority of the variation in that system
- The results then inform a system influence diagram which is a visual representation/ mind map of all the influences and relationships in the organisational SpL construct which will then inform the questionnaire/ instrument.

APPENDIX E

Organisational Ubuntu leadership (OUL) [*instrument by Powell, A. as part of a Doctoral study*]

Strongly disagree	Disagree	Somewhat disagree	Somewhat Agree	Agree	Strongly agree
1	2	3	4	5	6

	Question	Answer
1	My leader shares knowledge and skills to promote growth and development in our team	
2	My leader encourages collaboration in achieving our goals	
3	My leader encourages us all to participate in team discussions	
4	My leader likes us to celebrate "wins" together	
5	My leader regularly asks how the team can do better together	
6	My leader expects transparency in our team	
7	My leader promotes dignity and respect	
8	My leader provides an enabling work environment, so we can personally grow and move forward together	
9	My leader encourages creativity through shared ideas	
10	My leader is compassionate towards others	

Acronyms	Construct	Items
OUL	Organisational ubuntu leadership	1-10

Article Q1_OUL: Grobler A. & Singh, V. (2018). Leadership in Southern Africa: A regional Afrocentric Hierarchical Taxonomy. *Insight on Africa*, 10 (2), 1 – 25. DOI: 10.1177/0975087818772236

TM Q1_OUB: Powell, K. & Grobler, A. (2021). *Technical report: The development and validation of an Organisational Ubuntu Leadership scale*. Unpublished report. University of South Africa, Graduate School of Business Leadership.

APPENDIX F

Organisational Spiritual leadership (SpL) *[instrument by Sibanda, K. as part of a Doctoral study]*

Strongly disagree	Disagree	Uncertain	Agree	Strongly agree
1	2	3	4	5

	Question	Answer
1	My leader cares about people in the true sense of Ubuntu.	
2	My leader includes everyone when communicating	
3	My leader's passion for people makes him/her kind.	
4	My leader has a clear vision.	
5	My leader takes full responsibility for his/her actions	
6	My leader's decisiveness leads to respect.	
7	My leader is able to take corrective action swiftly if something goes wrong	
8	My leader is self-driven.	
9	My leader is trustworthy.	
10	My leader makes decisions without being unduly influenced.	
11	My leader shows compassion through nurturing.	
12	My leader is responsible.	
13	My leader encourages a team spirit.	
14	My leader's ability to be transparent encourages honesty.	
15	My leader inspires others by being a co-operative team player.	
16	My leader's behaviour reduces people's intent to leave the organisation.	
17	My leader's engagement improves performance.	
18	My leader's creativity helps improve productivity.	

Acronyms	Construct	Items
SpL	Spiritual leadership	18

TM Q2_SpL: Technical manual to be provided to students – by Grobler, A. & Sibanda, K. (2021).

APPENDIX G
Servant leadership (SL)

	Strongly disagree	Disagree	Slightly disagree	Neutral	Slightly agree	Agree	Strongly agree
	1	2	3	4	5	6	7

	Question	Answer
1	My leader can tell if something work-related is going wrong.	
2	My leader makes my career development a priority.	
3	I would seek help from my leader if I had a personal problem.	
4	My leader emphasizes the importance of giving back to the community.	
5	My leader puts my best interests ahead of his/her own.	
6	My leader gives me the freedom to handle difficult situations in the way that I feel is best.	
7	My leader would NOT compromise ethical principles in order to achieve success.	

Acronyms	Construct	Items
SL	Servant leadership	1 - 7

Article Q4(i)_SL: Liden, R.C., Wayne, S.J., Meuser, J.D., Hu, J., Wu, J. & Liao, C. (2015). Servant leadership: Validation of a short form of the SL -28. *Leadership Quarterly*, 26, 254–269.

Article Q4(ii)_SL: Grobler, A. & Flotman, A.P. (2020). The validation of the servant leadership scale. *SA Journal of Industrial Psychology/SA Tydskrif vir Bedryfsielkunde*, 46(0), a1754. https://doi.org/10.4102/sajip.v46i0.1754.

Strongly disagree	Disagree	Uncertain	Agree	Strongly agree
1	2	3	4	5

	Question	Answer
	Please note that the term 'leader' means your immediate or direct supervisor	
1	My leader solicits feedback for improving his/her dealings with others.	
2	My leader clearly states what he/she means.	
3	My leader shows consistency between his/her beliefs and actions.	
4	My leader asks for ideas that challenge his/her core beliefs.	
5	My leader describes accurately the way that others view his/her abilities.	
6	My leader admits mistakes when they occur.	
7	My leader uses his/her core beliefs to make decisions.	
8	My leader carefully listens to alternative perspectives before reaching a conclusion.	
9	My leader shows that he/she understands his/her strengths and weaknesses.	
10	My leader openly shares information with others.	
11	My leader resists pressures on him/her to do things contrary to his/her beliefs.	
12	My leader objectively analyses relevant data before making a decision.	
13	My leader is clearly aware of the impact he/she has on others.	
14	My leader expresses his/her ideas and thoughts clearly to others.	
15	My leader is guided in his/her actions by internal moral standards.	
16	My leader encourages others to voice opposing points of view.	

Acronyms	Construct	Items
ALsa	Self-awareness	1, 5, 9, and 13
ALrt	Relational Transparency	2, 6, 10, and 14
ALimp	Internalized Moral Perspective	3, 7, 11, and 15
ALbp	Balanced Processing	4, 8, 12, and 16

Article Q5 (i)_AL: Walumbwa, F., Avolio, B., Gardner, W., Wernsing, T. & Peterson, S. (2008). Authentic Leadership: Development and Validation of a Theory-Based Measure. M*anagement Department Faculty Publications*. Paper 24. http://digitalcommons.unl.edu/managementfacpub

Article Q5 (ii)_AL: Neider, L.L. & Schriesheim, C.A. (2011). The Authentic Leadership Inventory (ALI): Development and empirical tests. *Leadership Quarterly*, 22, 1146–1164.

APPENDIX I
Transformational leadership (Trf)

	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
	1	2	3	4	5

	Question – My leader …..	Answer
1	has provided me with new ways of looking at things which used to be a puzzle for me.	
2	is always seeking new opportunities for the unit/ department/organisation.	
3	has ideas that have forced me to rethink some of my own ideas 1 have never questioned before.	
4	paints an interesting picture of the future for our group.	
5	shows us that he/she expects a lot from us.	
6	fosters collaboration among work groups.	
7	acts without considering my feelings.	
8	encourages employees to be "team players."	
9	leads by "doing" rather than simply by "telling."	
10	gets the group to work together for the same goal.	
11	has a clear understanding of where we are going.	
12	shows respect for my personal feelings.	
13	has stimulated me to think about old problems in new ways	
14	behaves in a manner that is thoughtful of my personal needs.	
15	treats me without considering my personal feelings.	
16	inspires others with his/her plans for the future.	
17	insists on only the best performance.	
18	is able to get others committed to his/her dream of the future.	_____

19	provides a good model to follow.	_____
20	develops a team attitude and spirit among his/her employees.	_____
21	will not settle for second best.	_____
22	leads by example.	_____

(This section to be deleted for administration of instrument)

Acronyms	Construct	Items
Trf_LAV	Articulating a Vision	2, 4, 11, 16 and 18
Trf_PAM	Providing an Appropriate Model	9, 19 and 22
Trf_FAGG	Fostering the Acceptance of Group Goals	6, 8, 10 and 20
Trf_HPE	High Performance Expectations	5, 17 and 21
Trf_ISU	Individualised Support	7, 12, 14 and 15
Trf_IS	Intellectual Stimulation	1, 3 and 13
Trf_TOT	Transformational Leadership – Total score	1-22

Reversed items	7 and 15

Article Q6(i) Trf: Podsakoff, P.M., MacKenzie, S.B., Moorman, R.H. & Fetter, R. (1990). Transformational leader behaviors and their effects on followers' trust in leader, satisfaction, and organizational citizenship behaviors. *Leadership Quarterly*, I: 107-142.

Article Q6(ii) Trf: Podsakoff, P.M., MacKenzie, S.B. & Bommer, W.H. (1996). Transformational Leader Behaviors and Substitutes for Leadership as Determinants of Employee Satisfaction, Commitment, Trust, and Organizational Citizenship Behaviors. *Journal of Management*, 22, 2, 259-298.

APPENDIX J
Ethical leadership (EL)

The term "unit" refers to the team, department, division, or company for which your current boss is the formal leader, and the term "members" refers to the people in the unit who report directly to your boss. Please indicate how well each of the following statements describes your current boss by selecting one of the following response choices. Write the number of the choice on the line provided. Leave the item blank if you do not know the answer.

Strongly disagree	Moderately Disagree	Slightly Disagree	Slightly Agree	Moderately Agree	Strongly agree
1	2	3	4	5	6

	Question	Answer
1	Shows a strong concern for ethical and moral values	
2	Communicates clear ethical standards for members	
3	Sets an example of ethical behavior in his/her decisions and actions	
4	Is honest and can be trusted to tell the truth	
5	Insists on doing what is fair and ethical even when it is not easy	
6	Regards honesty and integrity as important personal values	
7	Can be trusted to carry out promises and commitments	
8	Holds members accountable for using ethical practices in their work	

Acronyms	Construct	Items
EL	Ethical leadership	1 - 8

Article Q7(i) EL: Hassan, R., Yukl, G.& Wright, B. E. (2014). Does ethical leadership matter in government agencies: Effects on organizational commitment, absenteeism, and willingness to report ethical problems. *Public Administration Review*, 1-11.

Article Q7(ii) EL: Hassan, R., Mahsud, R., Yukl, G. & Prussia, G. (2013). Ethical and empowering leadership and leader effectiveness. *Journal of Managerial Psychology*, 28(2), 133-146.

Article Q7(iii) EL: Yukl, G., Mahsud, R., Hassan S. & Prussia, G.E. (2013). An Improved Measure of Ethical Leadership. *Journal of Leadership & Organizational Studies*, 20(1), 38–48.