

**DEVELOPMENT AND VALIDATION OF A SPIRITUAL LEADERSHIP
QUESTIONNAIRE IN A SOUTH AFRICAN CONTEXT**

by

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COMMENTS

The reader is reminded of the following:

- The editorial style and references used in this mini-dissertation follow the prescribed format as provided by the Publication Manual (6th edition) of the American Psychological Association (APA). This practice is in line up with the set policy of the Programme in Industrial Psychology of the North-West University, Vaal Triangle Campus, which suggests that the APA-style be used in all scientific documents as from January 1999.
- The mini-dissertation is submitted in the form of a research article.

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- and most importantly, all the participants in the research, without whose input this study would not have been possible.

DECLARATION

I hereby declare that the mini-dissertation

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is my own work, and that it has not been submitted for any other degree or examination at any other institution of higher learning, and that all the references used have, to the best of my knowledge, been accurately reported as per the APA regulations.

This mini-dissertation is being submitted for the degree of Master of Commerce at the North-West University, Vaal Triangle Campus.

Marissa Beytell

Date: November 2013

Signed: _____

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SUMMARY

Key words: Spiritual leadership, spirituality, religion, vision, hope/faith, altruism

In an altering world of work where change is inevitable, and with the vast growth of a technological era unknown to mankind and which leaves the human factor behind, there is an outcry for leaders leading by example. Leaders today have a responsibility towards their followers by leading with their hearts, souls and minds, whilst intrinsically motivating their followers. Spiritual leaders are individuals who live by their values, ethics and attitudes, who intrinsically motivate themselves as well as their followers, whilst instilling a sense of belonging and membership in the organisation. When a leader demonstrates these qualities, it increases the psychological wellbeing, productivity and morale of the employee, adding towards the triple bottom-line of people, planet and profit, whilst at the same time reducing absenteeism.

The objective of this study was to develop and validate a spiritual leadership questionnaire in the South African context. A quantitative, random probability sampling survey design was utilised in construction organisations in the Gauteng and Northern Cape Provinces, reaching a sample size of 221 participants. By making use and adapting the Spiritual Leadership Theory Questionnaire, the Spirituality Scale, the Religious Involvement Questionnaire and the Meaning in Life Questionnaire, a biographical questionnaire was used to develop the Spiritual Leadership Questionnaire on a 4-point Likert scale. Participation was completely voluntary. The Confirmatory Factor Analysis was used to verify whether the constructs measured the latent variable of spiritual leadership, while Structural Equation Modelling with the application on the Mplus program was used to confirm the relationships between the constructs, and to determine the validity and reliability of the latent variables. Acceptable item reliability was found in a three-factor model, namely spirituality, vision/hope/faith, and altruism.

The results indicated practical and statistically significant relationships between the latent variable spiritual leadership and the constructs spirituality, vision/hope/faith and altruism.

Recommendations followed, as well as indications for future research.

CHAPTER ONE

INTRODUCTION

1.1 THE PROBLEM STATEMENT

“In a universe where only the tangible, material, and measurable are real, all forms of religious and mystical activities are seen as reflecting ignorance, superstition, and irrationality or emotional immaturity”, according to Grof and Grof (1989, p. 3). Current global situations, such as fluctuations in the economy, job losses and restructuring, ask of human beings to think differently, and this includes adapting to, and also a willingness to engage in the transformation process, if meaningfulness is to be created in the near future (Laszlo, Grof, & Russell, 2003).

In the fast-changing world of work, increased globalisation, and the fluctuations in the world economy, South Africa experiences huge stumbling blocks in the development of its people, empowerment, commitment and its aspirations (Meyer et al., 2007). These stumbling blocks should be used to surmount the war for talent which includes attracting, recruiting, and retaining talented employees (Erasmus, Loedolff, Mda, & Nel, 2010; Robbins, Judge, Odendaal, & Roodt, 2009). More specifically, personal growth, as well as the development of the available human potential should be fostered and nurtured as crucial aspects to steer South Africa towards tremendous global competitiveness, and even towards domination (Govender & Parumasur, 2010; Johnson, 2006; Meyer, et al., 2007). Martin and Hafer (2009) state that the intelligent management of human potential is becoming central in the exploration of finding meaning and purpose in one’s life. A major challenge organisations face today in terms of their leaders, are the enactment of leadership that brings forth a deep inner purpose and meaning, not only for themselves but also for their followers (Fry & Kriger, 2009). Spiritual leadership aims at creating an entirely new paradigm in leadership. Research done by Padayachee (2009) indicated that spiritual leadership, and specifically spirituality, plays an important part in the growth of an organisation.

Much research has been done on *authentic* leadership (Avolio & Gardner, 2005; Bunker & Wakefield, 2005; Walumbwa, Christensen, & Hailey, 2011), on *charismatic* leadership

(Robbins, et al., 2009) and on *servant* leadership (Whetstone, 2002), but little has been done on *spiritual* leadership. Wigglesworth (2004) indicates that research validates the fact that great leaders make use of their hearts, souls and minds. *Authentic* leaders have a clear idea of who they are, and what they value and believe, and act on these values and beliefs (Robbins, et al., 2009). *Authentic* leaders demonstrate behaviour such as integrity and commitment, they motivate others, have a deep sense of purpose, and remain true to their own values (Klenke, 2007). A *charismatic* leader has a vision and articulates this vision, he or she takes personal risks, is sensitive towards the needs of his or her followers, and shows unconventional behaviour (Robbins, et al., 2009). *Charismatic* leaders share a vision, and show sensitivity towards others, as is the case with spiritual leadership. It is expected from the *servant* leader to establish a strategic vision in an organisation, while articulating his mission in an inspiring and convincing way (Banutu-Gomez, 2004). In the *servant* leadership paradigm, the servant leader places the emphasis on the needs of his/her followers before his or her own. These leaders rely on persuasion, and on leading by example (Whetstone, 2002). *Servant* leaders place their trust in their followers, show disciplined behaviour by listening to others, indicate concern for others, and practice integrity (Banutu-Gomez, 2004; Robbins, et al., 2009). These leadership styles share characteristics that are indicative of spiritual leadership. However, what distinguishes spiritual leadership from the other leadership styles, is *spirituality* (Fry, 2000), and perhaps even *religion* (Bryman, et al., 2011; Klenke, 2007).

Spiritual leadership is a new intellectual capacity, not yet well-known with researchers in South Africa (Ruddock & Cameron, 2010). *Spiritual leadership* is defined as “...the values, attitudes and behaviours necessary to intrinsically motivate one’s self and others so that they have a sense of spiritual survival through calling and membership” (Daft, 2008; Fry, 2003, p. 694-695; Fry & Matherly, 2006). The purpose of spiritual leadership within the organisation is to tap into the fundamental needs of the leader and of the follower, ensuring spiritual well-being through a sense of calling and membership, helping to create a vision with value equivalence across all individuals, with all organisational teams, and on all organisational levels (Fry & Slocum Jr., 2008). Fry and Cohen (2009) add that spiritual leadership cultivates high levels of “employee well-being, organisational commitment, financial performance and social responsibility” (p. 266–267), which in turn has an impact on the organisations’ triple bottom line of people, planet and profit (Fry & Slocum Jr., 2008). Well-known spiritual leaders include Viktor Frankl, Mahatma Gandhi, Helen Keller, Mother Teresa, the late Nelson Mandela and Archbishop Desmond Tutu (Parameshwar, 2005). By displaying the

necessary values, attitudes and behaviours, the spiritual leader encourages and intrinsically motivates others and him- or herself “towards a sense of spiritual expression through calling and membership” (Daft, 2008, p. 442).

Kris Karla, the CEO of an International Company, having found that he had lost his higher purpose in life, started to focus on spiritual studies. He now had an entire new attitude, and showed respect for others and their ideas. Karla made use of spiritual leadership, which helped him to save a stumbling business (Daft, 2008). The emergence of the concept *spiritual leadership*, enabled researchers to come forth with spiritually-based themes, previously suppressed by managers and leaders (Parameshwar, 2005). Spiritual leadership inspires and motivates employees by making use of the following suggested constructs, namely spirituality (Daft, 2008), religion (Bryman, et al., 2011; Kriger & Seng, 2005), vision, hope and faith, and altruism all of which add towards a sense of meaning or calling, and membership within an organisation (Fry, 2000; Fry & Slocum Jr., 2008).

These constructs will be used in this study to develop and validate a spiritual leadership questionnaire in South Africa. Spiritual leadership can play an important role in effectively giving employees the chance to express their own uniqueness and individuality in their organisations. This may ensure a more satisfying work environment, with an increase in psychological well-being, and a decrease in absenteeism, which will, in turn, increase profits in the organisation, adding to the triple bottom line (Daft, 2008; Fry & Slocum Jr., 2008). Spiritual leadership links well with Maslow’s hierarchy of needs, where self-actualisation should be reached by both leader and follower (Robbins, et al., 2009). Maslow’s hierarchy of needs also suggests that work fulfils survival and security needs, but also social, self-esteem and ego needs. Employees thus move towards higher self-actualisation and also towards their own spiritual needs (Butts, 1999). As seen, the main focus of spiritual leadership falls on spirituality (Fry & Slocum Jr., 2008).

Based on the above discussion, the following constructs will be utilised in the development and validation of a spiritual leadership questionnaire, as they were determined by various qualitative studies, namely spirituality, religion, vision, hope and faith, and altruism (Fry, Hannah, Noel, & Walumbwa, 2011; Fry & Slocum Jr., 2008). *Spirituality* can be defined as the recognising and experiencing of emotional and cognitive processes, involving finding meaning in life and work, whereby lifting the individual above the daily grindstone by

providing a sense of being part of something bigger than the self (Ruddock & Cameron, 2010). According to Mohan and Uys (2006), organisations should begin to pay more attention to spirituality, because not only individuals, but also organisations are on a spiritual journey. From research it became evident that leaders willing to include spiritual values in their leadership style tend to be successful in their leadership roles (Daft, 2008). Spiritual development in leaders are important because their personal beliefs and values influence their decisions, judgements and behaviour, thus providing them with the power to shape the organisational culture (Van Dam, 2007; Wei & Tan, 2006). The spiritual leadership approach enables employees to combine their own spiritual journey with their work life. Employees experiencing a satisfactory working environment, indicated increased productivity, a reduction in absenteeism, and an increase in psychological well-being (Daft, 2008; Fry & Slocum Jr., 2008). Spirituality supports ethical behaviour, and also encourages social cohesion (De Klerk-Luttig, 2008). According to Fry and Slocum Jr. (2008), spirituality in the organisation presents the much needed competitive advantage on organisational performance. Various researchers have argued that religion should form part of spiritual leadership (Kriger & Seng, 2005; Reave, 2005), while others feel that religion should not form part of it (Cavanagh, 1999). Spirituality can exist without religion, but religion needs spirituality to be seen as solid (Fry & Slocum, Jr., 2008). Therefore, for the purpose of developing a spiritual leadership questionnaire, the religion construct will be used as part of the study, determining the value of various researchers' opinions.

Religion can be seen as a system concerned with "...beliefs, ritual prayers, rites and ceremonies and related formalized practices and ideas" (Fry & Slocum Jr., 2008, p. 90). According to Ruddock and Cameron (2010), *religion* provides human beings with a belief system that is coherent, allowing them to experience purpose and meaning in their lives. Whatever religion the leader or follower brings to the organisation, it will have a profound impact on his or her values, customs, culture and structures (Robbins, et al., 2009). *Religion* includes psychological functions, such as the need of a parent to comfort a child, or the need to fight depression, and sometimes to even deny mortality (Dow, 2007). According to Louw and Louw (2007), a difference is noted in adolescents' attitudes on how their religious beliefs affect their moral development and behaviour by showing greater moral responsibility than those not practicing religion. The senior management in another International Manufacturing Company is known to base its decision-making on moral principles, which are the foundation of all the major religions in the world (Fry & Slocum Jr., 2008). Carr (2007) indicates that

religion encourages human beings to make sense of their misfortunes, is associated with physically and psychologically healthier lifestyles and includes characteristics such as altruistic behaviour and commitment towards working hard. Religion involves being part of a religious community, together with social support. Leaders establish a vision in co-ordinance with their moral principles, beliefs and formalized practices and ideas (Bryman, et al., 2011).

A *vision* is a long-term depiction that ensures that the set goals are achieved (Robbins, et al., 2009). Spiritual leaders share the vision they have for their organisation with their followers by explaining the organisations' journeys, why the measures are taken, and by intrinsically motivating employees by means of an inspirational vision (Fry & Matherly, 2006). Daft (2008) indicates that a vision with broad appeal, reflecting high ideals with an established standard of excellence, is considered to be appropriate and useful in an organisation. A *vision* is a transcendent or inspirational character, which instils the individual's relationship within his/her organisation (Bryman, et al., 2011). Fry and Slocum Jr. (2008) explain that spiritual leadership motivates and inspires others by making use of a transcendent vision inclusive of a corporate culture which in turn cultivates highly motivated employees, commitment from their working teams and a productive work force. Research done by Fry and Slocum Jr. (2008) found a significantly positive relationship between transcendent vision and culture-based values and employee spiritual well-being and overall organisational performance. A study by Parameshwar (2005) indicated how great leaders used their visions to gain their followers' trust, and also of installing hope and faith in their followers lives.

Spiritual leaders make use of *hope* or *faith* to ensure that the desired outcomes set by the organisation may be obtained (Daft, 2008). Fry and Matherly (2006) define *hope or faith* as the belief, conviction, trust and performance in respect of ones' work, whereby ensuring that the set vision of the organisation is achieved. Fry, et al. (2011) define *hope* as a desire that has the expectation of being fulfilled. *Faith* then adds certainty to hope. *Faith* can also be defined as the conviction that one can excel and succeed, by exercising self-control, and by striving to do one's best (Fry, 2003). Faith is demonstrated by taking action with a 'can-do attitude' and 'doing what it takes' (Daft, 2008). Spiritual leadership generates hope or faith while considering the vision of the organisation, and assisting followers/employees in looking forward to the future (Fry & Slocum Jr., 2007). People who have hope or faith, are sure of where they are going, what route they should take to ensure they will be where they want to be, whilst also, however, expecting to encounter opposition and obstacles on their way to

achieve their goals (Fry, et al., 2011). A leader who has hope and faith demonstrates characteristics such as perseverance, endurance, the ability to stretch their goals, and also a clear expectation of victory through effort (Daft, 2008). Inclusive of these characteristics, an organisation's vision and culture should be based on the values associated with altruism (Fry & Slocum Jr., 2008).

Altruism is pooled by characteristics such as forgiveness, care, compassion, kindness, patience, courage, honesty and appreciation, all values which enable a person to experience a sense of membership within an organisation (Daft, 2008; Reave, 2005). Fry and Kriger (2009) add that in an organisation where leadership are based on altruism and spiritual values, both the leaders and the followers experience a sense of membership, a feeling of being accepted and understood. These people show genuine concern, care and appreciation for themselves and for others. Fry, et al., (2011) mention that *altruism*, for the purpose of spiritual leadership, can be defined as having a sense of wholeness, well-being and harmony, acquired through care for others, and also concern, and by showing appreciation. Showing altruism in itself suggests that a person wants to improve the welfare of another without ulterior self-serving motives (Carr, 2007). Fry and Matherly (2006) indicate that altruism is offered to employees unconditionally in pursuing the common vision of the organisation whilst getting rid of unnecessary worries, jealousy, anger, selfishness, failure and guilt. Fry and Slocum Jr. (2008) noted that the above mentioned, provide employees with a sense of calling and membership in their organisation.

Within the modern-day thinking and development of religious practices, as well as the renewed interest in spiritual and transcendent existence, spirituality and religion have gained a place in the conceptual framework of psychology which can no longer be ignored (Meyer, Moore, & Viljoen, 2003). According to Parameshwar (2005), spirituality brings forth exceptional leadership qualities portrayed by Ghandi, Mother Teresa, Helen Keller, Viktor Frankl, Nelson Mandela and Archbishop Desmond Tutu, who shared their visions with others. They made use of prayer, meditation and being spiritually connected with a higher being, guiding the way forward for each of them. Because of person-oriented studies performed by dynamic persons such as Viktor Frankl, William James, Carl Jung, Abraham Maslow and Gordon Allport, religion should be seen as an integral part of the human psychic functioning, and should be further investigated in the behavioural sciences (Meyer, et al., 2003). Reave (2005) indicated certain values of spiritual leadership, including integrity,

honesty, humility, spiritual practices, respect towards others, being fair and open, and care and concern for others. The behavioural sciences can contribute towards already existing research with regard to what part spirituality and religion play in an individual's life in their organisation. If Industrial Psychologists aim to understand the behaviour of people, their thoughts and actions, should they need to take a holistic view of the individual, and this includes spirituality and religion (Daft, 2008; Mohan & Uys, 2006). The influence of spiritual leaders has been represented in by research done by, for example, Fry (2000), Fry and Matherly (2006), Fry and Slocum Jr. (2008), Parameshwar (2005), and therefore it should be further explored by developing and validating a spiritual leadership questionnaire.

1.2 THE EXPECTED CONTRIBUTIONS OF THE STUDY

1.2.1 The expected contributions for the individual

When an individual experiences acceptance with regard to his/her spirituality and religious orientation within an organisation, he or she will experience a sense of belonging, of feeling understood, and of having a sense of meaning and purpose (Daft, 2008; Fry, et al., 2011). Spirituality has been linked to an increase in psychological wellbeing, productivity, and performance, with a decrease in absenteeism (Fry & Slocum Jr., 2008). Spiritual leadership may give leaders and followers an edge in the organisation, because spiritual leaders do not only think of themselves, nor do they have ulterior motives, they care about others and strive to contribute positively towards their followers' needs (Daft, 2008). Humans are spiritual beings (Padayachee, 2009), and when they feel that they exercise their spirituality at work with a spiritual leader, they may feel more comfortable in embracing their own uniqueness, and thereby reach the Maslow-hierarchy of self-actualisation (Meyer, et al., 2003).

1.2.2 The expected contributions for the organisation

According to studies done by Fry (2000; 2003; 2009), Fry and Kriger (2009), Fry and Slocum Jr. (2008), Padayachee (2009) and Reave (2005), when spiritual leadership is practiced in an organisation, an increase in performance and individual psychological wellbeing are the results. A study by Fry and Slocum Jr. (2008) indicated that spiritual leaders build high performance organisations that demonstrate humaneness towards employees, focusing on the needs of their followers. A need exists within South African organisations to attract, recruit

and retain leaders who show balance in producing results, whilst at the same time portraying ethical sensitivity towards others. Spiritual leaders demonstrate the ability to motivate and challenge their followers (Fry, 2000) to see and understand their leaders' vision, while adhering to their leaders' high standards (Bryman, et al., 2011; Fry & Matherly, 2006).

The development and validation of a spiritual leadership questionnaire will add towards identifying spiritual leaders for recruitment purposes and/or for retaining talented employees in an organisation.

1.2.3 The expected contributions to the literature

With spiritual leadership being a new area within the behavioural sciences (Fry, 2000; 2003), the development of a spiritual leadership questionnaire is crucial. Various qualitative studies have been done by Bosch (2009), Fry (2000; 2003; 2009), Fry and Matherly (2006) and Fry and Slocum Jr. (2008) with regard to spiritual leadership. No study has as yet been done on the development of a questionnaire, except on the validation of the constructs thereof. A spiritual leadership questionnaire can be compiled by using the reliability coefficients to determine the reliability of the suggested latent variables through the items underlying the theory. The development of a spiritual leadership questionnaire will add to the growing area of expertise serving various researchers interested in the study of spiritual leadership. Bryman, et al. (2011) indicated that researchers should take note of the void in the literature on leadership, where a spiritual leadership style, which is based on spiritual motivation and includes morals, values and authenticity representing the leader and his/her followers, and has been identified as an area of concern.

1.3 THE RESEARCH OBJECTIVES

1.3.1 General objectives

The general objective of this study is to develop and validate a spiritual leadership questionnaire within the South African context.

1.3.2 Specific objectives

The specific objective of the study is to investigate the validity and reliability of a measure developed to test for spiritual leadership.

1.4 THE RESEARCH HYPOTHESES

H1: The spiritual leadership questionnaire is a valid instrument.

H2: The spiritual leadership questionnaire is a reliable instrument.

1.5 THE RESEARCH DESIGN

1.5.1 The research approach

This study will be done in a quantitative manner. According to Struwig and Stead (2007), quantitative research is conclusive research with a large representative population sample size ensuring a moderately structured data collecting procedure.

1.5.2 The participants

For the purpose of this study a pilot study will be conducted using a small sample of chosen respondents to complete the draft questionnaire. The random probability sampling technique will be used with companies in Gauteng and the Northern Cape Province ($n=300$). Field (2009), and Struwig and Stead (2007) indicate that a researcher is entitled to choose the respondents to collect the data needed.

For this study a variety of organisations will be approached to ensure a generalised view, where the culture of one organisation only may not influence the participants' view of spiritual leadership. The participants will be representatives from senior management, middle management or management, or be a supervisor or foreman, who is in charge of a group of at least two or three persons.

1.5.3 The research method

The research will be conducted by means of a review of the literature, and also an exploratory study. The results obtained will be presented in the form of a mini-dissertation.

1.5.4 The literature review

A review of the literature on spiritual leadership and the various tested constructs will be used to provide background information with regard to the chosen constructs. The decision as to why the various constructs were chosen will be discussed against the background of the relevant articles studied and the observations of the participants' answer sheets. The verified constructs and their influence on spiritual leadership will be discussed in great detail. The relevant literature and journal articles will be consulted and referenced in the discussion of the literature study and these will fall within the time frames from 1960 through to 2013.

The following databases will be consulted to ensure statistically correct information: EbscoHost, which includes Academic Search Premier, Business Source Premier, E-journals, PsychINFO, PsycARTICLES and SocINDEX. As part of this search the following journals will be consulted because of their relevance to the specific topic: *The South African Journal of Industrial Psychology*, *The South African Journal of Human Resource Management*, *The Journal of Counselling and Development*, *The European Journal of Work and Organizational Psychology*, *The Journal of Applied Behavioral Science*, *Human Performance*, *The British Journal of Health Psychology*, *The Journal of Organisational Change*, *The Journal of South African Family Practices*, *The South African Journal of Business Management*, *The Journal of Social and Clinical Psychology*, *The Art of Health Promotion Journal*, *The International Journal of Business Management*, *The Journal of Occupational and Organisational Psychology*, *The Journal of Management*, *Spirituality and Religion*, *The South African Journal of Education*, *The Interdisciplinary Journal of Contemporary Research in Business*, *The Services Industries Journal*, *Educational Psychology in Practice*, *The Human Resource Management International Digest*, and *The Leadership Quarterly*, *Educational Management Administration and Leadership*.

1.5.5 The measuring instruments

Biographical questionnaire: A biographical questionnaire will provide the necessary demographical characteristics of the participants taking part in the research, providing a detailed explanation of the participating population. These characteristics will include age, gender, marital status, job title, and race/culture (Muchinsky, Kriek, & Shreuder, 2007; Robbins, et al., 2009).

Spiritual Leadership Theory Questionnaire: The Spiritual Leadership Theory Questionnaire (SLTQ) will be used and adapted to formulate items for the spiritual leadership questionnaire, and to determine if the reported constructs are indeed valid and reliable constructs of spiritual leadership (Fry & Matherly, 2006). The SLTQ was developed to determine whether leaders perceive themselves as leaders with spiritual qualities. Within the scope of the SLTQ the questions of the following constructs will be used in an adapted version, namely vision, hope/faith, altruism. The questionnaire makes use of a 5-point Likert scale where 1 indicates *strongly disagree*, and 5 *strongly agree*. Items in the scale include, “My leader really cares about his/her people” and “I feel my leader understands my concerns”. The five scales measured exhibited alpha reliabilities between α 0.83 and α 0.94 (Fry & Matherly, 2006).

Spirituality scale: This 16-item scale will be used but in an adapted form, in order to measure the two spirituality constructs (power greater than the self, and taking care of one another) on a 5-point Likert scale, where 1 indicates *strongly disagree*, and 5 *strongly agree*. Items include the following, namely “There is a power greater than myself” and “I believe there is a larger meaning to life”. The alpha reliabilities varied between α 0.89 and α 0.76 (Liu & Robertson, 2010).

Religious Involvement Inventory: To measure religion, the Religious Involvement Inventory will be used and adapted to fit the suggested constructs of spiritual leadership. The Religious Involvement Inventory consists of fifteen items and use a 6-point Likert scale where 1 indicates *strongly disagree*, through to 6, *strongly agree*. Items in the scale include, “There is an order to the universe that transcends human thinking” which obtained a Cronbach alpha reliability of α 0.98 (Gow, Roger, Whiteman, & Deary, 2011).

Meaning In Life Questionnaire: To measure meaning in life with regard to spiritual leadership, the Meaning in Life questionnaire (MILQ) will be used and adapted to develop the items. The MILQ consists of 10 items, and are measured on a 7-point Likert scale where 1 denotes *absolutely untrue*, and 7 *absolutely true*. Items in the MILQ include, “I have a good sense of what makes my life meaningful” and “I am searching for meaning in my life”. These scales measured alpha reliabilities between α 0.86 and α 0.87 (Steger, Frazier, & Oishi, 2006).

The above mentioned questionnaires have been validated by their various authors, and the version adapted was put together by using the above questionnaires, identifying relevant items, changing words and rephrasing statements. The spiritual leadership constructs have been found in the relevant theory and literature. The items were adapted and modified, and were based on the definition, as provided, on spiritual leadership. A pilot study will be conducted in order to ensure validation and reliability of the constructs within the context of the questions posed making sure that spiritual leadership is measured in accordance to the reported constructs.

1.5.6 The procedure

After permission is obtained from the relevant organisations, a letter requesting participation will be attached to the questionnaires and will be handed to the managers/leaders. The letter will explain the objectives and the relevance of the study. It would take approximately 12 minutes to complete the questionnaire, and the participants would be given four weeks to return the completed questionnaires. Two weeks before the questionnaires are due, a reminder would be sent by e-mail to the managers/leaders of the group, ensuring participation to the maximum. A week before the questionnaires are due, a telephone call would be made to each manager/leader confirming participation. The questionnaires are to be placed in a sealed box provided, which would be collected from the participating organisations by the researcher. The participants would also be given the opportunity to mail the completed questionnaires directly to the researcher. Thereafter the analysis of the data will commence. Participation in the study will be completely voluntary and this will be stipulated in the accompanying letter, with confidentiality and anonymity guaranteed. The participating organisations will receive feedback with regard to the results obtained once the study is

finalised, should they be interested in feedback, depending on the agreed terms before commencing with the distribution of the questionnaires at the various organisations.

1.5.7 Statistical analysis

The statistical analysis will be carried out by making use of the SPSS 21.0 (Field, 2009; SPSS, 2013) and the Mplus version 7.11 programmes (Muthén & Muthén, 1998-2012). *Categorical data* will be used within the Mplus program in verification of the three-factor model with the latent variables underlying the theory. The data will further be analysed by means of *descriptive statistics* and *reliability coefficients*, which will measure the internal consistency, with the *inferential statistics (correlation coefficients)* which will also be used to generalise the findings towards the larger population, and in analysing the data, and to prove Hypotheses 1 and 2 (Field, 2009; Struwig & Stead, 2007). The *reliability* of the latent variables being measured will be explored via the *exploratory factor analysis* (EFA) and *confirmatory factor analysis* (CFA) as per the Structural Equation Modeling (Field, 2009; Muthén & Muthén, 1998-2012; Struwig & Stead, 2007). Wang and Wang (2012) suggested *reliability coefficients* should be determined by making use of the square root of the unexplained variances with the calculation of, $1 - R^2 = \text{Reliability}$, which in turn supports the Schmid and Leiman transformation, empowering the Confirmatory Factor Analysis (CFA). The *effect size correlation coefficient* will be used to determine the *practical significance* of the results obtained (Field, 2009; Greer & Mulhern, 2002). A *cut-off point* of 0.30 (*medium effect*) and 0.50 (*large effect*) will be set in order to determine the *statistical significance* of the *correlation coefficients* (Field, 2009). A *confidence interval level* will then be set at 95 % ($p \leq 0.05$) indicating *statistical significant relevance* (Greer & Mulhern, 2002).

Use will be made of *Structural Equation Modelling* (SEM) (Anderson & Gerbing, 1988). The two sub-models, the *measurement model* and the *structural model* will be used to determine the relations between the observed and unobserved variables, and also how each *factor* (construct) measure loads on the factor (spiritual leadership) (Byrne, 2010; Hox, 2010). The *structural model* provides a resourceful and convenient way of explaining the *unobserved/latent structure* that underlies the set observed variable, with the primary task of testing how well the data that were observed, fit the suggested structure (Byrne, 2010; Kline, 2011). SEM takes a *confirmatory approach* within the data analysis, conceptualising the *structural theory* underlying the study (Anderson & Gerbing, 1988; Byrne, 2010; Hox, 2010;

Kline, 2011). The *Chi-square* (χ^2) will be used to test the hypothesis with the categorical data, and also to test if the model proposed fits the observed data (Byrne, 2010; Field, 2009). The other *goodness-to-fit indices* that will be used in collaboration with the *Chi-square* (χ^2) are the χ^2/df ratio; the *Goodness of Fit Index* (GFI); the *Comparative Fit Index* (CFI); and the *Root Mean Square Error of Approximation* (RMSEA) (Field, 2009; Hox, 2010). An acceptable fit of the model will be indicated by *non-significant* χ^2 values, values larger than or equal to 0,90 for GFI, CFI and RMSEA values smaller than or equal to 0,08 (Byrne, 2001; Field, 2009; Kline, 2011). Various model structures will be tested against one another in order to find the best fit model underlying the theory, which will be referred to as *competing models*, and explained as such with the relevant statistics done.

1.5.8 Ethical Considerations

Ethical considerations that will guide and be used throughout the study will include informed consent, with a detailed explanation of the objectives and goals of the proposed study. Participation will be explained as voluntary, confidential and anonymous. The research that will be conducted will be fair and ethical.

1.6 CHAPTER DIVISION

Chapter 1: Introduction

Chapter 2: The research article

Chapter 3: Conclusions, limitations and recommendations

1.7 SUMMARY

The intention with this chapter was to provide a motivation for the development and validation of a spiritual leadership questionnaire. It outlined the importance of attracting, recruiting and retaining spiritual leaders in an organisation, explaining the benefits towards the triple bottom line of people, planet and profit. The suggested constructs to be included in this research have been validated by various researchers during qualitative studies and these constructs will be described in detail and will then be utilised to develop and validate a spiritual leadership questionnaire. The hypotheses to be tested were formed from the literature study and from research done by other researchers also interested in the exciting

and daring construct of spiritual leadership. The research design, participants, means of data collection, the measuring instruments to be used as well as the ethical considerations were addressed.

Chapter two will focus on the latent variables used in order to validate the 15 item questionnaire developed and utilised as adapted from the proposed questionnaires that will solely focus on identifying a spiritual leader. The latent variables used will be discussed in the literature study. The statistical analysis and findings with regard to validity and reliability of the study will be reported and a discussion of the statistical findings will be presented in chapter 2.

The third chapter will consist of a summary of the latent variables used in the determination of the validity of the 15-item spiritual leadership questionnaire. The limitations of the study will be discussed and recommendations for future research will be made, and this will lead to the conclusion of this study.

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Chapter 2

Research Article

DEVELOPMENT AND VALIDATION OF A SPIRITUAL LEADERSHIP QUESTIONNAIRE IN A SOUTH AFRICAN CONTEXT

ABSTRACT

Title: Development and validation of a spiritual leadership questionnaire in a South African context.

Keywords: Spiritual leadership, spirituality, religion, vision, hope/faith, altruism

Purpose of the research: The objective of this study was to develop and validate a spiritual leadership questionnaire, using constructs determined qualitatively as being valid and reliable, and to determine whether the questionnaire was reliable to be used in the identification of spiritual leaders.

Research design, approach and method: The random probability sampling (n=221) method in quantitative research was used in various companies. Questionnaires were distributed to participants in Gauteng and the Northern Cape Province. Confirmatory factor analysis was used to determine whether the constructs fitted the data, and to confirm the validity of the predicted latent variables to the construct.

Main findings: The results indicated that significant relationships exist between spiritual leadership, spirituality, vision/hope/faith and altruism. Accepted item reliability was found between four of the latent variables spirituality, vision, hope/faith and altruism, as opposed to the latent variable *religion*, which suggested that religion was not a reliable variable in determining spiritual leadership.

Practical contribution: This study contributes to the development and validation of a questionnaire that could enable an employer or organisation, within the South African context, to attract or recruit a spiritual leader.

The world is in need of leaders whom are willing to lead with their hearts, minds and souls (Reave, 2005). This becomes evident in the world of work which manifest in the outbreak of corporate and government frauds, downsizing, new technologies (Jurkiewicz & Giacalone, 2004), rising unemployment, economic recession and economic inequalities growing daily (Parmeshwar, 2005). Victor Frankl (1959, 2011) indicated that finding meaning in life is essential for the survival of mankind and there is a need to understand one's own experiences and make sense of their adversities in order to create a positive vision for the future (Baumgardner & Crothers, 2010). We need leaders with the likes of Mohammed, Mahatma Ghandi, Mother Teresa, Nelson Mandela, Buddha and the Dalai Lama (Kriger & Seng, 2005; Wigglesworth, 2004) who seeks the person as a "whole", and made use of spirituality in their everyday lives (Mansor, Ismail, Alwi, & Anwar, 2013). Interest in the human spirit has been a growing phenomenon for years (Pawar, 2013; Purdy & Dupey, 2005; Duchon & Plowman, 2005), and according to Wigglesworth (2004), great leaders use their hearts, souls and minds for the greater good of themselves and their followers. In the 21st century **and** especially in the work environment, individuals are seen to aim for a higher purpose in their lives (Schreuder & Coetzee, 2008).

The kind of leadership is a major challenge facing organisations today concerning the roles leaders have to play, namely leadership that presents an inner purpose that provides meaning for the leaders themselves and for their followers (Fry & Kriger, 2009; Mansor, et al., 2013). Often employees lack the meaning, purpose and the joy previously derived from their working activities (Kriger & Seng, 2005). Spirituality and religion play an increasing role in the lives of individuals in their pursuit of both physical and psychological wellbeing (Fry, 2000; Mansor, et al., 2013). For many years the notion of spiritual leadership has been on the rise (Benefiel, 2005; Pawar, 2013; Purdy & Dupey, 2005), and it shares characteristics with well-researched leadership theories such as authentic, charismatic and servant leadership (Robbins, Judge, Odendaal, & Roodt, 2009; Chen, Chen & Li, 2013; Fry, Vitucci, & Cedillo, 2005; Klenke, 2007). Authentic leaders act in the light of their beliefs and values (Robbins, et al., 2009). They build lasting organisations with profound 'know thyself' knowledge (Klenke, 2007). Charismatic leaders offer their followers vision, they take personal risks and are sensitive towards their followers' needs (Robbins, et al., 2009). They also incorporate spiritual values (Chen, et al., 2013). Spiritual leadership incorporates values, attitudes and behaviours that intrinsically motivate the leaders themselves and others (Fry, 2009). This, in turn make their followers feel understood and appreciated (Fry, et al., 2005).

The instigation for the development and validation of a spiritual leadership questionnaire in a South African context, came as a consequence of research done by Fry (2000); Fry, et al., (2005); Fry & Matherly (2006); Fry and Slocum Jr. (2008); and Fry, Hannah, Noel and Walumbwa (2011). The spiritual leadership theory was developed as a causal theory whereby intrinsically motivated employees are created via organisational transformation (Fry & Matherly, 2006). Bosch (2009) indicated that bringing spirituality to the workplace is inevitable, as one brings the “whole” self to the office (Jurkiewicz & Giacalone, 2004). As mentioned previously, spiritual leadership adds toward the triple bottom line of people, planet and profit (Fry & Slocum Jr., 2008), increases intrinsic motivation (Fry, 2000; Fry, et al., 2005; Reave, 2005), provides employees with a sense of meaning and calling (Fry, et al., 2011), and leads to positive interpersonal relationships at the workplace (Benefiel, 2005). The contribution of identifying spiritual leaders seems important, considering the need for leadership that intrinsically motivates its followers (Reave, 2005), provides meaning (Fry, et al., 2011), shows appreciation towards others (Chen, et al., 2013), and has empathy and concern for its followers (Reave, 2005), whereby increasing employee productivity (Fry & Matherly, 2006), wellbeing and profitability (Fry & Slocum Jr., 2008).

Therefore, the relevance of a spiritual leadership questionnaire would inevitably culminate in attracting and recruiting spiritual leaders (Erasmus, Loedolff, Mda, & Nel, 2010).

Spiritual Leadership

The concept of *spiritual leadership* links well with Maslow’s hierarchy of needs, where the highest order is self-actualisation (Baumgardner & Crothers, 2010; Ivztan, Chan, Gardner, & Prashur, (2011), and in this respect, for both the leader and the follower (Robbins, et al., 2009). The notion of spiritual leadership creates a refreshed leadership paradigm (Padayachee, 2009). Spiritual leadership intrinsically motivates the self and others (Chen, et al., 2013; Fry, et al., 2005; Fry & Matherly, 2006); it realises the impact that the behaviour of the leader has on his/her followers and on the organisation, all of which positively add towards the triple bottom line of people, planet, and profit (Bosch, 2009; Fry & Slocum Jr., 2008). Spiritual leaders inspire their followers through their transcendent vision; they promote the culture of their organisation, based on their altruistic values. This, in turn, produces highly motivated, committed employees and a productive workforce (Benefiel, 2005; Chen, et al., 2013; Fry & Cohan, 2009; Fry & Matherly, 2006; Fry & Slocum Jr., 2008;

Jurkiewicz & Giacalone, 2004). Spiritual leadership focuses on the recognition of the values and attitudes of the employees, and displays behaviour that promotes positive human health and psychological wellbeing (Chen, et al., 2013; Fry, 2000, 2003; Mansor, et al., 2013; Wei & Tan, 2006), as well as sustainability, and organisational revenue growth (Fry & Slocum Jr., 2008). It provides meaning and direction to the employees, and in so doing, reach the goals of the organisation (Wei & Tan, 2006).

Researchers have proved that understanding people's emotions improves the comprehension of organisational behaviour (Baumgardner & Crothers, 2010). It underscores spirituality, which employees perceive as part of their being, and which they bring to the workplace (Martin & Hafer, 2009; Robbins, et al., 2009; Schreuder & Coetzee, 2008). Spiritual leadership is based on a causal leadership theory, designed to intrinsically motivate the learning organisation (Fry, et al., 2005). A spiritual leader provides his followers with a strong sense of purpose; he or she provides trust and respect towards the self and others, while at the same time, practicing humanist work, and providing the employees with the freedom to express themselves in their work (Martin & Hafer, 2009; Wei & Tan, 2006). Benefiel (2005) found that leaders are increasingly incorporating spirituality, the main component of the spiritual leader, in their work.

Taking the above into consideration, the following variable constructs for spiritual leadership have been validated in previous qualitative research namely spirituality, religion, vision, hope and faith, and altruism (Fry, et al., 2005; Fry, 2009; Fry, et al., 2011). As mentioned before, it is debateable whether *religion* is part of spiritual leadership. In this study it will be incorporated and tested. However, the main focus of spiritual leadership falls on *spirituality* (Fry & Slocum Jr., 2008; Mansor, et al., 2013).

Spirituality can be defined as recognising and experiencing the emotional and cognitive processes involved in finding meaning in life and work, setting an individual above the daily grindstone by providing a sense of being part of something bigger than the self (Fry, 2009; Reave, 2005; Ruddock & Cameron, 2010; Schreuder & Coetzee, 2008). Mansor, et al. (2013) indicated that *spirituality*, as part of leadership, focuses on people, on transformation, and on forming partnerships with followers, and has a significant impact on the triumphs of an organisation (Duchon & Plowman, 2005). Spirituality in the workplace increases employee emotional and psychological wellbeing, overall productivity (Chen, et al., 2013; Fry &

Matherly, 2006), and it further provides organisations with the much needed competitive advantage (Benefiel, 2005). After reviewing 150 different studies, Reave (2005) concluded that *spirituality* is coupled with the effectiveness of leadership. He indicated that in the workplace spirituality can exist without pressurising the employees. Individuals who incorporate spirituality in their lives, experience a deeper understanding of themselves; they are influenced by virtues such as love, humility and empathy towards others (De Klerk-Luttig, 2008; Reave, 2005). Spirituality is concerned with the qualities of the human spirit (Fry, et al., 2011; Wigglesworth, 2004, 2006), and is inevitable when practicing religion. Religion, however, is not a fundamental constituent in spirituality (Baumgardner & Crothers, 2010; Fry, et al., 2005; Ivtzan, et al., 2011).

Religion is defined as theological systems and beliefs that incorporate prayers, rites, rituals and related ceremonies in view of the deity or a higher power being worshiped (Baumgardner & Crothers, 2010; Fry, et al., 2011; Fry & Slocum Jr., 2008; Reave, 2005). Research has shown that religion relates positively to employee health and well-being (Baumgardner & Crothers, 2010), as well as to finding meaning and purpose in life (Carr, 2007). According to Fry and Slocum Jr. (2008), religion is not part of spiritual leadership. Other researchers, however, felt that religion and spiritual leadership should be combined (Kriger & Seng, 2005; Purdy & Dupey, 2005; Reave, 2005). For the purpose of this study, religion was incorporated because it carries weight considering the rites, rituals, and ceremonies people partake in that forms a great part of religion (Baumgardner & Crothers, 2010; Fry et al., 2011; Reave 2005). Religion was incorporated in the development and validation of the spiritual leadership questionnaire in order to integrate all relevant aspects to the study. In life, religion encourages human beings to make sense of their misfortunes, their stresses, and unavoidable losses during their lifecycles (Carr, 2007). Religion is also further associated with physical and psychological wellbeing (Ivtzan, et al., 2011), as well as with characteristics such as altruism and commitment towards working hard (Carr, 2007). Leaders should lead in such a way that their followers agree with their vision for the organisation to obtain the set goals (Reave, 2005; Robbins et al., 2009). Therefore spiritual leadership is concerned with creating a vision of service to others (Fry & Slocum Jr., 2008).

Some organisations have encouraged their employees to participate in psycho-spiritual disciplines, which include having a vision (Butts, 1999). A *vision* is seen as an attractive picture within an organisation, which plays a motivator role in reaching the set goals and

objectives (Aydin & Ceylan, 2009). Fry (2009) and Reave (2005) noted that creating an uplifting vision is a key constituent in spiritual leadership. Spiritual leadership has an important role to play in creating a vision (Aydin & Ceylan, 2009) that ultimately increases organisational commitment and overall employee productivity (Mansor, et al., 2013). Fry and Matherly (2006) indicated that when spiritual leaders share their vision with their followers, their followers are intrinsically motivated, and this in turn, brings out the best in them (Aydin & Ceylan, 2009). When the followers understand the vision provided by their spiritual leader, they experience a sense of calling in their work (Fry & Slocum Jr., 2008; Ivztan, et al., 2011). Chen, et al., (2013) added that a spiritual leader lives by his/her vision, with hope and faith, and altruism as a personal pursue, suggesting that a spiritual leader is not only an advantage in an organisation, but adds value towards personal and follower growth whilst focusing and expressing their energy towards the future (Baumgardner & Crothers, 2010). Research done by Fry and Slocum Jr. (2008) indicated that having a transcendent vision in place adds towards an employee's overall hope and faith, and positively and significantly influences overall spiritual wellbeing.

Clarke (2003) simplifies *hope* and *faith* when he states that, "Faith and hope are both beyond the realm of proven fact, and yet we function every day on the basis of these two things" (p.165). Spiritual leaders make use of hope and faith to ensure that the desired outcomes and goals that were set, are reached (Carr, 2007; Daft, 2008), which keep followers intrinsically motivated, working towards the future (Aydin & Ceylan, 2009; Fry et al., 2005). *Hope* is defined as a desire with an expectation of being fulfilled (Clarke, 2003; Fry, et al., 2011) that includes emotion and willpower (Clarke, 2003). Hope focuses on success and not on failure (Carr, 2007), and includes the beliefs and convictions of an individual, brining with the effort needed to obtain the set organisational goals (Aydin & Ceylan, 2009; Fry & Matherly, 2006). Faith is the belief that excellence and progression will be reached when self-control is exercised (Daft, 2008); it is intuitively affirmed beliefs and assumptions we have in the world (Clarke, 2003). A spiritual leader demonstrates faith by taking action and by demonstrating a 'can-do-attitude'; and by 'doing-what-it-takes' (Fry & Slocum Jr., 2008; Wigglesworth, 2006). Faith forms part of the fulfilment of an employee's need for a calling; and of being a member within the organisation (Fry, 2003; Pawar, 2013).

A leader displaying perseverance and endurance, of stretching his/her goals, and of having a clear expectation of victory (Daft, 2008), portrays values associated with altruism (Fry & Slocum Jr., 2008).

Altruism comprises concern for and the welfare of others, and is a crucial component in leadership practices (Mansor, et al., 2013). Altruism, with the incorporation of spiritual values, is pooled together by characteristics that include the approval of others without exception (Aydin & Ceylan, 2009), kindness, a lack of envy (Mansor, et al., 2013), forgiveness, empathy, compassion, patience (Wigglesworth, 2006), honesty, humility, and acceptance (Chen, et al., 2013; Fry, 2009), which fosters a sense of belonging and membership (Daft, 2008; Ivztan, 2011; Reave, 2005). Altruism is displayed when a spiritual leader incorporates and demonstrates behaviour that produces a feeling of belonging and of being appreciated and understood (Fry, 2009; Fry & Slocum Jr., 2008). It is defined as a sense of wholeness, with wellbeing, produced through displaying care, concern and appreciation for the self and for others (Fry, et al., 2011; Mansor, et al., 2013). By demonstrating altruistic behaviour towards others, a leader indicates that the welfare of others is considered without selfish and self-serving motives (Carr, 2007), or with the expectation of external rewards from other sources (Mansor, et al., 2013). Altruism is an empathetic emotion that wants to ensure that the circumstances of another improve, without envy or jealousy (Carr, 2007). When altruism is portrayed by spiritual leaders, it provides the employees with a sense of membership in their workplace (Fry & Matherly, 2006); it offers them a purpose, a meaning and a sense of calling in life (Mansor, et al., 2013).

Aim and Hypotheses

The aim of the study was to determine and validate a spiritual leadership questionnaire in a South African context, that is, to provide employers with a measuring instrument for spiritual leadership within their organisation.

The following hypotheses were formulated:

H1: The spiritual leadership questionnaire is a valid instrument.

H2: The spiritual leadership questionnaire is a reliable instrument.

Method

Research design

This study follows a quantitative, random probability sampling research approach. Constructs for spiritual leadership have previously been validated by Fry (2000; 2003; 2009), but a spiritual leadership questionnaire to identify a spiritual leader has not yet been developed.

A pilot study was conducted with a population size of (n=30), to determine whether the draft questionnaire which was tested was valid. Of the 60 questionnaires distributed, only 30 (50%) were returned over a period of 4 months.

The pilot study did, however, prove to be a valid and reliable measure for use, and the study continued.

Research Participants

In the final research project a quantitative research methodology was used, incorporating the random probability sampling (n=221) of participants in the Gauteng and Northern Cape Provinces. The spiritual leadership questionnaire that was developed was used, including a questionnaire on the biographical information which determined the characteristics of the participants (Muchinsky, et al., 2007). The participants targeted worked in the construction industries (n=1000) in Gauteng and the Northern Cape Provinces. Of the 1000 questionnaires that were distributed 221 (22.1%) were returned over a period 8 months. Participation in the study was completely voluntary. It took about 12 minutes to complete the questionnaire. The feedback from the participants proved that the constructs *spirituality* and *religion* were sensitive questions because they were confronted with their own realities which cultivated in search of themselves and their being. This could indicate that the study was subjected to personal opinion with regard to the constructs, even with definitions provided, and this may have influenced the population size negatively.

Table 1

The Demographic Characteristics of the Participants (N=221)

Item	Category	Frequency	Percentage
Gender	Male	115	52.0
	Female	106	48.0
Marital group	Single	37	16.7
	Married	165	74.7
	Divorced	18	8.1
	Widowed	1	0.5
Cultural group	Black	27	12.2
	Indian	7	3.2
	Coloured	6	2.7
	White	181	81.9
	Other	0	0.0
Age group	20-29	29	13.1
	30-39	71	32.1
	40-49	71	32.1
	50-59	39	17.7
	60-69	9	4.1
	60 and older	2	0.9
Job title	Top management	48	21.7
	Middle management	62	28.1
	Management	54	24.4
	Supervisor	40	18.1
	Foreman	6	2.7
	Missing	11	5.0

The study population, as per Table 1, consisted of 52.0% males and 48.0% females; 74.7% of the participants were married, 16.7% were single, 8.1% divorced and 0.5% widowed; 81.9% of the participants were White, 12.2% Black, 3.2% Indian and 2.7% Coloured. The age groups were equally represented between 30-39 years 32.1% and 40-49 years 32.1%. The age group 20-29 years represented 13.1% of the population, and 50-59 years represented 17.7%, 60-69 years 4.1% and 60 years and older 0.9%. The distribution of the job titles of the participants ranged between middle management 28.1%, management 24.4%, top management 21.7%, supervisory level 18.1%, and foreman 2.7%. There was a total of 5.0% missing values.

The Spiritual Leadership Questionnaire

The conviction for the development of a 15-item spiritual leadership questionnaire was derived from work done mostly by Fry (2000; 2009); Fry and Slocum Jr. (2008); Fry, et al.

(2011); Jurkiewicz and Giacalone (2004); Kolodinsky, Giacalone, and Jurkiewicz (2008); and Parameshwar (2005); including the work done by researchers interested in spirituality in the workplace, for example Daft (2008); Duchon and Plowman (2005); Ivtzan, et al. (2011); Mansor, et al. (2013); Mohan and Uys (2006); and Wigglesworth (2006). All the above information convinced the researcher that the development of a questionnaire on spiritual leadership can no longer be ignored as it will add value in determining a spiritual leader well ahead of time should an organisation want to attract, recruit and/or even maintain such.

Taking into consideration the suggestions made by Muchinsky, Kriek, and Shreuder (2007) with regard to the development of a biographical questionnaire, the baseline thereof was used in compiling the biographical questionnaire for this study. The biographical questionnaire was used to indicate the relevant demographical characteristics of the participants. The participants were expected to provide their ages, gender, marital status, job title, and their culture (Struwig & Stead, 2007).

Following the instructions from Struwig and Stead (2007) with regard to the development of a questionnaire, the development of the spiritual leadership questionnaire was undertaken. To develop the questionnaire, the various constructs found to be valid and reliable in a qualitative study conducted by Fry (2000; 2003) were used, which included spirituality, vision, hope and faith, and altruism. Fry and Matherly (2006) made use of a questionnaire – the Spiritual Leadership Theory Questionnaire - with a 5-point Likert scale, where 1 denoted *strongly agree* and 5 *strongly disagree*. The study measured alpha reliabilities between α 0.83 and α 0.94. To measure spirituality, the spirituality scale with alpha reliabilities between α 0.89 and α 0.76 on a 5-point Likert scale were used and adapted (Liu & Robertson, 2010). Items in respect of the definition of *spirituality*, as provided above, were used. Fry (2000) and Ivtzan, et al. (2011) incorporated some of the items from the Religious Involvement Inventory. This Inventory included fifteen items, which were adapted, to develop the items in the questionnaire, and were used in line with the latent variable of *religion*, which made use of a 6-point Likert scale, and obtained an alpha reliability for the study of α 0.98 (Gow, Roger, Whiteman, & Deary, 2011). With spiritual leadership providing meaning and purpose in the lives of their followers (Reave, 2005), the Meaning in Life Questionnaire was used in relation to the development of the spiritual leadership questionnaire. Steger, Frazier and Oishi (2006) obtained alpha coefficients of between α 0.86 and α 0.87 of items utilised in in the

Meaning in Life Questionnaire. The Meaning in Life Questionnaire consists of 10 items, measured on a 7-point Likert scale. Considering the definitions provided for the latent variables spirituality, religion, vision, hope and faith, and altruism as noted earlier and as determined and validated by Fry (2000), Fry and Matherly (2006) and Fry and Slocum Jr. (2008), the above questionnaires were utilised and adapted to formulate positive and negative questions to determine whether a spiritual leadership questionnaire can determine if a candidate is indeed a spiritual leader. The adaptation was found relevant in order to suit the need for this study and the suggested constructs linking with the literature study. The reason for the formulation of positive and negative questions were to ensure that participants do not provide random answers but rather read thoroughly through the questions providing an accurate response rate for this study.

From the abovementioned questionnaires and determined reliabilities, the spiritual leadership questionnaire was developed, making use of a 4-point Likert scale, where 1 indicates *strongly agree*, 2 *agree*, 3 *disagree* and 4 *strongly disagree*. The items were derived from the abovementioned questionnaires as mentioned. Some of the items included, “I live out my spirituality in all aspects of my life”, “My beliefs define who I am”, “I have a vision for myself”, “I will do whatever it takes to fulfil my destiny in my organisation”, and “I am committed towards ‘walking-the-talk’”.

Ethics and Procedures

The research project was laid before the Research Committees of both, the North-West University in Potchefstroom and the Vaal Triangle Campus, where answers to questions were given and clarity provided concerning the relevance of the development and the validation of a spiritual leadership questionnaire. The Ethics Committees of both campuses accepted the project. A formal letter was directed to various companies in Gauteng and Northern Cape Province. Also included were letters from the University and from the study supervisor, supporting the study. An informed consent form, the biographical questionnaire, and the spiritual leadership questionnaire, with an explanation of the relevant latent variables were attached. Confidentiality and anonymity were ensured to all the participants taking part in the research project. All the ethical issues were taken into consideration throughout the duration of the research project.

The questionnaires were distributed amongst the employees at the various companies who accepted and supported the research project. A copy of the questionnaire was also sent via electronic e-mail to the correspondent of the participating organisations who in turn distributed the questionnaires to various participants, and collecting these once filled in. Electronic correspondence was maintained with the correspondent throughout the data collection procedure to ensure maximum participation. All the questionnaires that were returned were placed on a pile until such time that the relevant raw data could be converted to be analysed; this was done by means of the SPSS programme. The participants were given 3 weeks to complete the questionnaire. Due to antagonism with regard to the latent variables of spirituality and religion, various employees decided not to participate in the study because they felt that these constructs were sensitive. This unfortunately meant that it took nearly an entire year to reach the population range of 221.

Statistical Analysis

The SPSS 21.0 program (SPSS, 2013) was used to capture the raw data and to create a file where the descriptive statistics and frequencies were to be computed. The Mplus version 7.11 (Muthén & Muthén, 1998-2012) was used to analyse the data by making use of the category estimator. The latent variables were defined and a categorical estimator was obtained. The coefficients (ρ) determined the reliability of the questionnaire and the items, where correlation coefficients specified the relationships between the latent variables underlying the theory presented (Field, 2009; Greer & Mulhern, 2002; Struwig & Stead, 2007). Effect sizes were used to determine the practical significance of the latent variables underlying the constructs (Kline, 2011; Struwig & Stead, 2007). The statistical significant cut-off points for the correlation coefficients were set at $p \geq 0.30$, with medium effect, and $p \geq 0.50$, with a large effect (Greer & Mulhern, 2002; Field, 2009). It should be noted that the Akaike Information Criterion (AIC) and Bayesian Information Criterion (BIC) indices could not be directly determined, and therefore the Maximum Likelihood with the First order derivative of the standard errors (MLF) were used with a conventional chi-square test statistic, where the lowest value obtained proved to be the best fit for the model. All the other model fit statistics were determined by the mean-adjusted weighted least squares (WLSM) estimated for categorical data (Kline, 2011).

The following Mplus indices were used to assess the fit of the measurement model in this study, namely

- the Absolute Fit Indices, inclusive of the Chi-square statistic, testing the hypothesis about the categorical data, and determines the best fit models to the observed data (Field, 2009), together with the Weighted-Root-Mean Square (WRMR) and the Root-Means-Square Error of Approximation (RMSEA) (Wang & Wang, 2012);
- the Incremental Fit Indices, inclusive of the Tucker-Lewis Index (TLI); and
- the Comparative Fit Index (CFI) (Kline, 2011).

TLI and CFI values higher than 0.90 were viewed as acceptable, where the RMSEA values lower than 0.08 were indicative of a close fit between the model and the data.

Results

A summary of the results is to follow, and then the results of the competing models will be discussed, after which the results obtained in the structural tests will be explained.

Testing the measurement model

The original questionnaire was tested using the Exploratory Factor Analysis (EFA), which included all the items provided in the Spiritual Leadership Questionnaire. An EFA was conducted in order to determine how the latent variables and items best fitted the model. Various factor models were tested and a three-factor model were found to fit the data best, after the items which did not correlate with the construct or latent variables were removed, and then the Confirmatory Factor Analysis (CFA) was conducted.

By making use of the CFA, a three-factor measurement model, together with four competing models, were used to determine where each of the measurement items would significantly load on their respective scales associated with, and in accordance with their definitions.

- Model 1 consisted of three latent variables, namely spirituality (consisting of three observed variables); vision/hope/faith (consisting of eight observed variables); and altruism (consisting of four observed variables).

- Model 2 consisted of one latent variable, namely spirituality (consisting of 15 observed variables).
- Model 3 consisted of three latent variables, namely spirituality (consisting of three observed variables); vision/altruism (consisting of seven observed variables); and hope/faith (consisting of 5 observed variables).
- Model 4 consisted of four latent variables, namely spirituality (consisting of three observed variables); vision (consisting of three observed variables); hope/faith (consisting of five observed variables); and altruism (consisting of four variables).
- Model 5 consisted of two latent variables, namely spirituality (consisting of three observed variables); vision/hope/faith/altruism (consisting of 12 observed variables).

The variables in model 1 correlated with one another.

Models 2, 3, 4 and 5 followed the same template as model 1. In model 2 all the observed variables were utilised to load on one latent variable, namely *spirituality*. For model 3, three latent variables with fifteen observed variables were used respectively. For model 4, four latent variables with respectively three, three, five and four observed variables were used. In model 5, two latent variables with respectively three and twelve observed variables were used.

Table 2

Fit Statistics of Competing Models

Model	χ^2	<i>df</i>	TLI	CFI	RMSEA	WRMR	AIC	BIC
Model 1	257.067*	86	0.96	0.93	0.10	1.05	5463.81	5674.49
Model 2	339.537*	105	0.88	0.90	0.11	1.24	5524.25	5721.34
Model 3	295.914*	86	0.90	0.92	0.11	1.15	5494.19	5704.87
Model 4	290.390*	85	0.90	0.92	0.11	1.12	5472.61	5693.49
Model 5	311.026*	88	0.89	0.91	0.11	1.19	5509.14	5731.03

* = statistical significance; *df* = Degrees of freedom; TLI = Tucker-Lewis; CFI = Comparative Fit Index; RMSEA = Root Mean Square Error of Approximation; WRMR = Weight Root Mean Square; Akaike Information Criterion (AIC) and Bayesian Information Criterion (BIC).

A χ^2 value of 257.067* with (*df* = 86) for the hypothesised measurement model 1 was obtained, as indicated in Table 2, demonstrating that the factors presented are sufficient and

significant predictors of the variable *spiritual leadership*. The fit statistics were acceptable at $TLI = 0.96$ and $CFI = 0.93$, with $RMSEA = 0.10$ and $WRMR = 1.05$. Model 1 represented a three-factor model with an acceptable fit with the data on four of the fit indices. The AIC and BIC fit indices were used, in addition to the other fit indices, to compare the alternative suggested models with one another. The AIC, a measure used for comparative fit purposes, is a meaningful tool to utilise when estimates are determined between different models. It is a parsimony-adjusted index, and in favour of simpler models (Kline, 2011). The BIC, according to Field (2009), is a harsher measure for the number of the estimated parameters, and provides an indication of model parsimony (Kline, 2011). Model 1 fitted the data best in relation to the comparisons made between the fit indices, and considering the best fit AIC and BIC values in view of the categorical measurement, as the AIC with the lowest value is usually the model which is most likely to replicate.

The standardised regression coefficients and *R*-square values for the different items are indicated in Table 3.

Table 3

Standardised Model Results

Observed variables	β	SE	Est./SE	p	R^2
Spirituality					
Live out	0.67	0.05	14.25	0.000	0.44
Meaning in life	0.69	0.05	13.30	0.000	0.47
Believes define	0.79	0.04	18.21	0.000	0.62
Vision/Hope/Faith					
For myself	0.80	0.04	22.58	0.000	0.64
For my organisation	0.63	0.04	14.46	0.000	0.40
10 years from now	0.77	0.03	25.41	0.000	0.60
In myself	0.81	0.03	23.66	0.000	0.65
Whatever it takes	0.71	0.04	16.84	0.000	0.50
Organisation succeed	0.60	0.05	12.87	0.000	0.36
Set challenges	0.73	0.04	17.91	0.000	0.53
Demonstrate	0.71	0.04	17.77	0.000	0.50
Altruism					
Commitment	0.80	0.04	17.63	0.000	0.61
Subordinate trust	0.77	0.05	16.25	0.000	0.59
Caring for others	0.74	0.04	20.53	0.000	0.55
Helping others	0.64	0.06	11.50	0.000	0.41

β = Beta value; SE = Standard Error; Est/SE = estimate divided by standard error; p = obtained significance value. * $p < 0.05$ and ** $p < 0.01$, R^2 = R – Square

In view of Table 3, the Beta values, or weight of the factors (β), are standardized coefficient estimates which assess the population parameters and predict the difference for the criteria of the standardized deviation of items utilized (Kline, 2011). Byrne (2010), Field (2009), Kline (2011), and Wang and Wang (2012) noted that β values greater than or equal to 0.35 suggest that the factor indeed loads on the latent variable. The factor for *believes define* loaded on to the latent variable of spirituality with a value of $\beta = 0.79$ indicating to be the strongest predictor of spirituality for items used. The item *in myself* contributed the highest factor loading on the latent variable of vision/hope/faith with $\beta = 0.81$, whilst the item *organization succeed* added the least with a factor loading of $\beta = 0.60$ for the same latent variable. Regarding the latent variable altruism, the *commitment* item loaded on the latent variable with $\beta = 0.80$, whilst the item *helping others* contributed the least with $\beta = 0.64$. These Beta values

thus indicate which of the items/factors loaded on the latent variables of the second-order latent variable, spiritual leadership. Increasing values of Beta from 0.35 upwards, indicate stronger factor loadings on the latent variable, with the intent to predict spiritual leadership.

The R^2 values, which determine the variability in one variable shared by the other variables (Field, 2009), for the different items measured between 0.41 and 0.65, indicating that the model (Model 1) fits the data well. The R^2 explains the variance of the latent variables, and in Table 3 the variance explained between the dependent variable spiritual leadership and the underlying latent variables of spirituality, vision/hope/faith and altruism, with the predictor variables obtained measurements varying between -1 and 1 (Field, 2009), falling within the acceptable range. A positive value obtained, indicates that once the predictor variable increases, the likelihood of the event occurring also increases. The same for a negative obtained, for which the MLF-estimator was utilised. The standard error (SE) values obtained indicated that the variability of the population group that took part in this study was low, and is therefore suggestive of an accurate reflection of the participating population (Field, 2009).

Table 4 describes the descriptive statistics, reliabilities and correlations with regard to the constructs for spiritual leadership.

Table 4

Descriptive Statistics, Reliability (ρ) and Correlations

Variable	P	1	2	3
Spirituality	0.76	-	-	-
Vision/Hope/Faith	0.94	0.74**††	-	-
Altruism	0.86	0.85**††	0.82**††	-
Spiritual leadership	0.91	0.88**††	0.85**††	0.97**††

**Correlation is significant at the 0.01 level (2-tailed)

††Correlation is practically significant $r > 0,50$ (large effect)

Descriptive statistics

Considering the categorical data determining the latent variables in a three-factor model, the correlations coefficients were determined by making use of Structural Equation Modelling (SEM), with applications in the Mplus program. Wang and Wang (2012) explained that in order to determine the reliability of the latent variables and items, the square root of the

unexplained variances should be calculated as $1 - R^2 = Reliability$, and this then supports the Schmid and Leiman-transformation which still empowers the original CFA solution. The descriptive statistics and reliability coefficients for all the variables are reported in Table 4, with reliability (ρ). The reliability coefficient measures the internal consistency, which indicates the degree to which consistency is reached between the items measured (Byrne, 2010; Field, 2009; Kline, 2011). Reliability coefficients of about 0.90 is considered to be “excellent”, while 0.80 is regarded as “very good”, with 0.70 considered to be “adequate” (Kline, 2011). Should the values fall below 0.70, it constitutes that the variance is due to the random error of the items, indicating that the model fit is greater to chance than fact (Field, 2009). An alternative measure could not be used to determine the reliability with regard to this study, due to the estimator used in the Mplus program (Muthén & Muthén, 1998-2013). The means, standard deviations and correlations are shown in Table 4, and all the scales are considered to have shown adequate internal consistencies, with practical and statistical significant correlations.

Correlations

Table 4 was extracted and compiled in accordance with information from the Mplus programme, which indicates that spiritual leadership has statistical and practical significant correlations with the suggested latent variables spirituality, vision/hope/faith and altruism to a large effect. Spirituality has a practical significant relationship with vision/hope/faith (large effect) and with altruism (large effect). Vision/hope/faith has a practical significant relationship with spirituality (large effect) and with altruism (large effect). Therefore, it is evident that all three constructs, namely spirituality, vision/hope/faith and altruism are practically and statistically significant constructs for use in the determination of spiritual leadership.

Evaluating the Hypotheses

Hypothesis 1: The spiritual leadership is a valid instrument.

Following the EFA analysis, the CFA analysis was utilised, after which a three-factor model was verified with the best fit for the latent variables. Some items had to be removed from the questionnaire due to them not being relevant or correlating with spiritual leadership.

Following the output received, various items, as suggested in the original questionnaire, did not fit the construct *spiritual leadership*, and some other items correlated too close with one another. A three-factor model was then constructed in relation to the latent variables, and obtained a model fit to the data supporting the literature study. Taking into consideration the items used in the three-factor model, which includes spirituality, vision/hope/faith and altruism, the items considered showed statistical significant values, as reported in Table 4. It can therefore be concluded that these suggested items are valid for use in the determination of spiritual leadership using the spiritual leadership questionnaire. H₁ is therefore accepted.

Hypothesis 2: The spiritual leadership questionnaire is reliable.

In view of the three-factor model (Model 1), spirituality, vision/hope/faith and altruism obtained acceptable reliability coefficient be 0.85 and greater as explained by Struwig and Stead (2007), and Wang and Wang (2012) with the suggested calculation being done and considering the error-variances and $1 - R^2 = \text{Reliability}$ with the use of ρ for identifying reliability. These latent variables reached reliabilities of between ρ 0.94 (highest) to ρ 0.76 (lowest) as indicated in Table 4. These reliability values suggests the proposed items to determine a spiritual leader with the suggested constructs, is reliable. H₂ is therefore accepted.

Table 5 provides the root-mean-square variables with the standard errors of each item, as well as the reliability with the practical and statistical significance of the latent variables underlying the construct. This was done using the Mplus program where the regressions and variances explained can total more than 100% together.

Table 5

R² Mean Square Latent Variables Model 1

Observed variables	Estimate R ²	S.E.	Est./S.E	P
Spirituality	0.77	0.06	12.02	0.000
Vision/Hope/Faith	0.72	0.05	14.09	0.000
Altruism	0.93	0.07	12.76	0.000

*R² = Root-mean-square; SE = Standard Error; Est/SE = estimate divided by standard error; p = obtained significance value. *p<0.05 and **p<0.01*

Table 5 indicates that the latent variable *altruism* extracted 93% of the variance in spiritual leadership, *spirituality* 77% of the variance, with *vision/hope/faith* 72% of the variance.

Discussion

The purpose of this study was to develop and validate a spiritual leadership questionnaire in a South African context. The results indicated that there existed statistical significance between spiritual leadership and the latent variables spirituality, vision/hope/faith and altruism.

Spirituality correlated statistically significant with spiritual leadership concerning the items used for this latent variable. The results are supported by research on spiritual leadership by Benefiel (2005); Fry (2000; 2003; 2009); Fry & Matherly (2006); Fry, et al. (2011), Reave (2005) and Wigglesworth (2004; 2006). *Spirituality* explained 77% of the variance for spiritual leadership, and correlated positively with *vision/hope/faith* and *altruism*. As indicated previously, various researchers have argued whether *religion* should be incorporated as a latent variable in the concept of spiritual leadership (Cavanagh, 2009; Kriger & Seng, 2005; Reave, 2005). This study concluded that religion does not play an important role, nor is it a practical or statistically significant latent variable of spiritual leadership. It became evident that *religion* does not form part of spiritual leadership, because when *religion* was added to the data base of the Mplus program, there were no correlations nor statistically significant relationships found that linked religion to spiritual leadership. This, therefore correlates to the opinions of previous research that religion is not a latent variable of spiritual leadership (Cavanagh, 1999; Kriger and Seng, 2005). One of the items, “My beliefs define who I am” as utilised in the latent variable religion, did correlate and showed a practical and statistically significantly relationship with spirituality and therefore the item was placed into the latent variable of spirituality.

Vision was combined with hope/faith as a latent variable because a *vision* is a set of goals or objectives of the organisation with hope and faith in the employees’ abilities to work towards the same goal and to reach it. Vision/hope/faith displayed a positive, practical and statistically significant relationship with the construct of spiritual leadership. The literature supports the outcome as obtained by means of *vision* (Fry, et al., 2011; Fry & Slocum Jr., 2008; Reave, 2005; Wigglesworth, 2004), and *hope/faith* (Daft, 2008; Car, 2007; Fry & Matherly, 2006). Vision/hope/faith explained 72% of the variance for spiritual leadership, and correlated

positively with *spirituality* and *altruism*. Fry (2009) noted that a *vision* portrayed and explained to followers, will often lead to the service of others, with them finding purpose and meaning in their everyday lives, whilst experiencing a sense of belonging and membership.

Altruism is explained by Carr (2007) as an individualistic characteristic with an implicit trait-like motive, which shows a preference towards increasing another person's wellbeing, with no ulterior self-serving motive. A leader using altruism provides his employees with a sense of purpose and meaning, whilst still being part of a team (Fry, et al., 2011). In this study altruism as a latent variable, explained 93% of the variance of spiritual leadership. It is therefore evident that altruism and altruistic behaviour can be regarded as a highly motivating factor that forms part of the characteristics of spiritual leaders. This finding is substantiated by research findings by Benefiel (2005), Fry (2000, 2003, 2009), Fry and Matherly (2006), Fry and Slocum Jr. (2008), and Reave (2005). Thus, altruism is positively related to spiritual leadership. From this study it became evident that people want to be acknowledged for their efforts and accomplishments in an organisation, whilst at the same time experiencing meaning and purpose in life (Fry, et al., 2005).

The findings in this study concluded that *altruism* is the strongest latent variable concerning spiritual leadership, followed by *spirituality*, and then *vision/hope/faith*. *Religion* does not form part of spiritual leadership, and did not show practical or statistical significance to the independent variable of spiritual leadership in the CFA, nor did it feature in any of the tested factor-loadings.

The findings of this study could add value to further studies on spiritual leadership. This could include the development and refinement of the spiritual leadership questionnaire, with further validation of the underlying latent variables. Furthermore, such a refined questionnaire would ensure that organisations and employers, who need to employ a spiritual leader, will have the necessary resources to identify such a person. This would add to the triple bottom line of people, planet and profit (Fry & Slocum Jr., 2008), which instils a further sense of acknowledgement, and a higher purpose in the working environment (Fry, et al., 2011).

Recommendations and Limitations

Based on the results, it was indicated that *altruism* is a valid and reliable latent variable for spiritual leadership. *Spirituality* was verified as a relevant, valid and reliable latent variable, while *vision* was added with *hope/faith*, which in the end secured a valid and reliable latent variable. It is recommended that *vision/hope/faith* be researched as part of optimism, and be tested in relation to positive psychology in a leadership context.

It is further recommended that organisations organise mentoring and coaching sessions with spiritual leaders in order to observe the outcomes. Leaders should be encouraged to use *altruism* in dealing with their co-workers and followers to acknowledge the efforts made by them. This would add towards the increased psychological well-being of the employee, with the resulting increased productivity and reduced absenteeism.

The developed spiritual leadership questionnaire should be further explored and it is suggested that further development and refinement of the questionnaire should be encouraged. Should it be found that the work to follow on such a spiritual leadership questionnaire is valid and reliable for use in practise, employers with a sense of membership and calling in their lives can use the output obtained and attract, recruit and retain spiritual leaders with all the suggested benefits.

The fact that it was found that *religion* does not correlate, nor is a practical or a significant latent variable of spiritual leadership, has now verified that religion does not determine if an individual is a spiritual leader. Instead, the focus is now on *altruism*, *spirituality* and *vision/hope/faith*, which should be separately researched, together with optimism, positive psychology and leadership considering that positive psychology focuses on constructs such as hope, faith and vision (Carr, 2007).

A limitation of this study included the manner in which the data were collected. It is suggested that in future research, together with spirituality and religion, and the development and validation of a questionnaire, random probability snowball sampling be used in all nine provinces, from diverse organisations, cultures and population groups. This study was severely limited by the chosen field, e.g. the construction industry only, which is a male-dominated industry. It was difficult to find willing participants to make up a diverse group.

Also, White participants dominated the population size, which then did not substantiate the generalised population.

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CHAPTER 3

CONCLUSIONS, LIMITATIONS AND RECOMMENDATIONS

In chapter 3 conclusions will be given, limitations indicated and recommendations will be made in respect of the research project.

Firstly, the conclusions will be discussed in view of the general objective of this study; secondly the limitations that arose will be indicated, and finally recommendations will be made for an organisation, and for the purposes of future research.

3.1 CONCLUSIONS

The general objective of this study was to explore the concept of spiritual leadership and the sub-constructs suggested by various researchers, and then to develop and validate a spiritual leadership questionnaire in a South African context. The idea originated after doing research on work that had already been done on spiritual leadership and the constructs involved. Qualitative research methods were used. It was deemed necessary to do quantitative research in order to identify the characteristics of a spiritual leader, should the need arise for such a person in an organisation.

The general objective was to develop and validate a spiritual leadership questionnaire in a South African context.

3.1.1 The literature research

Spiritual leadership displays a leadership type that makes use of values, behaviours and attitudes that intrinsically motivate the person him-/herself and others, and that fosters a feeling of spiritual wellbeing (Kruger & Seng, 2005; Fry & Matherly, 2006), as well as a deep inner purpose with meaning in life (Fry & Kruger, 2009). Wigglesworth (2006) reported that the great leaders in the world use their hearts, souls and minds when decisions are made. The purpose of an organisation today is to add towards the triple bottom line of planet, people, profit; spiritual leadership does exactly that (Fry & Slocum Jr., 2008). People want to be heard, seen and acknowledged for their efforts in their organisations, and a spiritual leader

adds towards that sense of membership and of belonging (Daft, 2008). Padayachee (2009) indicated the importance that spiritual leadership plays in an organisation, especially spirituality with regard to respect shown to the overall growth of an organisation.

Spirituality is the recognition and experiences of emotional and cognitive processes which involves finding meaning in life and work, uplifting an individual above the daily grindstone by providing a sense of being part of something bigger than the self (Ruddock & Cameron, 2010). Spirituality includes the cognitive and emotional processes that facilitate finding purpose and meaning in life. This includes the feeling of being part of something that is bigger than life itself (Ruddock & Cameron, 2010). De Klerk-Luttig (2008) noted that, “intellect, emotion, and spirituality depend on one another” in reaching wholeness. It substantiates the claim that individuals as well as organisations are on a spiritual journey (Mohan & Uys, 2006). When leaders include spirituality into their leading style, they can successfully lead others (Daft, 2008). When leaders develop their spiritual dimension, it will influence the manner in which they make their decisions and form their judgements (Van Dam, 2007; Wei & Tan, 2006). Benefiel (2005) identified the need to determine where spirituality belongs in spiritual leadership. When spirituality is involved, the focus turns to whether or not religion should be included (Cavanagh, 1999; Kriger & Seng, 2005; Liu & Robertson, 2010; Reave, 2005). Carr (2007) indicated that religion is used by individuals to make sense of their misfortunes in life, in order to then create a vision for the future.

Vision can be defined as the creation of a long-term picture that will ensure that the set objectives, individually or organisationally, are reached (Robbins, Judge, Odendaal, & Roodt, 2009). Reave (2005) reported that it is problematic to include *vision* into spiritual leadership, because a certain group may perceive another person’s vision as isolationism and personal vanity. Fry and Slocum Jr. (2008) found that *vision* is related to positively influencing follower motivation and commitment. In order to gain the trust of one’s followers, great leaders make use of their visions, which cultivate hope and faith in return (Parameshwar, 2005).

Hope/Faith are beliefs and convictions associated with long-term goals and objectives (Fry, Hannah, Noel, & Walumbwa, 2011; Fry & Matherly, 2006). *Hope* as a construct is closely associated with *optimism*, which in turn moves towards intrinsic motivation (Carr, 2007). *Faith* is demonstrated when one takes action in “walking-the-talk”, and doing it with a “can-

do-attitude” (Daft, 2008; Fry & Slocum Jr., 2008). Having *hope* and *faith* indicates that a person is optimistic towards reaching his or her goals and objectives (Fry, et al., 2011). Perseverance, endurance, and the broadening of goals are a few characteristics of a leader living with faith and hope (Daft, 2008). These characteristics incorporate altruism as part of the convictions in spiritual leadership (Fry & Slocum Jr., 2008).

Altruism includes forgiving others whilst caring for them and their emotions with compassion, kindness, courage, empathy and appreciation (Daft, 2008; Reave, 2005). According to Fry and Kriger (2009), a sense of membership of an organisation is experienced when *altruism* is displayed by a leader who shows concern and understanding for the individual, acknowledging his or her efforts. A sense of wholeness then embodies, motivates and encourages individuals to be themselves (Carr, 2007).

3.1.2 The empirical research

To determine the relevance of the above mentioned constructs of spiritual leadership which includes spirituality, vision/hope/faith and altruism, a 15-item spiritual leadership questionnaire was developed. These constructs were used to determine the validity and reliability of the questions used for these latent variables. After an exploratory factor analysis was conducted, a three-factor model was suggested where spirituality, vision/hope/faith and altruism were directly linked to spiritual leadership. Some researchers were of the opinion that *religion* should form part of spiritual leadership (Kriger & Seng, 2005; Purdy & Dupey, 2005; Reave, 2005). Cavanagh (1999) and Fry and Slocum Jr. (2008), however, indicated that religion should not. In this study it was found that once *religion* was added, the validity and reliability of spiritual leadership decreased, suggesting that religion should not form part of the suggested constructs in the spiritual leadership questionnaire. It was indicated that religion does neither show a statistically significant nor a practically significant relationship with spiritual leadership.

In studies conducted by Benefiel (2005), Fry (2000, 2003, 2009), Fry and Slocum Jr., (2008) *vision* and *hope/faith* were not statistically nor practically significantly related to spiritual leadership. In this study these constructs were combined as vision/hope/faith, and only then did the statistics show practical and statistical significant correlations with spiritual leadership. Therefore, considering vision/hope/faith together as one construct in this study

with the items measuring the same latent variable and in correlation with one another, a link could be made with positive psychology (Carr, 2007; Daft, 2008).

Altruism extracted 93% of the variance in predicting spiritual leadership. Considering the variance difference of 16% with regard to spirituality, extracting 77% of the variance in spiritual leadership, it was found that altruism predicted spiritual leadership with the strongest relationship to the latent variable. This further suggests, as was found in the literature, that employees want to be acknowledged for their efforts, and want to receive approval (Aydin & Ceylan, 2009). They also need to experience kindness from their leaders (Mansor, Ismail, Alwi, & Anwar, 2013), who have to show humility and honesty towards them (Chen, Chen, & Li, 2013), whilst fostering a sense of membership and belonging (Fry & Kriger, 2009).

In this study the fit statistics utilised were the TLI = 0.96, CFI = 0.93, which indicated a score above 0.90 as a good fit. A three-factor model, with an acceptable fit on four of the fit indices, was obtained. The AIC and BIC values of the three-factor model 1 with the lowest scores indicated a good fit with the data and the underlying theory. The reliability (ρ) for the 15-item spiritual leadership questionnaire obtained scores of reliability for the latent variables between ρ 0.61 (lowest) and ρ 0.81 (highest) respectively and the three-factor model was accepted. This indicates that the spiritual leadership questionnaire is valid and reliable for use in the determination of a spiritual leader. This questionnaire may be refined and developed further in future.

This study concludes that spiritual leaders acknowledge the “wholeness” of the individual, and that includes spirituality, vision/hope/faith, and altruism, and show concern for their followers, with appreciation for their efforts (Fry, et al., 2011; Mansor, et al., 2013). Spiritual leaders foster a sense of calling and belonging (Fry & Matherly, 2006; Mansor et al., 2013), without ulterior selfish and self-serving motives (Carr, 2007). Finally, this suggests that spiritual leadership arose as a kind of leadership where the leaders will lead by example, displaying values and ethical behaviour (Daft, 2008; Fry, 2000; Fry & Matherly, 2006), making use of their hearts, souls and minds (Wigglesworth, 2006), whilst being part of something bigger than the self (Reave, 2005; Ruddock & Cameron, 2010), as well as considering others in their decision-making processes. This then adds towards the triple bottom-line of people, planet and profit (Fry & Slocum Jr., 2008).

3.2 LIMITATIONS OF THE STUDY

The limitations acknowledged in this study include the sample size as well as the limited variety and diversity of the population. Furthermore, the inclusion of *spirituality* and *religion* presented a problem with participants not wanting to be involved. Often South Africans do not feel comfortable with the use of *spirituality*. It seemed as if they attached their own definition to this construct, ignoring the definition provided.

Another limitation was the distribution of the questionnaires due to the researcher working in a small firm, and large firms have their own employees conducting research which adds towards their own research and hypotheses within their organisation. This was problematic because big corporate companies did not deem the suggested research relevant within their current economic growth and sustainability. Finding organisations to participate was difficult and getting the approval through the directorate took perseverance and continuous follow-up.

Further limitations included the fact that some of the questions developed for the spiritual leadership questionnaire had items that correlated too closely with one another. *Religion* had to be removed with except for one item, “My beliefs define who I am”, loading on spirituality, which was also the strongest item for measuring spirituality as a latent variable of spiritual leadership.

3.3 RECOMMENDATIONS

Below are the recommendations made for the organisation as well as for researchers interested in spiritual leadership. The 15-item questionnaire developed for the purpose of the study can be used and expanded in order to be further developed and refined to identify candidates for spiritual leadership positions within an organisation.

3.3.1 Recommendations for the organisation

In an organisation teams are considered to be the heart and soul of the organisation, working together to reach the goals and objectives in accordance with the organisations’ visions (Robbins, et al., 2009). The spiritual leader leads by example, displaying values, behaviour

and integrity, while at the same time intrinsically motivating his followers (Fry, 2000; Fry & Matherly, 2006; Klenke, 2007).

Should the culture of the company allow, investing in spiritual leadership programmes, acknowledging the employee, and encouraging him or her to come to work with his/her spirituality, may lead to the employees having a sense of calling through membership (Daft, 2008). The questionnaire developed showed validity and reliability in testing for spiritual leadership, and loaded on a three-factor model which included spirituality, vision/hope/faith and altruism. Therefore the questionnaire can be used to determine whether a candidate for a spiritual leadership position does indeed show characteristics in line with those validated of a spiritual leader, ensuring that the correct people in line with the organisational culture is attracted, recruited and retained with the added benefits discussed in the body of the mini-dissertation.

It is suggested that the organisation should invest in training courses that will focus on leadership development, incorporating altruism. *Altruism* determined 93% of spiritual leadership, which suggests that people want to be acknowledged for their contribution in the organisation (Carr, 2007). In focusing on employing spiritual leaders, an organisation commits towards a leadership style that is based on empathy with service towards followers (Fry & Kriger, 2009). This study added towards empowering the organisation and employer in determining a spiritual leader. Therefore it is recommended that the organisation hold workshops in which altruism is explained and the fundamentals thereof be shared with leaders, so that leaders are able to understand and be willing to provide the much needed acknowledgement for employee efforts at the office.

The conclusion this study reached was that spirituality, vision/hope/faith and altruism are the underlying sub-constructs for spiritual leadership which commits towards adding to the triple bottom line of people, planet and profit (Fry & Slocum Jr., 2008).

3.3.2 Recommendations for future research

It is recommended that a larger population size should be used to generate a diverse population when the intent of research is the development and validation of a questionnaire considering the extremely diverse rainbow-nation South Africa is. This would ensure that the

instrument being developed and validated appeals to the broader society in South Africa, substantiating the use thereof, purpose of study and the validity of such a measure whilst adding value to the entire population group (Struwig, & Stead, 2007). Furthermore, various types of organisational cultures, ethnicity groups, age groups, genders and management or leadership levels would be able to participate, ensuring a value added study. This could constitute in more accurate validation of a questionnaire such as the spiritual leadership questionnaire.

The use of a specific industry for validation purposes limited this specific study terms of the above mentioned. It is therefore recommended that the further development and refinement of the spiritual leadership, in relation to the already validated items, cover various diverse organisations, with different organisational cultures, in different provinces and a diverse population group. The researcher suggests that random probability sampling combined with snowball sampling be used for future research.

Future research suggestions include that the construct *vision* be studied in relation to *hope/faith* which could in turn be related to *optimism* (Carr, 2007), because these constructs may be considered as a part of positive psychology. Positive psychology further include constructs utilised in spiritual leadership of which included vision, hope, faith and altruism, therefore it is suggested that optimism to be studied in relation to spiritual leadership in an organisation. Spiritual leadership increases the morale of an employee and his or her performance, adds towards the triple bottom line, increases the psychological wellbeing of the employee, and reduces absenteeism (Fry & Slocum Jr., 2008), while positive psychology strive towards overall psychological and emotional well-being (Carr, 2007). Therefore, future research may determine whether vision, hope and faith positively relates towards optimism, in relation to positive psychology and whether there is a link in positive psychology and spiritual leadership with regard to these constructs.

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