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Title

"The Mediating Role of Workplace Spirituality on Perceptions of Transformational Leadership, Organisational Commitment and Employee Job Satisfaction within a sample of South African Muslim School teachers."

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A Dissertation

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Declaration

I declare that this research project is my own, unaided work. It has not been submitted before for any other degree or examination at this or any other university

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DATE _____ SIGNATURE _____

Ethics Clearance

Abstract

This study evaluated the mediational role of Muslim School teachers' workplace spiritualty on perceptions of principal behaviour, individual job satisfaction and organisational commitment. In this regard The Meaning and Purpose at work scale of spirituality (Ashmos & Duchon, 2000) was administered, the Transformational leadership Inventory (Podsakoff et al,1990), the Organisational Commitment Questionnaire (Mowday, Steers & Porter, 1979), and a measure of job satisfaction (Warr et al, 1979) to a sample of 219 Muslim School teachers' throughout Gauteng South Africa. Results stemming from Pearson Product Moments correlations and latent variable Structural Equation modelling were used to determine the relationships between these variables and test the mediational model. Results indicated that Muslim school teachers' regard their workplaces as catering to their spiritual needs, and are very satisfied and committed towards their organisation. Perceptions of WPS and leadership were found to significantly predict both job satisfaction and organisational commitment. Feelings of workplace spirituality were found to partially mediate between teachers' perceptions of their leader and their job satisfaction. Workplace spirituality was also found to mediate between teachers' perceptions of their leaders' behaviour and their organisational commitment. This paper concludes with the implications of these findings and directions for future research within this field.

Dedication

To Nadia, Zaidaan, Yasmina, and Yusof.

Without your love, support, and encouragement this may not have been possible. For this I am eternally grateful.

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I would like to take this opportunity to thank the All-Mighty for granting me the ability and resolve to see this project to completion.

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Aim

This work aims to evaluate teachers' perceptions of their principals' transformational leadership behaviour. It begins by examining the influences that perceptions of transformational leadership have on feelings of organisational commitment and job satisfaction. It also aims to investigate the way in which perceptions of transformational leadership and the job attitudes mentioned above are mediated by feelings of workplace spirituality within a sample of South African Muslim school teachers throughout Gauteng.

Rationale

In an era of democratisation, marked by freedoms offered to all South Africans in many spheres of life, the nature and composition of the workforce is evolving at astronomical rates. The vast array of governmental policies aimed at addressing social, cultural and political inequalities as a result of the Apartheid regime are a testament to these changes. Policies such as the Employment Equity Act 55 of 1998 (EEA), the Skills Development Act 97 of 1998 and later with the implementation of the Broad-Based Black Economic Empowerment Act (BBBEE) 53 of 2003, South African organisations are under immense pressure to not only conform to, but deal with, issues surrounding an increasingly diverse workforce. In order to meet the organisational challenges of a multi-cultural, multi-faith society, organisations are progressively becoming aware of the need to enhance both their knowledge and their understanding of diverse communities (Shah, 2006). Such knowledge and understanding according to Shah (2006) allows for the propagation of social stability, cohesion, and tolerance.

In light of this, the current study aims to investigate the influence of workplace spirituality on perceptions of leadership and organisational attitudes amongst Muslim School teachers in Gauteng. It undertakes to evaluate if workplace spirituality mediates the relationship between perceptions of leadership, job satisfaction and organisational commitment. In doing so, this research endeavours to provide some insight into the perceptions of Muslim School teachers regarding well researched organisational concepts. Recognising that Muslims (people who believe in the monotheistic religion of Islam) according to Statistics South Africa (2009), make up just over 1.4% of the country's religious population (approximately 654 064), this research aims to illuminate the current understanding of issues surrounding workplace spirituality and work attitudes within this sample. It is hoped that this research may serve as lens by which employers of all religions in South Africa may better understand the various influences on Islamic perceptions and attitudes in the working environment.

The lack of management literature concerning Islam as compared to many other religions and ideologies is lacking (Ali, 2009). As such, studies evaluating the complexities of minority groupings within the context of the South African working environment seek to promote the democratic ideals for which this country has fought so hard to achieve. It is within the articulation and investigation of concepts such as leadership, job satisfaction and organisational commitment that both Muslim and non-Muslim employers and employees stand to gain. The fostering of a greater understanding of the complex relationships found within Islamic culture may allow for more effective management and leadership practices to be explored and advocated.

Introduction

The theoretical and conceptual structure of this paper is hinged upon the development, building and understanding of various concepts, terminologies, theories, and viewpoints surrounding the issues at hand. In order for this to be achieved and articulated in a coherent and meaningful manner, a brief introduction to the structure of this report is needed. This research will begin by contextualising the nature and development of independent schooling within South Africa. It will discuss the origins and development of such schooling systems as separate and independent from the more commonly known public schools. It will highlight the importance of research and the expansion of theoretical knowledge concerning this sector of the South African workforce. It will highlight the need for research to be conducted into the functioning and operations of such institutions in order to provide a strong base by which to rationalise the study of perceptions of Muslim School teachers in South Africa.

It will then proceed to articulate the importance of studies concerning complex psychological, social, historical, and cultural influences at play within independent Muslim Schools. Here the reader will be shown that the relationship between Islamic culture and perceptions of psychological issues pertaining to leadership is strongly connected. The aim here is to allow the reader to systematically evaluate and understand the influences that culture and beliefs play in the lives of Muslim educators.

Next, a review of literature will be discussed pertaining to areas of leadership, organisational commitment, job satisfaction and workplace spirituality. At each stage the argument for or against various theoretical propositions predicting the intricate relationships between these variables will be provided. The aim here is provide a strong conceptual and theoretical

argument in support of the various stances taken by this researcher. Each chapter concerning the concepts mentioned above will be discussed in light of:

- the description and understanding of each concept as it is applied to organisations in general;
- the relationship between each concept within the schooling context;
- the understanding of such concepts within Islamic beliefs and culture; and
- the scope and current level of understanding of each concept within the South African schooling environment.

In doing so this paper will aim to explore the mediating role of workplace spirituality, on perceptions of school principals' transformational leadership behaviour, and the impact that such perceptions may have on levels of commitment and satisfaction amongst educators in Muslim Schools in Gauteng, South Africa.

The methods and instruments used to evaluate the complex web of relationships will then be discussed in order to describe and explain the conditions under which this research took place.

The results of the statistical procedures and findings of this report will then be presented before offering a detailed discussion of the outcomes of this research. Finally, this paper will conclude with the various limitations of this research before offering suggestions into areas for future research and knowledge expansion.

Chapter 1

The Nature and Composition of Independent Schools in South Africa

According to the description offered by the South Africa Schools Act, No. 84 of 1996 (SASA) private or independent schools are broadly defined within the South African context as those educational institutions that are not public, and may be founded, owned or managed by actors other than the state (du Toit, 2004; Hofmeyr and Lee, 2004). According to du Toit (2004) independent schools in South Africa can be traced back to the mid-nineteenth century. Originally, English language medium Catholic, Anglican, and Methodist church schools were amongst the first forms of independent schools found within South Africa (du Toit, 2004). The growth of such institutions after the collapse of Apartheid has thus stimulated a great interest into the growth and functioning of these institutions (Hofmeyr and Lee, 2004). During Apartheid, the control of public educational institutions accompanied by the policies of Bantu Education advocated by the National Party led many institutions to establish independent or private schools, free from such political interference (Hofmeyr and Lee, 2004, p. 149). During this period, research within this sector was seriously limited to the sources of information provided by the Apartheid government, and as such, the importance of such research at this time was limited due to lack of credible and unbiased information. Research of this nature, within this period, was conducted as a form of opposition to the racialist policies of the Apartheid government, aimed at combating the segregationist policies of the Apartheid education system (du Toit, 2004). However, du Toit (2004) is of the opinion that a broad and encompassing database of reliable information concerning the operations and practices within these schools is still seriously lacking today.

According to du Toit (2004), the first comprehensive research into the size and composition of the independent school sector was undertaken by the Employment and Economic Policy Research Program of the Human Sciences Research Council (HSRC) commissioned by the first democratically elected government in South Africa. This report placed the size of the sector at 1513 schools in 2001 (du Toit, 2004, p. 5). This project was instrumental in the initial development of a database of independent schools registered with the Department of Education (DOE) (du Toit, 2004).

In 2001 the HSRC concluded that the independent education sector employs approximately 51 467 staff, more teaching and administrative staff than universities and technikons (Hofmeyr & Lee, 2004, p. 147). According to the HRSC over 46% of all independent schools can be classified as religious, encompassing Christian, Jewish, and considerably more Hindu

and Muslim Schools (Hofmeyr & Lee, 2004, 154). These institutions are protected within section 29(3) of the Constitution (Hofmeyr & Lee, 2004). Such protection is uncommon to independent schools abroad, and Hofmeyr and Lee (2004) are of the opinion that such protection is afforded as a direct result of the oppressive stance to education taken by the government during Apartheid.

Amongst the factors regarded as greatest contributors to the rapid growth of the independent schooling sector are:

- the need for alternative schooling environments, accompanied by such institutions willing to supply and cater for this demand;
- legislation such as the Funding Norms (which have encouraged the growth of smaller lower fee independent schools); and
- a changing market consisting of members of diverse and previously disadvantaged populations in both high and low income communities (Hofmeyr & Lee, 2004).

In 2002, the HRD Research program of the HSRC conducted a further survey into the size and composition of this sector. A total of 410 independent schools were surveyed and investigated. The findings of Hofmeyr and Lee (2004) (as cited in du Toit, 2004) are summarised below;

- It is estimated that there are currently 1287 formal schools with 391 248 learners and 24 253 educators within this sector (p. 36)
- Religious schools comprised of the majority (46, 1%), followed by community schools (28.4%) (p. 17)
- The relationship between school type and school fee category revealed that 32.6% of schools are found within the fee category of R18 001+ per annum, and that religious schools (*n*=291) are featured most within all fee categories, ranging from low fee (R0-6000) (46.3%), low-medium (R3001-R12 000) (57%), medium-high (R12 001-R18000) (22.8%). Interestingly, rural and informal schools not only comprised the lowest number of schools within this sample (*n*= 20*),* but also were found to feature most in low income (1.9%) and High income (2.8%) fee categories. According to Hofmeyr and Lee (2004), these divisions pull into sharp focus the discrepancies and inequalities created within independent schools as a result of Apartheid. (p.17).
- Female educators dominate, comprising of (76.9%) of the population sampled (p. 22)
- Of a total of 9244 educators, 64.8 % are categorised as white, 21, 7% as African, 8.2% as Indian and 5.3% as coloured (p. 23).

- Of all (*n*=21 687 educators), 88.7 % are employed full time, and only 11.3 per cent (*n*=2775) are employed part time (p. 24).
- Most educators (91.1%) are qualified, the highest percentages of whom are found in the top fee category (95.9%). This highlights the fact that the educators with the highest professional qualifications are often found in schools which charge the highest fees (p. 24).
- Finally, a significant correlation was found between grade 12 leaner pass rates and school fee categories, with the highest pass rates witnessed within schools that ranked within the top fee category (p. 34).

The above results articulate a heavy emphasis on the relationship between independent schools and their fee categorisation. Due to the disruption to education caused by the uneasy and uncertain educational environment within Apartheid South Africa, the development and influence of the ideals upon which such alternative schooling environments were created and maintained are crucial towards understanding this relationship (du Toit, 2004; Hofmeyr & Lee, 2004). Furthermore, funding for these schools has also become a topic of great interest. For example, in 2000, the Funding Norms introduced by government sought to rank and regulate state funding to independent schools based on the rand value each school charged in fees, and this meant that the higher school fees, the less funding the government would provide (Hofmeyr & Lee, 2004). This has thus led many schools who did not receive funding to "fall off" the governments radar (as non-subsidised schools were omitted from government databases), resulting in Government commissioning organisations such as the HSRC to conduct and compile information regarding these institutions (Hofmeyr & Lee, 2004). There are several problems and pitfalls associated with this process. Firstly, many schools within the highest fee categories were previously not featured within government databases, and thus research into the nature and composition of these independent schools was left out of original estimations (Hofmeyr & Lee, 2004). Thus the growth of the independent sector and discrepancies in estimations of its size may be a result of the lack of such information. It can also be argued that, although the independent education sector is perceived to have grown substantially over the years, the importance and socio-economic circumstances which surround many of these institutions have been largely left unexamined. Examination of the discrepancies witnessed above, regarding the unequal

distribution of educated teachers, and the low proportions of rural African independent schools (although beyond the scope of this paper), highlights that within South Africa in particular, any evaluation of the nature and context of independent schooling must take into account the impact that Apartheid has had on the history, and socio-economic development of such schools.

Leadership within South African Schools: Defining Contexts and Recognising Needs

The establishment of effective and conducive schooling environments within today's globalised economy has ushered in an era wherein great emphasis has been placed on the importance of educational institutions, and the leaders within them. Schools leaders have the tremendous task of creating and maintaining environments which seek to not only produce generations of young adults who are able to compete in today's globalised economy, but also, leaders are tasked with the duty and responsibility of ensuring that such development takes place within the contexts of dealing with the myriad of concerns regarding various issues which face educators in South Africa.

The teaching profession in South Africa has undergone substantial changes since the collapse of the Apartheid regime. Changes to the racial policies of Bantu Education and the introduction of Outcomes Based Education have posed a great challenge not only to the teachers implementing these new policies but also the leaders of various schools across the country (Samoff, 2008). According to Grant (2006) the transformation required by schools from centralised, hierarchically structured organisations, into democratic institutions premised on values of shared decision making and education management, requires a shift in the practices of those in positions of authority. Leaders at the forefront of the independent school system are thus required to facilitate such a change.

This daunting task has led researchers within South Africa to witness and acknowledge that many school leaders are not coping. Reasons given include lack of necessary skills, knowledge, and attitudes (Otunga et al., 2008); inequalities as a result of apartheid (Grant, 2006); the power relations stemming from South Africa's history of management practices; as well as perceptions of management within decision making processes (Grant, 2006).

Recently many studies have been conducted within the South African context that deal specifically with the problems of overcoming difficulties experienced by the teaching profession with regards to: lack of funding (Patillo, 2010); poverty (Kamper, 2008); as well

as other issues facing education in South Africa such as HIV and AIDS (Marneweck, Bialobrezska, Mhlanga, Mphisa, 2008), and leadership (Patillo, 2010; Preece, 2003; Msila, 2008; Roberts & Roach, 2006).

Despite policies aiming to address the educational inequalities of the past, inequality remains a key feature of education in South Africa (Grant, 2006, p. 512). It is thus crucial that leadership be regarded as a critical component towards the transformation of South African schools (Grant, 2006). Given South Africa's history of inequality based on patriarchal power relations within a hierarchical social structure of class and race, it follows that the majority of schools are likely to be grappling with what it means to lead schools democratically (Grant, 2010, p.180).

> "Although formal management and governance structures, through legislation, exist in schools, it seems that many schools remain unable to change their culture and practices. As such, South African schools cling to their apartheid legacy of leadership as control and delegation and find it therefore extremely difficult to redefine leadership…" (Grant et al, 2010, p.181).

The conceptualisation and importance of leaders within a schooling environment is highlighted by the Department of Basic Education (2010), stating:

> "Principals are the managers of our schools and key delivery agents in our education system, school principals are the most important partners in education. The biggest driver of better education outcomes is the school manager, the principal. School academic performance is highly correlated with the abilities and commitment of the principal." (p. 1).

The impact of leadership has far reaching consequences and as a result, avenues by which effective leaders can be evaluated and assessed are brought to the fore. One such avenue is through the perception of those employees who work under the leader. It can be argued that in order to retain teachers and deal with the changes that the education system in South Africa faces, leaders need to address issues pertaining to the satisfaction and commitment of staff. The influence that principals' leadership styles have on job satisfaction and organisational commitment have been highlighted in many studies outside the South African context (Ejimofor, 2007;Eyal & Roth, 2010; Parkinson, 2008; Turpin, 2009) as well as within the South African context (see Msila, 2008; Patillo, 2010; Preece, 2003;Roberts & Roach, 2006). However, very little research is conducted in non-Muslim majority countries regarding the

influence of perceptions of leadership and work attitudes on Muslim School teachers in particular. Thus, the current research aims to further the existing body of knowledge pertaining to teacher's perceptions of leadership within the South African Muslim school context.

Independent South African Muslim Schools

According to Niehaus (2008), Muslim schools established from 1913 onwards were originally modelled on the Christian Mission Schools of colonial South Africa. The community was responsible for both the building of schools as well as setting the curriculum (Niehaus, 2008). This led to the establishment of the modern Islamic education system in South Africa. During this period the government paid salaries as well as incurred the cost of maintaining these schools (Niehaus, 2008). With the advent of Apartheid these schools were either closed down or incorporated into public schools, and up until the 1980s there were no formal Muslim schools. Today there are 75 Islamic schools concentrated in the urban areas of KwaZulu Natal, Gauteng and the Western Cape (Niehaus, 2008).

Muslim schooling (described as schooling incorporating both Western and Islamic syllabi) in South Africa is not sheltered from many of the problems commonly faced by schools dispersed throughout the country. Lack of funding, disputes with governing bodies, the development of effective and competent managers and leaders, as well as issues concerning the retention and recruitment of capable educators are just some of the problems shared by many schools (see also; Hofmeyr and Lee, 2004, Patillo, 2010; Preece, 2003; Msila, 2008; Roberts & Roach, 2006). According to Niehaus, (2008) Muslim schools are accredited by the South African Department of Education and follow both the national curriculum as well as a curriculum of Islamic Studies. The government provides minimal support to independent schools such as these, and Muslim schools often rely on school fees and sponsors as major sources of funding (Niehaus, 2008). A major challenge faced by these institutions surrounds management and leadership (Niehaus, 2008). According to Niehaus (2008), these disputes between the school leaders, the board of trustees (founders of the school) and the board of governors place great strain on these relationships.

The role of Spirituality within South African Muslim Schools

This research further aims to contribute to the field of Industrial/Organisational Psychology through an evaluation of how, the understanding of workplace spirituality (WPS) mediates the relationship between perceptions of principal's leadership behaviour, teachers' job satisfaction, and organisational commitment. To the knowledge of this researcher few studies evaluate the impact of WPS on perceptions of leadership and employee outcomes within the South African context. However, a great body of research deals with issues of leadership and WPS within differing contexts (see: Krishnan, 2007; Burke, 2006; Usman & Danish, 2010; Woods, 2007). The conceptualisation of WPS and its applicability to this study deals with the sample selected for this research (see Chapter 7: Participants). Muslim schools within South Africa consistently boast Grade 12 pass rates between 90 and 100% (Memsaab, 2010; van Heerden, Müller, Fÿfer, 2011). According to Memsaab (2010) Phoenix Muslim School located in Durban, South Africa achieved a 100 % pass rate in the 2009 Matric Examinations, Furthermore van Heerden et al. (2011) report that Benoni Muslim School maintained their 100% pass rate in 2010 and from the 35 students that sat to write their final exams 50 distinctions were attained and 71 % of the students received University endorsement.

The above highlights that schools whose orientation are not only based on secular education but religious education as well seem to fare well in comparison to government schools, despite the added curriculum of religious studies. It must also be noted that although these schools have achieved exemplary pass rates, the reliance on school fees means that fees are high, and classes are thus smaller in comparison to other schools (Niehaus, 2008). This should not, detract one from appreciating the success of such schools. It thus follows that schools of this nature that are known to advocate a sense of spirituality into their functioning and operations, may nourish what Ashmos & Duchon (2000) describe as: the expression of one's values, which are supported by the organisation in a meaningful way. Further elucidation of the concept of spirituality can be found in Chapter 5 which deals specifically with issues on WPS.

In summary, the role of the principal is pivotal to the success of the school (Department of Basic Education, 2010). Thus, drawing from the above, the present study aims to evaluate the impact of workplace spirituality on perceptions of leadership and organisational attitudes amongst Muslim School teachers in Gauteng. It also aims to evaluate if workplace spirituality

mediates the relationship between perceptions of leadership, job satisfaction and organisational commitment.

Review of Literature

Chapter 2: Leadership Contextualised

The following chapter outlines various concepts pertaining to leadership. It begins with a review of transformational leadership literature and the relationship between various leadership styles. It then follows with a discussion of the implications of leadership theory on the school context within South Africa, as well as the description and understanding of leadership practices within Islamic culture, and the importance of such understanding as it applies to the schooling environment. This chapter concludes with a brief discussion on the implications of leadership within the contexts of this study.

Transactional Leadership

The full range of leadership behaviour developed by Bass (1985) describes leadership in terms of a continuum with varying degrees ranging from laissez-faire leadership towards transformational leadership (Parkinson, 2008, p.42). Laissez-faire leadership is one type of leadership that relies on leaders waiting for problems to occur before action is taken; it refers to leadership that is dormant and avoidant in nature, wherein leaders are found to shirk responsibilities (Bass, 1999; Parkinson, 2008).

Transactional leadership falls within the continuum between laissez-faire and transformational leadership. Transactional leaders are described as leaders who ideally interact with followers in an exchange relationship (Kuhnert & Lewis, 1987, p.649). Transactional leaders may interact with followers in a self-serving manner (Bass, 1999). This could typically take many forms, one of which includes the leader offering contingent rewards in exchange for services, wherein the follower is made aware of specific actions that might lead to some benefit personally meaningful to him or her.

The importance of leader contingent reward (CR) behaviours is discussed within literature as a major contributor to both satisfaction and performance (Podsakoff, Todor & Grover, 1984). Suggesting that leaders who administer rewards and punishments contingently will be more effective than leaders who administer them non-contingently, Podsakoff, Todor and Grover (1984) describe leaders who offer CR as: “leaders who… provide praise, commendation, and acknowledgement to subordinates when they perform at high levels or improve their performance ” (p, 26). These leaders may be said to be establishing a close link (contingency) between rewards and performance (Podsakoff, Todor & Grover, 1984). As such, non-

contingent rewards are exemplified by leaders who offer praise and social approval independently and without regard to subordinate performance (Podsakoff, Todor & Grover, 1984). Furthermore, within a multi-sample study, evaluating the influences of such reward behaviour on 1946 employees of three separate organisations found within Midwestern United States, these authors found strong support for the close link between leaders who offer CR, and subsequent subordinate work performance; as well as satisfaction with work, supervision, co-workers, pay, and advancement opportunities (Podsakoff, Todor & Grover, 1984, p. 54).

The above aspects of transactional leadership highlight the nature of exchanges between leaders and followers based on rewards and punishment. They also provide the basis by which the leadership continuum is extended further through the description of leaders who progress beyond the transactional nature of rewards and punishment into what Bass (1999) has described as transformational leaders.

In a study conducted by Shokane, Stanz, and Slabbert (2004), on 544 senior leaders within South African organisations, using the conceptualisation of transformational and transactional leadership advocated by Bass (1997), these authors found the nature of leadership to be diversified between both transactional and transformational leadership styles. They furthermore concluded that the nature of leadership is influenced by dynamic organisational environments, and there is a conventional shift away from purely transactional leadership styles towards a combination of both transformational and transactional leadership behaviour (Shokane, Stanz & Slabbert, 2004). In lieu of this, the current study adopts the stance that successful leaders are best evaluated on their display of both transformational and transactional leadership behaviour.

Transformational Leadership

Transformational leaders aspire to challenge followers to move beyond self-interest, and motivate followers to work towards transcendental goals primarily through four avenues (Bass, 1997). According to Bass (1999) transformational leaders provide individual consideration, intellectual stimulation, inspirational motivation, and idealised influence.

Individualised consideration is found when the developmental needs of followers are nurtured and supported by the leader (Bass, 1999). These leaders lead by example and listen to, and consider the specific needs that followers have within the organisation in order to promote the importance of the development of followers (Parkinson, 2008). Leaders who

show high levels of individualised consideration act as mentors and strive to create a collaborative climate that fosters two-way communication and personalised interactions (Turpin, 2009).

Transformational leaders thrive through the intellectual stimulation of followers. This is achieved by helping followers become more creative, innovative, imaginative, by encouraging the questioning of assumptions, and reframing old problems in new ways. This may include behaviours that call for the recognition of the values and beliefs of followers, when dealing with the solving problems in the workplace (Bass, 1999; Parkinson, 2008; Turpin, 2009).

Transformational leaders are inspirational motivators. These leaders demonstrate behaviours that inspire those around them, they instil a clear vision for the organisation, articulate how it can be achieved, and inspire followers to become more involved and committed to their work (Bass, 1999; Turpin, 2009).

Finally transformational leaders lead by example through idealised influence. Idealised influence highlights the ability of transformational leaders to serve as role models for their followers (Turpin, 2009).

> "Also characterised as Charisma, leaders display concern and thoughtful action regarding important issues, exhibit high standards of integrity, do what is best for others rather than for themselves, and use power in meaningful ways by leading others towards change"(Turpin, 2009, p.16).

From the above the various qualities that transformational leaders are shown to have become evident. In a study conducted in the 1980s, 70 South African executives were asked if someone in their lives raised their consciousness, elevated their motivation or moved them to go beyond their self-interest for the good of their group, organisation or society (Bass, 1985) (as cited in Bass, 1997). The responses indicated that leaders were responsible for motivating executives to extend and develop themselves, as well as to become more innovative (Bass, 1997, p.133). These executives were inspired by their transformational leader and became committed to the organisation as a consequence of their belief in their leader (Bass, 1997, p.133).

Transformational leadership in organisational settings

Drawing on the works of early leadership theorists, Podsakoff et al. (1990) concluded that transformational leader behaviours within organisational settings can be distinguished along similar lines of inquiry. Moving away from the recognised and established focus of leadership research on examination of transactional leadership behaviours, they (Podsakoff et al, 1990) maintain that research must consider those behaviours exhibited by leaders that allow for followers to become more aware of the importance and values of task outcomes (p. 108). Such outcomes as job satisfaction, trust in leaders, and organisational citizenship behaviour were studied, and within their evaluation and development of the Transformational Leadership Inventory (TLI) Podsakoff et al. (1990) identified six leader behaviours that contribute to the recognition and fulfilment of such outcomes. These leadership behaviours include: identifying and articulating a vision, providing an appropriate model, fostering the acceptance of group goals, high performance expectations, providing individualised support to staff, and intellectual stimulation (Podsakoff et al, 1990).

The evaluation of leader behaviour deemed crucial to effective leadership within organisational settings requires careful consideration of the various uses and benefits of transformational leadership dimensions. Amongst these is the recognition that successful transformational leaders are ones that are able to create, maintain, develop, and communicate an image of the organisation to subordinates (Carless, Wearing & Mann, 2000). Through various avenues, transformational leaders communicate this vision through advocating a set of values aimed at inspiring and motivating employees to work towards a common purpose above and beyond that stipulated by formal job requirements (Careless et al, 2000; Podsakoff et al, 1990). It was found within a sample of 988 employees of a large petrochemical company located within the United States of America that the ability of leaders to articulate a clear vision (in conjunction with providing an appropriate model and fostering the acceptance of group goals) indirectly contributed to feelings of organisational citizenship behaviour (defined along the lines of feelings of altruism, conscientiousness, sportsmanship, courtesy and civic virtue within followers) (Podsakoff et al, 1990, p.135).

The ability of leaders to provide an appropriate model is demonstrated by the example he or she sets for employees to follow (Podsakoff et al, 1990, p.112). Such leaders are viewed as role models and as such need to maintain and display the highest levels of moral and ethical integrity through leading by example, actively participating and engaging with followers, and

using their behaviour as benchmark for the values and vision espoused (Podsakoff et al, 1990).

As mentioned earlier, transformational leaders seek to foster the acceptance of transcendental group goals (Bass, 1997). This is achieved according to Podsakoff et al. (1990) by behaviour on the part of the leader aimed at promoting cooperation among employees and getting them to work together towards a common goal (p. 112). Transformational leader behaviour is further explained by Podsakoff et al. (1990), as behaviour demonstrating leaders' expectations for excellence, quality, and/or high performance on the part of followers (p. 112).

It now becomes clear that various transformational leadership qualities and behaviours seem to be espoused through the works of both Bass (1997) and Podsakoff et al. (1990). The notions of individualised support and consideration, intellectual stimulation and the provision of a suitable model of behaviour (charismatic leadership) on the part of the leader are described in clearly similar terms. The concept of inspirational motivation advocated by Bass (1997) is also clearly related to both the articulation of a clear vision as well as the fostering of acceptance of group goals. Although these concepts are regarded by Podsakoff et al. (1990) as separate constructs, the transformational leadership literature of Bass (1997) holds them as a single unitary concept.

As mentioned earlier, the manner in which these behaviours are communicated within an organisation ties closely to the notions of both fostering and maintaining an organisational culture and climate attuned to the ethical values and beliefs of the leader. Such considerations are of the utmost importance when considering the culture and climate of organisations that are developed, maintained, and administered based on strong religious or cultural ideologies.

Ethical Leadership

Literature recognises the importance of the social context in which leadership is evaluated, specifically recognising the importance of building ethical climates[1] and cultures. Ethical culture refers to both formal and informal components of organisational structures that provide for equally distributed authority and shared accountability (Ardichvili et al, 2009). Formal cultural components include: leadership, structure, policies, rewards systems, socialization mechanisms, and decision making processes (Ardichvili et al, 2009, p.445).

[1] Ethical climate refers to a multi-dimensional construct identifying normative systems in an organisation that guide decision making and responses to ethical issues (Neubaum et al, 2004).

Informal cultural components include implicit behavioural norms, role models, rituals, historical anecdotes, and language (Ardichvili et al, 2009, p.445).

Leaders are perceived as being able to create and support ethical culture in their organisations by considering the ethical ramifications of business decisions instead of cost-benefit analyses alone (Ardichvili et al, 2009). This allows us to recognise and reiterate the movement of literature away from examining only the transactional component of the leader-follower relationship towards what Podsakoff et al. (1990) emphasise, in terms of leader behaviour that seeks to emphasise the value of such behaviour on follower perceptions and work related outcomes.

The fostering of ethical cultures within an organisation aims to address both informal and formal cultural components (Ardichvili et al, 2009). Formal components of ethical cultures such as leadership are often evaluated by the ability of the leader to make decisions on organisational policy and rewards in a democratic and considerate manner (Ardichvili et al, 2009). Informal aspects of culture development are supported through the use of stories, rituals, and language used by leaders to describe moral standpoints or objectives (Ardichvili et al, 2009). Such a relationship entails communication between leaders and employees in an open and free manner.

Ethical leadership is conceptualised by Resick et al. (2006) as a multi-level psychological process consisting of cognitive[2] and behavioural components[3]. The cognitive components relate to those described by Azuka (2009) wherein integrity is likened to the ability of the leader to foster commitment to the ethical purposes found within the organisations formal culture components. This is achieved by fostering trusting relationships, leading with the ability to use knowledge and power in a way that allows systems and people to be strengthened and remain autonomous (Azuka, 2009). Other characteristics of ethical leaders include: courage, responsibility, competency, sensitivity, and justice (Azuka, 2009, p.19).

The relationship between transformational and ethical leadership practices within organisations can now be clarified. In order to inspire and motivate employees to move beyond self-interest and work towards transcendental goals, transformational leaders need to provide individualised consideration through leading by example, and considering the needs of followers by promoting a strong culture of follower development (Ardichvili et al, 2009, Azuka, 2009, Bass, 1997, Carless, Wearing & Mann, 2000, Turpin, 2009). This can be

[2] Cognitive components are: "leaders' values and knowledge (including leader integrity), ethical awareness, and community/people orientation" (Resick et al, 2006, p.348)

[3] Behavioural components refer to: "the ways leaders behave and use their social power (motivating, encouraging, empowering followers, and holding people accountable)" (Resick et al, 2006, p.348).

achieved through charismatic leader behaviour stressing the importance of integrity and an altruistic democratic style of leadership (Turpin, 2009). The propagation of open lines of communication in a free and fair manner shows us how leaders may provide individualised consideration to followers in conjunction with intellectual stimulation and inspirational motivation, to allow followers to recognise and value the organisational culture and beliefs espoused by the leader in dealing with organisational problems. By leaders using both formal and informal cultural components in an ethical and considerate manner, transformational-ethical leaders may stand to achieve the greatest organisational success in conjunction with the support of, and benefits accrued by, followers of such leaders as well as the leaders themselves (Barling, Christie & Hoption, 2011).

The argument posed here is that according to Bass (1997), for leaders to be most effective they must display both transformational as well as transactional behaviours in their interactions with their followers. In doing so, transformational leaders (leaders who display a greater affinity towards transformational behaviours) ideally aim to develop both themselves and their followers in a manner that aims to transcend self-interested avenues by which the performance of tasks and goals can be achieved. Thus using the development of ideals to influence followers is seen by Bass (1997) as a pathway to the self-actualisation of leaders' own potential, while at the same time, being a means of imbuing the highest levels of morality and selflessness within followers by leading by example (in an ethical manner). It is further argued that should this process be perceived by followers to be enacted in the correct manner, it will provide avenues for follower's ideals and interest to be pursued within the organisation (Bass, 1997).

It is here that individual values and conceptualisations of workplace spirituality can be argued to influence perceptions of leader behaviour. If leaders are perceived to take into account the individual within the organisation via individualised consideration or any number of transformational and transactional leadership behaviours, the perceptions of the fulfilment of these roles may lead to greater satisfaction and commitment in followers. Further elucidation of this concept will be provided under discussion of workplace spirituality.

Transformational leadership in South African schools

> "In response to this leadership crisis, I would suggest that if South African schools are to be transformed into effective places of teaching and learning, more quality leadership is required. Here I mean 'leadership', as opposed to 'management', where 'leadership' is about change, innovation and vision in schools while 'management' is about stability, maintenance, and control" (Grant, 2010, p.5).

Leadership entails a process in which school leaders influence their faculty, staff, and students to strive to achieve the school mission, vision, and goals (Aabed, 2006, p. 17). School leaders often work under immense time pressures, as well as, within various social, political, and economic constraints. The position of the school leader can be characterised by a certain degree of volatility. School leaders operating under such conditions are regularly required to make important policy decisions in the face of such uncertainty.

Within a review of 32 empirical studies, Leithwood and Jantzi (2005) investigated the nature and manifestation of transformational leadership within the school environment. These authors aimed to uncover the antecedents and possible moderating effects of transformational school leadership on students in particular (Leithwood & Jantzi, 2005). Amongst the categories of transformational leader behaviours (TLB) studied, Leithwood and Jantzi (2005) identified 27 studies related to the TLB of "vision", 25 studies relating to individualised consideration, 26 related to intellectual stimulation, 15 studies concerned with the fostering of group goals, and 6 studies relating specifically to contingent reward (Leithwood & Jantzi, 2005, p.181).

According to Grant (2010), SASA has been instrumental in advocating a school environment which calls for participative, democratic, and collaborative approaches to the management of schools. Schools are called upon by the DOE to become open systems and learning organisations wherein management is no longer seen as the task of a few, but rather the duty and responsibility of all within the school (Grant, 2010). Such strong focus on the development of leadership qualities within all members of the school resonates strongly with the tenants of Transformational Leadership Theory. Educators are required to possess and imbue the highest levels of moral and ethical standards of teaching in the same manner as principals are required to display and model the same behaviours in their dealings with teachers. The school principal should use leadership practices such as motivation, communication, delegation, collaboration, decision-making, and conflict resolution to

implement the shared vision in the school to improve and manifest the greatest performance form both teachers and students (Aabed, 2006, p.19).

The SASA has firmly decentralised the concentration of power from the school head to a number of representative bodies within the school (Marneweck et al, 2008). Such bodies as the School Governing Body as well as student representative councils have contributed to the democratisation of South African schools. However, such decentralisation has also been accompanied by new challenges which schools must now traverse. The increase in the number of stakeholders with which the school must now communicate calls for systems of transparency, collaboration, trust, and shared decision making processes to be maintained and effectively managed by the school principal amongst others (Marneweck et al, 2008).

To ensure satisfactory functioning within South African schools, leaders are required to:

- demonstrate a sound knowledge and understanding of the social context of the school;
- use every opportunity to develop the school;
- accurately identify the problems that learners and teachers face;
- prioritise these problems;
- develop critical strategies to address these problems;
- put insightful but practical actions in place to address these problems;
- develop and practise good communication skills; and
- initiate contact with external agents. (Bialobrezska et al, 2008, p.15)

The above notion of leader behaviour needed within the South African school context can clearly be seen to advocate more transformational leader behaviour in school principals. It can thus further be argued that policy as well as the social conditions required by such policy initiatives within South Africa advocate and call for greater emphasis to be placed on both transformational and democratically fair and ethical leadership practices within South Africa. It is important to note this connection especially within the context of the development and maintenance of schools. Here it is meant that schools, under the constitution of South Africa, are being urged to act and advocate the values and ideals of transformational and ethical leadership within them. This allows us to note: Firstly, transformational leadership may be a highly applicable notion when used to study education within South Africa. And secondly, transformational leadership accompanied by the provision of CR could quantify and explain

how leadership in schools is understood and perceived by educators within this system (as a result of such legislation and policy).

Such a relationship between South African schooling and leadership was seen as significantly contributing to the success of an under- privileged township school in Durban, South Africa (Pattillo, 2010). In a longitudinal ethnographic case study evaluating the transformational leadership behaviour practiced by a school principal at Menzi High School in Umlazi, the dramatic improvement in school performance was attributed to the shift and transformation of the school's culture, values towards commitment to work, learning, and high achievement expectations on the part of the principal (Pattillo, 2010).

The above ethnographic study allows us to witness how the behaviour of a leader of a South African under-resourced school has managed to secure the support of both teachers, and students towards the realisation of his goals. The performance of the school is directly attributed to the abilities and behaviour of the leader. The provision of a role models, the management of teacher performance, high expectations, and articulating a vision have been identified as transformational leadership qualities practiced and witnessed to be effective within a South African school. This implies that principals who are able to display consistently both transactional (CR) as well as transformational leader behaviour may foster greater performance within educators as well as students. The success of Manzi High School can be witnessed by their exemplary pass rate (under the leadership of principal Msholoolo) which increased from 29% to 92% within eight years of his coming into the position of school principal (Pattillo, 2010, p.52).

The above study highlights the fact that transformational leadership qualities displayed within an under-privileged community within South Africa can have a tremendous impact on the functioning and performance of the school. As alluded to earlier, Muslim schools are not sheltered from many of the problems faced by schools such as Menzi High. This now warrants a brief look at the influences on transformational leadership behaviour within Muslim Schools specifically.

Transformational Leadership in Islam and Islamic influences on Perceptions of Leadership

In order to discuss the influences on transformational leadership within Muslim Schools within South Africa, the importance of culture and context must be borne in mind. The influences of organisational climate and culture have been discussed above, However, here

one needs to become accustomed to the notions of leadership and its definition within Islamic culture. The importance of this view will allow one to recognise the strong connection between leadership as understood in Islam, it similarities to the Western conceptualisation, and its influences on perceptions on forms of leadership within Muslim schools.

Defining Islamic leadership principles

The broad distinction and definition of leadership from an Islamic cultural perspective can be argued to encompass many forms of the western notions of leadership as described within literature (Aabed, 2006). According to Ali (2009a) Islamic views of leadership have traditionally been described as a process of shared influence, whereby a leader and followers engage in certain activities to achieve mutual goals. Leaders are thus expected to engage in activities which call for the recognition and consultation of followers within a mutual and co-existent relationship regarding the making of decisions and setting of organisational goals (Ali, 2009a).

According to Hashim et al. (2010) leadership within Islam is considered a 'trust' *amaanah* conferred upon vicegerents (*khalifas*) by GOD (*Allah*).The teachings of Islam draw mainly from two sources, the Holy Book (*Qur'an*) and the teachings of the Holy Prophet Muhamed (PBUH)[4]. The Quran is representative of the word of Allah and held in the highest esteem by all within the Islamic faith. Regarding leadership, the Holy Qur'an states that:

> "It is HE who has placed you as successors of the earth and has raised some of you above other in rank, so that He may test you according to what He has given you. Your Lord is swift in prosecution, and indeed is Forgiving, Merciful" (Q6:165).

Four main characteristics are often found within definitions of Qur'anic leadership: Godliness, ethics, humaneness and balance (Mohsen, 2007, p.15). According to Mohsen (2007) Godliness represents an understanding that leadership within Islam is derived and conferred upon people from the ultimate source of power and knowledge – Allah. The ethical nature of leadership stresses the importance of ethical conduct over exploitation and financial gains (Mohsen, 2007). The main focus of leadership is evaluated through the doing of good

[4] May peace and salutations be upon him

deeds, seeking the pleasure of the Creator, and recognising the humane qualities of people both good and bad, in order to achieve a complete balance between the body, soul, mind, and heart in both this life and the hereafter (Mohsen, 2007, p.16). For Muslims, the Qur'an and its teachings form knowledge that is irrefutable, and the interpretation of various verses are regarded as crucial to the maintenance and correct understanding of its meanings. It is thus often left to the learned scholars, well versed in the contexts and language used in Qur'an to interpret its meaning. For this purpose, all verses quoted within this paper have been done so after consultation with a learned scholar within the South African Muslim community.

The second source of leadership according to Islam rests within the action, teachings and sayings of the Holy Prophet (PHUH) (*Sunnah).*

According to Ali (2009a) the Prophet believed advocated a style of leadership often based on notions such as: *Rehma* (mercy), *Ehsan* (kindness), and *Adel* (Justice). Such a relationship is considered within Islam as a psychological contract between leaders and followers (Ali, 2005; Mohsen, 2007). The Qur'an further states: "It was by the mercy of Allaah that you were lenient with them (O Muhammad PBUH), for if you had been stern and fierce of heart they would have dispersed from round about you." (3:159). Furthermore, within the leadership qualities used to describe the Holy Prophet Abraham, the Holy Qur'an often cites his sincerity in devotion to Allaah, and extreme kindness and compassion towards those around him. With regards to the Holy Prophets David and Solomon, the Holy Qur'an also makes mention of their ability to judge between parties with justice and *Hikmah* (wisdom, and knowledge). The above examples highlight that the fulfilment of this contract (between leader and follower) in a merciful, kind and justified manner is recognised as the cornerstone of the responsibility of a Muslim leader (Mohsen, 2007). The Islamic paradigm of leadership does not encourage centralisation of authority and power within the charismatic personality or disposition of the leader, but it encourages sharing power through delegation and distribution of responsibilities (Aabed, 2006, p. 60).

At this juncture it must be noted that many misconceptions regarding the discrepancy between leadership within Islamic teachings and its very public manifestation within media across the globe come to the fore. Indeed the actions of various leaders within Islamic states across the globe are a cause for concern to Muslims as well. Especially when such leaders are portrayed in the media to act in oppressive ways contrary to what Islamic principles of leadership actually require. In light of this, the addition of religious scripture and sayings of the Holy Prophet (PBUH) have been included here in order to provide the reader with a view of leadership in Islamic culture as is taught within Muslim Schools. There is no doubt that the

actual practice and implementation of these ideals within various social, educational and political institutions differ greatly from its original conceptualisation. However the argument posed here is that, within a Muslim School, which is founded upon the teachings of both religious and secular education, members of these institutions may be more attuned to apparent disconnects. Furthermore, there is a stronger possibility that due to the very strong organisational culture and ethos advocated by these institutions (modelled on the strong teachings of Qur'an and the ways of the Holy Prophet), the connection and perceptions of leadership by both leaders as well as teachers may be more attuned to the scriptural and theological teachings of Islamic leadership practices.

Various aspects of Islamic Leadership practice will now be discussed in order to highlight both scriptural and historic references to the nature and understanding of what leadership should entail. Islamic leadership literature recognises the importance of a degree of sharedness within the process of making decisions. It places great emphasis on the recognition of communication and shared decision making in the form of consultation (*Shura).*

> The Qur'an states: "And consult them in affairs, then, when you have taken a decision, put your trust in Allah, for Allah loves those who put their trust in Him" (Qur'an 3:159).

This passage affirms that all matters are to be discussed by involving relevant people, and when proper consultation and debate has taken place and consensus has been reached one should not delay the implementation of the decision or the policy (Aabed, 2006, p. 61).

The process of *Shura* is aimed and described as allowing for leaders to educate themselves as well as their followers in ways that seek to develop satisfaction and agreement on issues, in a manner that reflects both Qur'an and *Sunnah* (Aabed, 2006). This quality of mutual consultation and collaboration within the decision making process is strongly linked to the Western conceptualisation of transformational and ethical leadership practices. Through Islamic leaders recognising the importance of consultation of parties involved, they seek to foster and articulate shared group goals, accompanied by a distinctive vision and model of leadership based on Qur'an and Sunnah. If such behaviour is thus perceived as justified, and seen as the legitimate use of knowledge and expertise of the leader, it allows for followers to remain autonomous while still maintaining balance and trust. Islamic leadership and transformational and ethical leadership show strong resemblance to each other. The nature of

Islamic leadership and its connection to the concepts of *Shura* and leadership now allow us to see that leadership within Muslim schools, based on Islamic principles, can provide an alternative avenue by which organisational behaviour may be explained within this study.

Thus accordingly, a Muslim school leader as the representative of Allah is given the *amaanah* (trust) to lead his or her followers within the rules and confines of Islam (Hashim et al, 2010, p.557). Such an *amaanah* requires leaders to incorporate the tenants of both leadership and Islamic principles within the school environment to the best of their ability (Hashim et al, 2010. This requires that leaders exhibit a unique blend of leadership qualities in order to ensure school governance is conducted in a manner that is effective, and simultaneously fosters Islamic faith, piety, and values in all they do (Aabed, 2006).

Hashim et al (2010) drawing on both Western and Islamic leadership literature acknowledges a conceptual framework, placing importance on recognising that Islamic values bear great significance on both the principal's leadership, as well as his or her transformational leadership qualities. Using a self-constructed instrument administered to 1290 Malaysian secondary school teachers and structural equation modelling (on a pilot sample of 150 respondents) , teachers' perceptions towards leadership behaviour, principles of Islamic leadership, adherence to Islamic values, and leadership style were tested (Hashim et al, 2010). The sample comprised of 75 % female teachers, ranging in age from 25- 56 years and above, and approximately 80% were educated with a degree (Hashim et al, 2010, p.562). The sample used here must be noted to show strong resemblance to the composition of independent school teachers in South Africa.

The authors concluded that adherence to Islamic values significantly predicted leadership behaviour (β=.72) (Hashim et al., 2010, p.565), and thus according to their conceptualisations of Islamic values such as practicing trust, fulfilling promises, patience, listening to grievances, and advocating spiritual values, leaders are able to intellectually stimulate, show individualised consideration, and motivate their employees (Hashim et al, 2010, p.565). Furthermore Hashim et al. (2010) found that when leaders practice the principles of Islamic leadership, it affects their leadership style through leading in democratic and cooperative means (β=.73). This was determined on the basis of factors identified as contributing to an Islamic leadership style such as advocating a shared vision, maintaining unity and co-operation, and giving guidance (Hashim et al, 2010, p.564).

The above study brings into sharp focus an empirically tested model of the influence of Islamic principles identified as contributors to both transformational leadership perceptions as

well as their influence on leadership styles. However a word of caution must be noted regarding the ecological validity of such a study. The reading of the above study must be taken within the context of a Malaysian population comprising a majority of Muslim citizens. In addition, taken from the perspective of a National Education Philosophy placing great emphasis on the strong spiritual and intellectual development of students' belief in God, it is thus not surprising that the influence of Islamic values on leadership is held in such high regard. This must not however detract from the investigation of the current study. It will be of great interest to be able to compare the relationship between transformational leadership within a sample of Muslim school teachers found within a non-Muslim majority country. Such a study may also play an important role in discovering the connections between perceptions of leadership amongst two populations which are separate geographically, but similar ideologically.

Further, in a qualitative study of 12 principals within Muslim schools in Michigan, Aabed (2006) used qualitative self-report measures in the form of face-to-face interviews, to evaluate the use of transformational leadership behaviour by principals. The study reported that all principals were seen to report some form of transformational leadership behaviour. Amongst the transformational traits that featured most prominently were the articulation of a vision, mission, and group goals (Aabed, 2006, p. 102). These principals were also seen to report leading change initiatives, generating awareness of group goals, and influencing followers to look beyond self-interest for the good of the group (Aabed, 2006).

In conclusion, the above section concerning the role, perceptions and duties which Islamic culture holds of the utmost importance to the development of Islamic leaders can be summarised in nine statements (Aabed, 2006):

1) Leadership in Islam is rooted in belief and a willing submission to the Creator, Allah. It centres on serving Him.

2) Leaders have to provide direction (a vision) to their organisation.

3) Leaders should communicate their vision to others in ways designed to generate strong commitment needed to serve as a support to achieve the desired goals.

4) Leaders have a major role in creating and maintaining the culture of their organization.

5) Leaders also have a role of sustaining the organisation over the long-term.

6) Leaders should maintain the unity and cooperation among followers in their organisation and the momentum of their progress.

7) Leaders should provide space for and even invite constructive criticisms.

8) Leaders should initiate, guide, and control change in order to achieve the stated objectives.

9) Effective Islamic leaders should have some leadership qualities (conviction, justice, and trust) (p. 70).

One is now made aware of the strong influence of Islamic Leadership qualities and behaviours advocated by the Holy Qur'an and the Practices of the Holy Prophet (PBUH), on the Western understandings of transformational and ethical leadership. It can be argued, that the development of modern theories of leadership can be seen to resemble quite closely the original ideals and practices advocated by the Holy Prophet (PBUH) from as early as 610 AD. The disconnect between leadership as practiced today (within Islamic culture) can be argued to be quite substantial. However, this relationship is important within the context of framing leadership within Muslim Schools. It can further be argued that should the Muslim school leader embody the transformational leadership qualities mentioned above, together with some of the practices and strongly held beliefs of leadership in Islam, he or she can be regarded as upholding both the tenants of Islamic faith in conjunction with the dignity and respect required by transformational leadership theory. This will provide a type of leadership that seeks to promote ethical and morally just forms of governance in a participative and collaborative way. It can further be argued that Muslim leaders should be expected to display high levels of transformational leadership qualities, as such behaviour is not only advocated by Islam, but also seeks to provide followers with increased autonomy and satisfaction as a result of the building of trusting relationships which seek to place greater value on the effects of decisions on followers, over the importance of financial gain. Such an understanding of this complex relationship is the foundation upon which this paper is built.

Following from this, the next chapter will outline the relationship between leadership and job satisfaction within the school environment. It will again show how the description of leadership in both Western and Islamic theory influences the perception and experience of satisfaction within one's organisation.

Chapter 3
Job Satisfaction

The following chapter will outline the conceptualisation of job satisfaction as it applies to this study. It will then proceed to highlight the relationship between principals' leadership and teachers' job satisfaction within South African schools.

Job satisfaction is a frequently studied variable in organisational behaviour research, and also a central variable in both research and theory of organisational phenomena (Martin & Roodt, 2008, p.23). It is of importance to any organisation based on two defining characteristics. Firstly, according to the humanitarian perspective; people deserve to be treated fairly, and job satisfaction is to some extent a reflection of fair treatment (Spector, 1997, p.2). Secondly, the utilitarian perspective holds that job satisfaction can lead to behaviour by individuals that influence organisational functioning (Spector, 1997, p.2). Thus job satisfaction can be seen as the global feeling about the job or as a related combination of attitudes about various aspects or facets of the job (Spector, 1997, p.2).

According to Warr Cook and Wall (1979), job satisfaction is seen as the degree to which a person reports satisfaction with intrinsic and extrinsic features of the job (p. 133). These authors relate intrinsic and extrinsic factors to specific forms of motivation behind employee's actions (Warr, Cook & Wall, 1979). Intrinsic job motivation is seen as the extent to which a person wants to work hard and perform well in their job role in order to achieve intrinsic motivation (Warr, Cook & Wall, 1979). Such intrinsic job motivations relates to individuals level of work involvement, and the need for satisfaction and achievement through autonomous and skilled work (Warr, Cook & Wall, 1979). The needs of individuals pertaining to financial reward, positive promotion prospects, status and position are some of the categories used to describe the extrinsic motivation dimension within literature (Roos & Van Eeden, 2008). A significant positive correlation has been found between the extent to which people are motivated by financial reward and their level of satisfaction with the work (Roos & Van Eeden, 2008, p.56).

A single study consisting of two groups of 200 and 390 blue collar male workers within the United Kingdom were instrumental in developing a measure of job satisfaction hinged upon variations in motivating factors pertaining to both extrinsic and intrinsic job satisfaction

(Warr, Cook & Wall, 1979). Significant and positive relationships were found between; intrinsic job motivation and intrinsic (*r=.36),* extrinsic (*r=.30),* and total job satisfaction (*r=.36)* (Warr, Cook & Wall, 1979, p.140). Furthermore total job satisfaction was found to positively and significantly be related to greater perceptions of overall life satisfaction (*r=.42) (*Warr, Cook & Wall, 1979, p.137).

The works of well-known job enrichment author Frederick I Herzberg now come to mind. The theory originally used to describe ways in which menial jobs may become a source of great joy and satisfaction ideally provides an empirically tested link between work motivation and its influence on job satisfaction and dissatisfaction (Martin & Roodt, 2008, p.23).The seminal work of Herzberg et al. (1959) reflects a theory of motivation postulating: firstly, that the distinction between satisfaction and dissatisfaction are not two opposite extremes of the same continuum, but rather two different entities caused by differing facets of work (named 'hygiene' and 'motivators') (Furnam, Andreas & Chamorro-Premuzic, 2009). Accordingly, hygiene factors are characterised by extrinsic components of the design of jobs that contribute to employee dissatisfaction. These include, but are not confined to, issues pertaining to supervision, working conditions, company policy, salary and relations with co-workers (Furnam, Andreas & Chamorro-Premuzic, 2009). Motivators refer to intrinsically satisfying facets of jobs such as recognition, achievement, and responsibility.

The understanding of the causes and outcomes to the relationships mentioned above, are increasingly becoming an area of great interest within South African organisational research (Pienaar, Sieberhage & Mostert, 2007). It thus follows that, as research into job satisfaction within South Africa gains momentum, the influences on what actually contributes to these emotional and behavioural responses are an intriguing area of investigation for both research and practice. The various conceptualisations of job satisfaction provide researchers with a vast array of avenues by which the ideals of the humanitarian and utilitarian perspectives can be achieved. The research of such phenomena stands to contribute tremendously to issues pertaining to the effects of job satisfaction upon the well-being of workers within South African organisations.

Job Satisfaction within Schools

The measurement and description of job satisfaction within the schooling environment specifically, is yet another dimension that warrants some elaboration. Chapter one has

outlined that educators within South African schools are faced with a considerably diverse set of job demands and characteristics as opposed to other sectors of the South African employment landscape. The duty of designing jobs and the defining of the conditions of work within schools are often influenced by the school leader. Chapter two of this report has shown that the school principal, especially within the South African context, is often the bearer of much responsibility pertaining to the functioning of the school. This situation thus calls for the school leader to be the one responsible for the well-being of their staff. The maintenance of adequate levels of teacher satisfaction by the school principal thus becomes an integral component in assuring that teachers remain within the profession and are not lost as a result of unsatisfactory working conditions and working environments.

Factors influencing teacher satisfaction

The alarming rate of teacher attrition within South Africa is highlighted by DOE (2005). The rate of teacher attrition within the public sector was estimated at between 5 and 5.5 % (translating into approximately between 17 000 and 20 000) teachers lost each year (p.11). Furthermore, according to the DOE (2005), 54% of educators had considered leaving the profession. The highest predictors of intent to leave were reported to concern issues such as, low job satisfaction (in particular: lack of career advancement and recognition, teaching conditions in terms of working hours/load/policies, high job stress, and problems with methods and administration with the education system (DOE, 2005). These results further strengthen the argument that both extrinsic and intrinsic motivation to work can be influenced by working conditions in South African schools.

Research conducted in the same year as the DOE (2005) report further strengthens these findings. Teachers within 16 disadvantaged High Schools in the Western Cape reported relatively low levels of job satisfaction (Bull, 2005). Within a sample of 237 teachers, using the Job Descriptive Index (JDI), the majority of teachers were found to not be satisfied in areas concerning the nature of the work, supervision, advancement, and pay (Bull, 2005, p. 85). Furthermore, this study concluded that significant positive correlations were found between the dimension of the JDI (pay, provision of supervision, advancement, and satisfaction with co-workers) with overall job satisfaction (Bull, 2005, p. 98).

In a further South African study, Ngidi and Sibaya (2002) evaluated black teachers' personalities and stress levels on work related outcomes within a sample of 444 black teachers in Kwazulu-Natal. Amongst the stressors (causes of stress) discovered within their

study, poor working conditions were amongst the most influential (Ngidi & Sibaya, 2002, p.13). The impact of such stressors on the overall disposition of teachers was found to be significantly related to reported well-being.

The impact of conditions of work within specific examples of South African schools alluded to above, can be now seen as highly relevant to the Herzberg et al. (1959) articulation of the relationship between motivation and satisfaction. It is now clear that the use of such theory within the South African school context can be justified. It must however be noted, that these studies were conducted within the public schooling sector of South Africa. The body of available research within the independent school sector is much smaller comparatively, and as a result, research which stands to contribute to a greater understanding of the possible differences and similarities between these two sectors is much needed.

Teaching within the independent schooling sector shares many of these concerns mentioned above. Where conflicting evidence is brought to the fore is in relation to the attrition levels of teachers within the independent sector. The DOE (2005) mentions that within their analysis of public schools they also uncovered interesting findings relating to independent schools. Independent schools in contrast to the public school sectors were found to record steady growth in teacher numbers until 2002, followed by a significant increase of 47% in 2003 (p.42). These figures call for a questioning into the reasons for such growth as compared to the public schooling sector in South Africa. Multiple reasons pertaining to working conditions, teacher salary, autonomy at work, or the stark differences between the cultures and climates of these schools immediately come to mind. However, for the purposes of this paper, we will briefly consider the possible impact of organisational culture and climate as a possible cause of variations in levels of teacher attrition within this study.

Organisational culture influences on job satisfaction

In two separate studies concerning the relationship between perceptions of job satisfaction and organisational culture within two diverse South African organisations, the importance of organisational cultural influences on perceptions of job satisfaction have been strongly supported (Roos & Van Eeden, 2008, Sempane Rieger & Roodt, 2002).

Roos and Van Eeden, (2008) describe employee *synergy* as the:

> "extent to which they are motivated by opportunities for interaction at work, by praise and tangible recognition, by the synergy between their own and the organisation's

> values and principles, by their need for job security and by their need for opportunities for continual growth and development," (p.56).

This *Synergy* according to these authors can be achieved when intrinsic as well as extrinsic motivations are satisfied by the employee's organisation resulting in increased levels of job satisfaction. The culture and ethos of the organisation plays an important role in developing and maintaining such satisfaction.

Within Muslim schools in particular, one may argue that due to the strong culture and climate created within these organisations, one may expect that the *synergy* between employees and their organisation may be higher. If teachers experience recognition and praise (in our case as a result of the school principal offering CR), and one can suspect that Muslim teachers within a Muslim schools may most likely relate at some level to the values and goals of the school (through the strong connection between individual culture and school culture), one may thus be able to relate such feelings to their levels of satisfaction. In turn, it can be argued that greater experiences of *synergy* between teachers and their organisations culture and climate may be a possible explanatory factor which may contribute to a lower than expected level of attrition within this sector of the schooling environment.

Motivation to work: Islamic perspectives

The importance of earning a living or working towards earning sustenance in order to prevent oneself from begging is considered a religious obligation within Islam (Sayed & Ali, 2009). Thus, work from an Islamic perspective is not only obligatory upon those who are capable, but also, it is considered a virtue in light of the needs of human beings, and a necessity in order to establish equilibrium within one's individual and social life (Sayed & Ali, 2009, p.456). Such an equilibrium entails workers balancing and maintaining a level of moderation within their actions in order to maximise their abilities beyond self-interest towards the use of skills and knowledge in a manner that is beneficial to both themselves and society as a whole (Beekun, 2004). The Holy Prophet (PBUH) often stressed the within his teachings that to seek perfection in one's work is considered a religious duty.

It is thus seen that work according to Islamic teachings stresses the importance of work as both a means of attaining sustenance as well as the absolution of one's sins. Provided that such work is pursued in a lawful and honest manner, work within Islam advocates that any form of work has the ability to provide the worker with the ultimate source of intrinsic satisfaction (the happiness of GOD, through the forgiveness of sins) in conjunction with the

satisfaction attained from being rewarded extrinsically through earning a living. Islamic literature further recognises that work can be used as a means by which people can transcend self-interested avenues of wealth creation. The spiritual reward of using ones knowledge or wealth to positively contribute to society in an altruistic manner is greatly emphasised within Islamic teachings.

What is presented here is the conceptualisation of work within Islamic literature. An argument is proposed wherin the influence of these cultural and religious teachings may provide some insight into the importance of deriving both intrinsic as well as extrinsic satisfaction from work. It can also be noted that the notions of religious observance and job satisfaction may intertwine within the lives of many Muslims, making it hard to divorce these concepts. In light of this, the contension made here is that in order to fully understand the drivers behind the motivation to work and satisfaction stemming from it, one must understand the connection between motivation, and satisfaction, nestled within a religious institution or religious ideology.

Islamic Work Ethic (IWE)

The drives and motivation to work are further strengthened by what is known as Islamic Work Ethic (IWE). IWE theory as developed by Ali (1988) is an empirically tested and validated measure of Islamic values and work ethic, based on the teachings of the *Qur'an* and sayings of the Holy Prophet (PBUH) (Ali & Al-Owaihan, 2008). In Islam views about the workplace are commonly denoted to the term IWE (Yousef, 2001).

> "The IWE construct captures the essence of work ethic in Islam. It highlights that work is an obligatory activity and a virtue in light of the needs of human beings and a necessity to establish equilibrium in one's individual and social life. Work enables a person to be independent and is a source of self-respect, satisfaction and fulfilment. Success and progress on the job depends on hard work and commitment to one's job. Commitment to work also involves a desire to improve the community and societal welfare. Society would have fewer problems if individuals were committed to their work and avoided unethical methods of wealth accumulation. Creative work and cooperation are not only a source of happiness, but are considered noble deeds as well." (Ali & Al-Owaihan, 2008, p.14).

Consequently, IWE is considered to comprise of four components; effort, competition, transparency, and morally responsible conduct (Ali & Al-Owaihan, 2008).Within a sample of

600 individuals within the United Arab Emirates spanning over 30 diverse organisations, using the Minnesota Satisfaction Questionniare (MSQ) and Organisational Commitment Questionniare (OCQ), Yousef (2001) found significant positive correlation between IWE and Job satisfaction (*r*=.17) as well as between IWE and organisational commitment (*r*=.29*)* (Yousef, 2001, p.161).

In conclusion, it is argued here that the combination of a strong *Synergy* between educators, accompanied by the values and sources of motivation to work according to Islamic literature plays an important role:

- Firstly, in being able to use a measure of job satisfaction that caters for both intrinsic and extrinsic influences of motivation as a means to evaluate the impact of *synergy* between Muslim school teachers and their organisations.
- Secondly, the strong interplay between motivation to work from an Islamic perspective as fulfilling multiple spiritual, social and personal (economic) needs allows us to witness that the pursuit of these needs within Muslim teachers may depend on the interplay between motivation, satisfaction, and personal religious beliefs in this regard.
- Thirdly, as a result, individuals may place greater value on the meaning of their work within the larger spiritual/economic/religious milieu, causing them to have greater levels of satisfaction and find greater intrinsic value in their work as a result.

The possible reasons for variation in levels of satisfaction that may be found within this sample have been highlighted within this chapter. This has been accompanied by an articulation of the understanding and importance of work as it pertains to Muslim school teachers. From these two sources, possible explanations for variations in levels of intrinsic and extrinsic satisfaction have been discussed in order to allow the reader to recognise the similarities, differences, and influences of motivation theory within Western and Islamic literature. This description has been provided in order to allow the reader to fully engage with the motivations at play within Muslim schools, and the possible determinants of the reasons behind why job satisfaction within this organisation may be expected to be greater.

The above pages have largely focused on job satisfaction as perceived and understood from an individual perspective. The following sections deals with the relationship between job satisfaction and leadership within schools, focussing on leadership practices as influencers on group level satisfaction. This relationship, in conjunction with those mentioned above, will be

shown to be a further source of influence on how teachers perceive their levels of satisfaction within schools.

Job Satisfaction and Leadership

According to the extrinsic origins view of motivation, an individual's satisfaction can be drawn from organisational level phenomena such as organisational culture and leadership practices. Such influences on satisfaction draw mainly from the interaction of employees with others within their organisation. The school head is at the forefront of this relationship and the management of these teachers within this social context now leads us towards an evaluation of the influence of principals as leaders. The actual behaviour of these principals, together with those factors which influence their leadership style can be seen to impact on various conditions surrounding the nature of work, the articulation of organisational goals, missions, values, and its impact the on the levels of satisfaction perceived by teachers.

In relation to transactional leader behaviour, (n = 1946) predominantly male, middle aged employees in the United States were evaluated by Podsakoff et al. (1984). These authors noted that contingent reward (CR) behaviour was significantly related to employee work, supervisor, co-worker, and pay satisfaction (Podsakoff et al, 1984, p.45). Using the Job Description Index (JDI) these authors noted that, the provision of CR based on situational factors (as opposed to performance based CR) may in some cases have less of an effect on subordinate performance, such instances may not lead one to conclude that the provision of such situational CR will eventually predict satisfaction alone (Podsakoff et al, 1984). The overall impact of such leader behaviour cannot be explained based solely on the exchange of rewards within organisations. This justifies the use of the importance of the provision of rewards to employees, in conjunction with transformational leader behaviours, as an alternate method of assessing the effect of leadership practices on job satisfaction within the context of the South African school teaching environment.

According to Podsakoff et al. (1990) the majority of transformational leadership research has focused on the outcomes of such behaviour on followers "in-role" performance and outcomes (p. 109). Here these authors argue that transformational leadership by its very distinction requires and stimulates followers to move beyond expectations, and reach achieve a level of satisfaction and self-actualisation above the requirements of formal job roles (Podsakoff et al, 1990). The stimulation and motivation to aspire towards "extra-role" performance and

satisfaction is what studies on perceptions on transformational leadership behaviours should seek to uncover (Podsakoff et al, 1990, p.109).

In a meta-analysis of transformational leadership within schools, Leithwood and Jantzi (2005) identified 5 published studies concerning the relationship between transformational leadership behaviours (TLBs) and teacher job satisfaction. Within their review they note that transformational school leadership had shown uniformly positive effects on teacher job satisfaction through indirect effects of teachers' self-esteem, professional self-development, and teachers' perceptions of autonomy at work (Bogler, 2001) (as cited in_Leithwood & Jantzi, 2005). All of these perceptions of principals' transformational leadership were influenced by TLBs such as individualised consideration and intellectual stimulation (Leithwood & Jantzi, 2005).

In conclusion, job satisfaction has been outlined according to Herzberg et al. (1959) theory of job motivation and satisfaction. This was then used to show its applicability to the South African School context. It can be argued that job satisfaction, if experienced within a strong organisational and religious culture, can be influenced greatly by motivations which compliment common conceptualisations. The nature of such satisfaction (extrinsic/intrinsic, or based on various needs and motivations) all are argued to possibly be influenced by the Islamic ideals of work, ethics and the notion of work as a spiritual and fulfilling obligation. This articulation of job satisfaction applied within a Muslim sample, recognises that a deeper application of Western measures of job satisfaction can be undertaken. This will allow us to develop a clearer understanding of the situation specific factors that might lead to greater perceptions of satisfaction. The scope of our research can now be extended to include a discussion of the relationship between organisational commitment and the variables discussed within the preceding chapters.

Chapter 4
Organisational Commitment

The following chapter will outline the association between the conceptualisation of organisational commitment as it is applied within the schooling environment. This section deals specifically with the notions of commitment as perceived by teachers within the context of leadership. It makes clear the impact of using both transformational and transactional leadership as an antecedent towards the fostering of commitment and satisfaction amongst teachers. Drawing on this argument this chapter will further outline the specific impact of leader behaviour within an Islamic school context before providing a summary of the key facets of commitment, and its relationship to leadership and job satisfaction within this study.

Organisational Commitment

This section will outline the understanding of commitment based on the works of Allen and Meyer (1991) and Mowday et al. (1979), highlighting both similarities and differences, before defining organisational commitment for use within this study.

According to Allen and Meyer (1991) organisational commitment (henceforth referred to as commitment) may be described as a psychological state that allows for a relationship to be formed between an employee and his/her organisation in such a manner that it is less likely the employee will leave the organisation. Organisational commitment has been described as primarily consisting of three components which give an overall view of an employee's commitment to an organisation (Allen & Meyer, 1991).

> "Affective commitment refers to the employee's emotional attachment to, identification with, and involvement in the organization. Employees with strong affective commitment continue employment with the organisation because they *want* to do so. Continuance commitment refers to an awareness of the costs associated with leaving the organization. Employees whose primary link to the organization is based on continuance commitment remain because they *need* to do so. Finally, normative commitment reflects a feeling of obligation to continue employment. Employees with

> a high level of normative commitment feel they *ought* to remain with the organization" (Allen & Meyer, 1991, p.67).

The theoretical justification for the three components of commitment highlighted by Allen and Meyer (1991) are premised upon commitment representing a psychological state, and behavioural response. Affective attachment of the individual to their organisation, the perceived costs associated with leaving, and obligations to remain with the organisation are further regarded as the manifestation of these states and behaviours as recurrent themes within commitment literature (Allen & Meyer, 1991).

Accordingly, Mowday et al. (1979) define commitment as the relative strength of an individual's identification with and involvement in a particular organisation (p.226). If taken at face value, this definition bears great similarity to Allen and Meyers' (1991) description of both affective (ACS) and Normative Commitment (NCS). By viewing the strength of identification as representative of affective attachment to the organisation, and the involvement of an individual as an individual's feelings of obligation towards remaining with the organisation, this similarity becomes evident. Interestingly enough, Allen and Meyer (1991) by their own admission, within the testing of their model, note that the high correlation (r=.51) between ACS and NCS, suggests that what one *wants* to do, and what one *ought* to do, may not be completely independent (Allen & Meyer, 1991, p.79). Furthermore, in testing the validity of their commitment scale, evidence is provided by Allen and Meyer (1991) that the way in which ACS was operationalized in relation to the Organisational Commitment Questionnaire (OCQ) (developed by Mowday et al, 1979) was sufficiently similar to test properties of convergent validity (Allen & Meyer, 1991). Correlations between the ACS and OCQ typically exceeded .80 (Allen & Meyer, 1991, p.79).

The evidence pointing to the correlation between ACS and NCS, accompanied by the relationship between ACS and the OCQ, has led this researcher to adopt the definition of commitment proposed by Mowday et al. (1979). From this perspective, commitment represents the strong belief in and acceptance of the organisation's goals and values; a willingness to exert considerable effort on behalf of the organisation; and a strong desire to maintain membership in the organisation (Mowday et al, 1979, p. 226). From this the expression of one's beliefs and values in conjunction with one's actions represent a distinction of commitment that transcends an individual's passive display of loyalty to an

organisation (Mowday et al, 1979). It signifies that commitment is an active relationship between and individual and his or her organisation (Mowday et al, 1979).

The argument posed here that the two strands of commitment literature (Allen & Meyer, 1991; Mowday et al, 1979) provide sufficient evidence to support either a single construct measure of commitment, or a three component construct of measure dependent on the purpose of investigation. The nature of this study concerns itself with the antecedent conditions of leadership, workplace spirituality, and job satisfaction. Thus for the purposes of his paper the single construct of commitment proposed by Mowday et al. (1979).

Distinguishing organisational commitment from job satisfaction

The separation between job satisfaction and commitment is another distinction which needs to be asserted here. Commitment is considered to be a more global affective response towards one's organisation as a whole. It is often regarded as more stable and concerns the degree and level of attachment experienced towards one's organisation (Mowday et al, 1979). Satisfaction on the other hand concerns one's response to one's job or aspects of it. Satisfaction is often less stable, and dependent on immediate conditions surrounding one's working environment (Mowday et al, 1979).

Building on the motivator/hygiene model described in Chapter 3, Allen and Meyer (1991) are of the opinion that commitment develops as a result of experiences that satisfy employees' needs and are found to be compatible with employees' subjectively held values (p.70). Thus, work experiences that satisfy the employees' need to feel comfortable in the organisation both physically and psychologically, as well as those that contribute to feelings of competence in the work role, are the classifications by which commitment can be explained in relation to satisfaction (Allen & Meyer, 1991, p.70). From the above the similarities and differences between job satisfaction and commitment to the organisation are elucidated.

Expanding this argument further, Hackman and Oldham (1976) refer to the compatibility of employees' work experiences such as fulfilment of needs, utilisation of abilities, and expression of values, as stimuli of positive work attitudes. Attitudes such as job satisfaction are a testimony to the concept of affective commitment as it applies to transformational leaders. Transformational leaders advocate increased commitment in followers through the use of idealised influence to create and develop a sense of identification with, and adherence to the goals, interests, and values of the leader (Hackman & Oldham, 1976, p.27). The

following section will outline the relationship between commitment and leadership, in light of the possible positive work attitudes that may develop.

Organisational Commitment and leadership

Looking at the impact of both transformational and transactional leader behaviour and their possible impacts on commitment, and in relation to leader transactional provision of CR, feelings of normative commitment, are viewed by Allen and Meyer (1991) as stemming from experiences of employee socialisation. Employees within an organisation observe leaders' use of contingent rewards or punishments as a model by which behaviour may be reinforced (Allen & Meyer, 1991). The transactional leader whose relationship with followers is perceived as an exchange of rewards and punishments may in this way socialise employees to believe that in order to continue receiving rewards they *ought* to remain with the organisation.

In relation to transformational leader behaviour, principals who are perceived to possess and display transformational leadership skills create collaborative environments that allow for strong supportive bonds to be created between teachers and their principals, and among teachers themselves (Ejimifor, 2000). Such an environment could foster greater job satisfaction and commitment (Ejimifor, 2000).

Transformational leaders use inspirational motivation to build emotional commitment to a mission or goal by moving followers to consider the moral values involved in their duties (Turpin, 2009, p.27). Intellectual stimulation is also employed by leaders to encourage innovation, and increases commitment within multiple levels of the organisation (Turpin, 2009, p.28). This is achieved through subordinates recognising the levels of competency displayed by their leader, and using such behaviour as a model for organisational success.

Various studies have looked at the specific relationship between teachers' perceptions of their principals' behaviour and organisational outcomes regarding commitment (Ejimofor, 2000; Eyal & Roth, 2010; Parkinson, 2008; Patillo, 2010).

In a study assessing perceptions of transformational leader behaviours on factors of teaching efficacy, job satisfaction, and organisational commitment among special education teachers in Virginia, Turpin (2009) concluded that transformational leadership behaviour correlated with job satisfaction (r=0.520) and job satisfaction with organisational commitment

(*r*=0.682) and finally transformational leadership with organisational commitment (*r*=0.629) indicating that transformational leadership behaviour is significantly correlated with both job satisfaction and organisational commitment.

Moreover, within a sample of 237 teachers from sixteen South African schools in the Western Cape, Bull (2005) found significant correlations between total job satisfaction (measured by the JDI) and commitment (OCQ) (*r*= .43), This author concluded that 18% of the variance in total satisfaction can be explained by organisational commitment (Bull, 2005, p. 90). Furthermore various demographic variables such as gender of teachers, age, length of tenure, and job level were found to be significantly related to levels of perceived commitment amongst teachers (Bull, 2005, p. 90). Regressing demographic variables on commitment, Bull (2005) found a negative relationship between age and tenure on teachers' reported levels commitment. Older teachers within this sample were less committed than their younger counterparts, as was the case with teachers who had been working for longer reporting less commitment (Bull, 2005).

The above literature points to the relevance of looking at the relationship of perceptions of transformational leadership behaviours and their impact on job satisfaction and organisational commitment within schools.

Organisational commitment and leadership: Islamic perspectives and influences

Drawing on a sample of 23 Islamic school teachers, Hussein and da Costa (2008) used a combination of semi-structured interviews and questionnaires, to investigate the relationship between teachers' perceptions of principals' leadership styles and its impact on organisational commitment (Hussein & da Costa, 2008).

The school selected for this research was one which followed the national curriculum as well as a fully integrated Islamic curriculum. Teachers were asked to rate their perceptions on a 5 point likert scale for both the MLQ and the OCQ (Hussein & da Costa, 2008). The mean score for overall commitment (*m* = 63.87(range from 18-90), indicated that teachers within this sample were highly committed to teaching within this school, also the highest mean score for commitment was observed in relation to continuance commitment (*m*= 22.87, range from 6-30) (Hussein & da Costa, 2008). The authors concluded that teachers believed that they were connected to their organisation by feelings of obligation and duty, and by virtue of this belief they feel that teaching children Islamic culture and religion is the right and moral thing to do (Hussein & da Costa, 2008, p.26).

The qualitative analysis of interview manuscripts revealed that teachers placed great emphasis on their duties towards education and teaching, operating as a minority group within a Western society (Hussein & da Costa, 2008). This was cited as a crucial component, required by teachers, to foster and encourage strong cultural identities within the school environment attuned to those of Islamic tenants of faith and societal behaviour (Hussein & da Costa, 2008).

These authors concluded that there was overall agreement by teachers that their principal demonstrated high levels of transformational leadership behaviour accompanied by lower levels of transactional leadership. This further strengthens our argument that a combination of various leadership styles is required in order for principals to be perceived as successful. However more significantly, based on leadership style alone, the high levels of organisational commitment displayed by teachers could not be explained (Hussein & da Costa, 2008, p. 34). These authors recognised that the organisational environment, its mission and values in terms of cultural influences and its leadership need to be investigated further in order to explain these findings (Hussein & da Costa, 2008).

The further investigation of the social and cultural contexts found within Islamic schools could prove to possibly describe and articulate the relationship between commitment and leadership behaviour in Muslim Schools in South Africa. It should be noted that South African Muslims also form a minority, as well as advocate a similar educational structure to those found within the Canadian study. This study further proposes that this relationship (between leadership and commitment) could possibly be mediated by a third variable, that of workplace spirituality. In order to arrive at a research questions postulating this relationship, a brief review of literature concerning the conceptualisation of workplace spirituality as it applies to the above relationship is needed. Workplace spirituality may offer some supporting evidence towards the impact of culture on the perceptions of Muslim teachers. However such an argument can only be supported following the description of the operational definition of Workplace spirituality (WPS) within this study.

Chapter 5
Workplace Spirituality

WPS is a new concept in organisational literature (Abdullah, Ismail & Alzaidiyeen, 2009). There are several indicators according to Cavanagh (1999) which indicate dramatic increases in interest regarding spirituality at work. The copious amount of books, articles and new journals that are emerging, as well as the 1998 annual Academy of Management Meetings in San Diego which included 7 sessions discussing the implications of spirituality and /or religion with leadership and work (Cavanagh, 1999, p.187). Moore and Casper (2006) are of the opinion that workplace spirituality leads to benefits at the societal, organisational as well as the individual or employee level, and that should spirituality in the workplace be recognised in terms of its benefits to growth, morale, or even the financial "bottom line", the place of spirituality within the business environment can be solidified as a worthwhile endeavour (p. 109).

Authors are currently in debate about the actual meaning of spirituality within the working environment. According to Krishnakumar and Neck (2002) there are contrasting views of spirituality: some see it as something originating from within individuals, others view spirituality as one's religious affiliations, while yet another's define spirituality in terms of meaningful work. These varying definitions highlight the strong personal nature of spirituality as well as the ambiguity that surrounds this area. What seems to be evident is that most spirituality dimensions can be seen to fall within three recurring themes in literature: meaningful work, inner-life, and sense of community. These constructs represent the evaluation of WPS at an individual, organisational and community/societal level. Thus derivations of WPS literature either include or exclude some aspects of these levels of analysis.

According to Moore and Casper (2006) the label used to define spirituality, be it as an organisational level concept or societal concept stems from the internal substance of people. Furthermore these authors note that through the continued replication, application and theoretical development of this concept, spirituality in the workplace can be justified as an important workplace phenomenon (Moore & Casper, 2006).

The following pages will attempt to clearly define the use and application of WPS within the contexts of this study. It will highlight the variation in views expressed within current literature, before supporting an argument towards the application of WPS within this research. It is important that such considerations be clearly expanded upon in order to

distinguish WPS as a concept relevant to organisations and schools in particular, but also, owing to the ambiguity surrounding the application of WPS, it is both necessary and incumbent on this researcher to clearly state the view of spirituality proposed here. It will be shown that an adaptation in the understanding of spirituality is needed within the contexts of this research specifically, taking into account the religious institution to which it is applied. It is hoped that, through this development, the notions of spirituality can be seen to expand towards viewing spirituality as an integrated and holistic concept relevant to South Africans and their organisations currently.

Defining Workplace Spirituality

The intrinsic-origin view of spirituality is the first of these three perspectives that will be discussed. According to this view, spirituality is a concept that originates from within the individual (Krishnakumar & Neck, 2002, Klerk-Luttig, 2008). According to Guillory (2000) (as Cited in Krishnakumar &Neck, 2002) spirituality refers to one's inner consciousness and that which is spiritual comes from beyond our programmed beliefs and values. It is according to this school of thought that spirituality is taken as separate from religious beliefs and values. This view is consistent with the definition of spirituality offered by Sanders, Hopkins and Geroy (2004) wherein spirituality is stated as not being about religion or making employees profess certain belief systems but rather, it is about the development of employees to allow for them to become more caring and compassionate in their interactions with co-workers.

The second conceptualisation of spirituality within literature moves away from a purely intrinsic origins view. It fervently contends that the connection between religiousness and workplace spirituality cannot be overlooked (Dent et al, 2005).

Lui and Robertson (2011) further suggest that although this distinction is often cited in literature, there is little empirical evidence supporting tests of association or disassociation between spirituality and religiousness. Furthermore, authors such as Cash, Gray and Rood (2000) argue that the terms used to describe spirituality within literature (along the lines of values, inner beliefs, missions, community involvement, meaning, support, and ethics) often cannot be separated from the influence of religiousness in the lives of many individuals. This separation makes the investigation into these concepts (as separate and unrelated facets of people's lives) difficult to explain, much less justify. It thus follows that most authors recognise religiousness as an important component of spirituality, which contributes towards

its definition and understanding within the workplace (Cash, Gray & Rood, 2000; Dent et al, 2005; Hicks, 2002; Krishnan, 2007; Lui & Robertson, 2011).

The connection between spirituality, work and religions has been expressed in many faiths such as Islam, Christianity, Hinduism, Buddhism, and even in Taoism and Confucianism (Dent et al, 2005). According to Krishnakumar and Neck (2002) the Buddhists view hard work and devotion as tools by which individual's lives and institutions can be enriched. In Islam views about the workplace are commonly denoted to the term Islamic Work Ethic (IWE) (Yousef, 2001). According to Yousef (2001) both the Protestant work ethic and IWE place considerable importance on hard work, commitment, dedication to work, creativity at work, and avoidance of unethical methods of wealth creation.

In congruence with this notion, is the view of religiosity, as a component of the greater construct of individual spirituality (Sheep, 2006). Within a review of spirituality literature from 1994 - 2004 Sheep (2006) noted that the impact and implications of WPS, if taken from a social systems approach, highlights that WPS is described as providing avenues for creating meaningfulness in work, through fostering an understanding of individuals' inner-lives, and the transcendence of the self to become connected to a larger community, allowing individuals to grow to their full potential (Sheep, 2006, p.360). The identification of, and recognition of people's inner lives, meaning derived from individuals' motivation to work, and the relationship of work towards societal upliftment can be argued to be influenced by people's beliefs, values, and cultures (religious or otherwise) (Lui & Robertson, 2011; Dent et al, 2005). If considered in this way, the influence of religion may thus be seen as the way in which an individual perceives the nature of work, in accordance to, and influenced by their individual religiousness or beliefs. These concepts now bring to light the third conceptualisation of spirituality.

Accordingly, the third distinction between spirituality and work is best described through the work of Ashmos and Duchon (2000). According to Ashmos and Duchon (2000) the concept of spirituality in the workplace (WPS) is based on acknowledging that people need their minds, bodies and souls nourished in meaningful ways through the work they do. People seek purpose in their work beyond material gain and formal job characteristics (Ashmos & Duchon, 2000). WPS is thus defined as "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community" (Ashmos & Duchon, 2000, p.137).

The three components of WPS (inner life, community, and meaningful work) have been chosen for this research because these three aspects most closely link the intrinsic origins

view and the importance of recognising religiousness as components of WPS in literature. It is argued here that should organisations be able to provide the employee with avenues by which these concepts may be nurtured , employees will be able to immerse themselves within their work completely, and thereby reciprocate greater feelings of commitment, efficiency and satisfaction, instead of withholding effort on the job (Kolodinsky, Giacalone, & Jurkiewicz, 2008; Moore & Casper, 2006).

Inner-life

The concept of inner-life is depicted as the opportunity afforded to an individual to be allowed to express aspects of one's being. It contends that one's work should transcend the notions of intellectual and physical ability to perform tasks (Ashmos & Duchon, 2000). It requires organisations to acknowledge the capacity for work to connect people, their inner-lives, and souls to that which is both sacred and divine both within and outside to the organisational environment (Ashmos & Duchon, 2000).

The notion of inner-life is further elaborated upon, to directly relate to two other organisational behaviour concepts. According to Duchon and Plowman (2005) individual identity as a part of a person self-concept or inner view of themselves, contributes to their expression of this inner-life as a part of their social identity (Duchon & Plowman, 2005, p. 811). Drawing on self-concept theory Duchon and Plowman (2005) contend that, when there is congruence between a person's self-concept, the actual job, and its context, a job has the potential to be motivating to the individual. Thus, if the work context is perceived to enable the expression of spirituality dimensions, in conjunction with a person's self-concept including within it a spirituality dimension, there exists greater potential for a job to be intrinsically motivating to the employee (Duchon & Plowman, 2005).

In the same light, authors Lui and Robertson (2010) view spirituality as a continuum, comprising of different levels of self-identity. This approach describes spirituality as the consciousness, and identification of dimensions of self-identity experienced at individual, relational, and collective levels (Lui & Robertson, 2010). According to Lui and Robertson (2010) self-identity at the individual level concerns the narrowest self-construal of spirituality. Thus, individuals see themselves as separate from others, and self-worth is viewed through interpersonal comparisons on the basis of abilities (Lui & Robertson, 2010, p.37).

Lui and Robertson (2010) further recognise the relational self-identity as one in which individuals emphasise personal bonds and interactions with others. Accordingly self-worth at

this stage is derived from the adeptness with which individuals perform interpersonal roles, as conveyed through reflective appraisals from significant others (such as leaders) (Lui & Robertson, 2010, p.37). From the above the relationship between various conceptualisations of WPS as it concerns the inner-self are clarified.

Meaningful work

Meaningful work is the second component of WPS. This component stresses the connection between the soul and work (Ashmos & Duchon, 2000). The advent of globalisation, corporate downsizing, the rapid rate of technological advancement, and periods of economic recession are noted amongst the foremost concerns causing people to question the actual meaning and purpose of work (Cash et al, 2000). Work is seen as possessing the capability to either nurture one's soul or be a means of its destruction (Ashmos & Duchon, 2000). This concept is not new to organisational studies, Ashmos and Duchon (2000) regard early Human Relations concepts such as job satisfaction, and employee happiness as foregrounding much of the work concerning people's search for meaning. Furthermore, well-being initiatives and corporate incentive schemes (within this globalised economy) are to some extent a testament to the increased importance placed on developing and retaining critical human resources within organisations. Such developments could be argued to be avenues by which organisations are evermore trying to incentivise and foster commitment through creating meaning and catering to the well-being of their employees.

The roots of meaningful work stem from the design of jobs within the scientific management era as a major source of boredom for employees. Notions such as job enrichment sought to overcome this through recognising the psychological, physical and safety needs of employees (Herzberg et al, 1959). With the experienced difficulty found in implementing such initiatives, research progressed to offer to match the characteristics of the task to the needs of the worker in what is known as the job characteristics model (Hackman & Oldham, 1976).

Specifying the conditions under which individuals will become internally motivated to perform effectively, Hackman and Oldham (1976) proposed that three job characteristics combined additively to determine the psychological meaningfulness of a job: the variety of different activities and skills used in carrying out a job (skill variety); the extent to which a job requires the completion of a whole identifiable piece of work (task identity); and the degree to which the job has substantial impact on the lives or work of other people, whether in the immediate organisation or in the external environment (task significance) (p. 257).

Ashmos and Plowman (2005) further contend that people search for meaning in work, and that this search is what defines us as spiritual beings. Thus, WPS recognises that individual's inner-lives stimulate their search for meaning, and this search can be satisfied within the context meaningful work.

If the above is viewed within the context of the school environment we argue, that the inner-lives of teachers may push them to seek out greater meaning and purpose in their roles. Through formal or informal characteristics of the design of jobs, teachers may find they identify with the significance and variety found in their job role, contributing to their perceptions of work as meaningful. As noted within the preceding chapters, many educators seek to contribute to the development and education of young learners, beyond the formal and transactional description of teaching as an occupation. Educators can arguably be seen to recognise and strive towards success in terms of their influence on learners and the shaping of their futures. It is thus not surprising that due to the nature of teaching, teachers may be the ideal candidates to study when looking at WPS.

However, to progress this argument beyond mere task significance, identity, and variety, WPS contends that meaningful work can be a major source of joy to employees if considered within an environment which holds spirituality in the highest regard. What we mean here, is that in order for maximum spiritual benefit to accrue (to both employee and employer), workplaces need to be recognised as foregrounds for the development of meaningful work communities. The community is regarded as an essential element contributing to employee spiritual development (Ashmos & Duchon, 2000, p.137).

Sense of connection and community

The third tier of Ashmos and Duchon's (2000) definition of WPS relates to the connection of the individual to the broader community. Although alluded to within Hackman and Oldham's (1976) task significance construct, the sense of connection between an individual and his or her community is further regarded as a significant influence on spirituality.

This refers to spiritual human beings living in connection with other people within their community. This community does not however refer specifically to the working environment (Chawla & Guda, 2010). It is here where Moore and Casper (2006) note that one of the most agreed upon dimensions of spirituality refers to the feelings that people hold towards being part of something greater than themselves. This interconnectedness embodies the definition of work and its connection to broader societal structures outlined by Ashmos and Duchon (2000). According to Ashmos and Duchon (2000) the workplace is further being recognised

as its own form of community. This concept relates to what Lui and Robertson (2010) define as the collective self-identity.

> "The collective self-identity emphasizes impersonal bonds derived from common identification with a group through depersonalization and the framing of the de-individualized self in relation to the common in-group prototype which sees the individual as an interchangeable representative of a social group" (Lui & Robertson, 2010, p.37).

The relationship between an individual's self-identity and its expression in the workplace now recognises that humans, as social beings, seek to identify and find meaning within themselves, as a result of their affiliations within larger social contexts such as groups, or communities.

The strong interconnection between human beings is amplified within this spirituality construct. It regards the mere belonging to a community as overshadowed by an individual's need to identify his or her self as an integral part of such a community (Duchon & Plowman, 2005). Individuals, it is argued, require a larger social context or community in order to completely understand themselves. Such a community can be seen in relation to larger religious, cultural or social environments. However, as noted by Duchon and Plowman (2005), the work unit may also function as a community which people seek to identify with, and find personal meaning and satisfaction in. It is at this juncture that the role of WPS can be regarded to be influenced by both organisational level influences (leadership, organisational culture, climate) or societal or community level influences (religious group, home community). It is further argued that due to the strong sense of community found within minority groups, especially within South Africa (chapter 1), combined with the very unique religious orientation of the Muslim School, the interconnection and meaning derived from work could stand to be strengthened by a combination of these facets.

In relation to the above, the following pages will seek to clarify these connections, in order to synthesise the conceptualisation of WPS within the Muslim school context. Therefore a revisit to the role of religion within spirituality literature at this point is necessary. Subsequent to the descriptions of the various approaches to WPS, it can be argued that considerations need to be made towards deconstructing the views of the roles of WPS and religiousness.

Workplace Spirituality and religiousness

According to Milman, Czaplewski and Jeffery Ferguson (2003), historically much of the interest in spirituality has been rooted in religion (p. 427). The connotations surrounding religiousness (especially when used within the context of work), are treated within the domains of diversity literature and often seek to avoid contentious issues in this regard. When spirituality is mentioned it is often taken on face value to relate to people's relation with the divine, a certain religion, or religious belief. Its associations with the divine, religions, and the professed beliefs of individuals make for the study of spirituality within organisational contexts an issue which has the potential to be divisive, rather than offer an avenue of investigation yielding benefits to organisations and the individuals within them. If considered in this manner, the distinction purported between religiousness and spirituality becomes clear. These views echo the sentiments of many spirituality scholars, especially when used within the contexts of multi-faith, multi-cultural and democratic institutions around the world (Guillory, 2000). Literature often describes spirituality in the workplace in terms selected to make a distinction between spirituality and organised religions, as in the following quotation:

> "the privatization of religion, informal, personal, universal, nondenominational, inclusive, tolerant, positive, individualistic, less visible and quantifiable, subjective, emotionally oriented and inwardly directed, less authoritarian, little external accountability, and appropriate to be expresses in the workplace." (Lui & Robertson, p. 35).

According to Bruce (1996) (as cited in Krishnakumar & Neck, 2002, p.155) religion is belief, actions, and institutions which assume the existence of supernatural entities with powers of action, or impersonal powers or processes possessed of moral purpose. Religion is often cited in direct contrast to spirituality as:

> "Formal, organized, dogmatic, institutional, intolerant, negative, community oriented with an emphasis on outwards practices, more authoritarian, more oriented towards doctrine (especially that which distinguishes good from evil), and inappropriate to be expressed in the workplace." (Lui & Robertson, p. 35).

Dent et al. (2005) note that within their review of eighty-seven scholarly articles on spirituality, most articles suggest that spirituality can be defined as separate from religion. Those who believe it can, according to Dent et al. (2005), contend that people can participate in religious activities without having a spiritual experience, in the same manner as it is

possible to have a spiritual experience outside a religious activity or environment (p. 634). It is according to this school of thought that, in order for spirituality to be inclusive, applicable to all, non-divisive and appropriate to the workplace, it must conceptually divorce itself from the notion of the expression of a particular religious orientation within the organisational setting.

However, the extent to which spirituality is seen as an inseparable component from religion is more pronounced within literature. Most authors cite religion as a component contributing towards spirituality in the workplace (Cash, Gray & Rood, 2000). Alone, religiousness has not been justified as a possible avenue for explaining workplace spirituality. But if taken in conjunction with the three components mentioned above, the contribution of religiousness to WPS especially within religious institutions may be potent.

This view is in congruence with those of Cavanagh (1999) who recognises the elements of spirituality to consist of acknowledging God, the importance of prayer, other people and a sustainable world. Also according to MacDonald (2000) (as cited in Abdullah et al. 2009) spirituality is made up of 5 dimensions: Beliefs, attitudes and perceptions, transcendental experiences, sense of meaning for existence, belief in the paranormal and religious behaviour and practice. Finally, according to Lui and Robertson (2010) spirituality can be captured via three distinct yet correlated dimensions: interconnection with human beings, interconnection with nature and all living things, and interconnection with a higher power or transcendental force.

Ashmos and Duchon (2000) by their own admission, recognise that spirituality in some workplaces may be more observable than in others. Such instances where people engage in mediation, self-reflection, or prayer, within the organisation, can contribute to the increased awareness of people to their inner-lives. Such instances as noted by Ashmos and Duchon (2000) could contribute to the increased sensitivity and recognition of the concerns of individual's inner-lives, connections with community, and meaning derived from work.

It is here where the role of religiousness aims to contribute towards an understanding of possible influences on meaning and purpose derived from work within a religious institution. It has been shown above that within environments where spirituality is more pronounced, the manifestation of spiritual experiences may be greater. The contention here is , that based on the argument developed within this paper, concerning the influences of organisational culture, climate, and the role of religiousness within Muslim Schools, the experience of spirituality will be influenced by these same factors to a greater degree. Indeed, the blurring of the lines between religion and work-life within Muslim schools now justifies the view of

religiousness as a component of WPS. It is argued that the influence of religion on the meaning and purpose derived from work, within the contexts of community now holds better theoretical standing than the derivation of meaning and purpose as separate from religiousness.

The theoretical standpoint of the following section will be used to illustrate this relationship further. It will now discuss the relationship between this conceptualisation of WPS, in relation to the other variables under study. Within the articulation of the relationships between WPS and leadership, job satisfaction, and organisational commitment, the proposed study aims to articulate the manner in which WPS may possibly mediate the relationship between perceptions of leadership, job satisfaction, and organisational commitment within a sample of South African Muslim school teachers.

Workplace Spirituality and School Leadership

Spiritual perspectives of human behaviour have the potential to provide balanced perspectives on all manners of organisational issues (Crossman, 2010, p.599). According to Cavanagh (1999) leaders who are perceived to take spirituality seriously are more readily seen as able to lead and articulate a clear vision for the firm. WPS was further noted as an important aid to principal leadership development and effectiveness within in a sample of 1510 secondary school principals in Malaysia, using the (Ashmos & Duchon, 2000) scale of meaningful work (Abdullah et al, 2009). These authors further noted that effective leadership practices could explain significant variances in teachers' satisfaction and commitment (Abdullah et al, 2009).

Furthermore, Klenke (2003) notes that a leadership style that is grounded in spirituality may allow organisations to help workers and managers align their personal and organisational values around their understanding of spirituality, and thus be able to witness its manifestation within leaders. It is for this reason that Klenke (2003) notes that research has largely ignored or failed to address adequately the relationship between spirituality and leadership. Much of this confusion has arisen out of lack of conceptual agreement and distinctive empirical measurement instruments, and thus as a result, research should aim to broaden and develop this notion to its fullest potential (Klenke, 2003).

Finally in a study conducted by Woods (2007) drawing on survey and interview data from 244 head teachers, investigating head teachers and spirituality in three English Local Education Authorities (LEAs), Woods (2007) examined the type, sector, and character of the

head teachers' schools, gender of the head teachers, their beliefs, and the importance of spirituality to the head teachers. The patterns amongst the population of schools within the three LEAs were found to be broadly similar to the sample in terms of type, sector, and character of schools (Woods, 2007). Furthermore, recognising that the religion of head teachers was of great importance to the representativeness of this sample, Woods (2007) compared this sample to only one comparable sample found in Gloucestershire in the 1980s. Woods (2007) highlights that her sample included a greater number of Christian head teachers, as well as both atheist and agnostic respondents. Finally, Woods (2007) concludes that although the three LEAs were sampled because they contained a greater proportion of denominational schools there is no evidence to suggest that Christian teachers are overrepresented within this sample.

In the analysis of results, the author found that spiritual experiences (connection with a higher power) were shown to enhance capacity for practical action and increase ethical sensitivity, orientation, personal capacities, emotional sensitivity, courage, and knowledge (Woods, 2007, p.143). Secondly, just under half of the respondent (46%) indicated that spirituality is a natural dimension of school leadership (Woods, 2007, p.149). Finally, the survey of head teachers found that 52% indicated that they were inspired or supported in their leadership by some kind of spiritual power, reinforcing that experiences of spirituality were not kept separate from their duties as leaders or religion (Woods, 2007, p.148). The above mentioned studies highlight certain key components in the leadership-spirituality relationship. It must however be mentioned here that 15% of schools were classified as agnostic, 5% as atheist, 4% as other, and 76% as Christian. This disproportionality according to Woods (2007) is justified as representing both the range of schools as well as the religious beliefs of the schools found within the three LEAs. The above highlights the need for the present study especially as it relates to another faith based school, which may hold divergent or similar views towards perceptions of leadership within South Africa.

Nevertheless according to Woods (2007) existing models of leadership need to take into account the capacity for transcendental spiritual experiences as a dimension of educational leadership.

Approaches to, and expectations of, leadership have necessarily been adapted in order to become aligned to a new more accountable organisational environment that according to

Molyneaux (2003) (as cited in Crossman, 2010, p.599) is more spiritually focussed and driven by values and aspirations that transcend individual and organisational purposes in providing services. Transformational leadership thus appeals to higher order needs, seeks inspirational involvement, and is distinguished from transactional leadership that is grounded in more mundane exchanges that occur between leaders and followers (Crossman, 2010).

In relating the above to leadership: the principal, as the organisational leader who promotes values and goals that transcend individual self-interest, through fostering collective goals and interest, allows for the collective self-identity within followers to be nourished (Duchon and Plowman, 2005; Lui & Robertson, 2010). This can create within teachers a strong sense of meaning and purpose through which they identify themselves as part of a social group or category. It is the individual perceptions of the ability of the leader to provide avenues through the working environment that may influence job attitudes and outcomes.

Workplace spirituality in South African Schools

The importance of the role of spirituality within South African schools is articulated by Klerk-Luttig (2008) within an interesting conceptual paper. The term "spiritual-stuntedness" is used by Klerk-Luttig (2008) to explain the current absence of meaning and purpose within the lives of teachers. The shift away from work as an act of merely earning a living towards the conditions that contribute to work being meaningful, significant and an avenue by which teachers can achieve a sense of wholeness, purpose and direction are reported to contribute to such a condition (Klerk-Luttig, 2008).

If teachers are able to integrate a spiritual dimension towards their work, they may become more inclined towards self-reflection, attentive to their relationship with teaching, their inner-selves, and will often tend to incorporate virtues such as empathy, and humility into their relationships with others within their environment (Klerk-Luttig, 2008, p.508). Furthermore, if the school environment is not perceived as allowing teachers to recognise the meaning and purpose in work, beyond the transactional exchange of money for services, and restricts such expressions of spirituality to the private domains of educators, the capability of spirituality to contribute towards teachers experiencing greater connections to their communities, pupils, and colleagues will suffer (Klerk-Luttig, 2008).

The recognition of spirituality within South African schools is undermined by the materialistic culture of wealth creation and performance evaluation advocated by the requirements of teachers within the current OBE system (Klerk-Luttig, 2008). She further

argues that teachers need to experience a connection between themselves and their schools' values, missions, and goals, in conjunction with being provided sufficient opportunities to express and share their own interests and values with their colleagues and leaders (Klerk-Luttig, 2008). If such considerations can be met, by the school, its principal, and colleagues, deeper engagement by teachers will contribute to the success of the school, the quality of education, and positive feelings towards the act of teaching within South Africa.

The case for the recognition of spirituality dimensions to be incorporated within South African schools brings about many considerations pertinent to the current study. It highlights that due to the influences of wealth creation and performance driven expectation found within the South African school culture, teachers may be overlooking the possible impact that spirituality may contribute to them finding greater meaning and purpose in their work. It shows that if teachers are provided with sufficient latitude to express themselves as human beings (bringing individual spirituality out of the private and self-contained home domain, towards the public sphere of work), they may find avenues to connect with other members of their organisational community to share experiences and deal with difficult issues. This is argued by Klerk-Luttig, (2008) as a major source, contributing to the fostering of greater levels of engagement, and satisfaction in teachers. It also highlights that the conceptualisation of spirituality, as consisting of inner-life, community, and meaning and purpose of work are highly relevant to the South African educational context.

Workplace Spirituality and Job Satisfaction

In a study conducted by Chawla and Guda (2010) within various selling organisations, the relationship between WPS showed high correlations to job satisfaction (r=0.651). This indicates that WPS as assessed via the three concepts of sense of community, meaningful work, and inner--life explained 42% of the variance in job satisfaction scores by this sample. This study also indicated a significant relationship between the conceptualisation of WPS and job commitment.

If spirituality is seen as an individual's perception of the spiritual values within an organisational setting, Kolodindsky et al. (2008) argue, such perceptions of spirituality can be predictive of attitudinally related constructs. Building on the well-established connection between individual values and organisational culture, these authors investigated the relationship between organisational level spirituality and satisfaction with work rewards (Kolodindsky et al., 2008). Within five separate studies, sampling a total of (n=355) full-time

workers enrolled in different courses at two large universities in the United States, these authors found that organisational spirituality showed the most consistent effects on work rewards satisfaction across all five studies (Kolodindsky et al., 2008). Specifically, organisational spirituality was consistently shown to be positively correlated to job involvement, organisational identification, and rewards satisfaction.

Study 3, used a measure for total reward satisfaction (both intrinsic and extrinsic) with adequate reliability (α=.71), combined with Organisational spirituality values scale (α=.91), on a sample of (*n*=124) students enrolled in MBA and MPA programs. The results indicate a strong positive relationship between individual perceptions of organisational spirituality and their total rewards satisfaction (*r* =.33) (Kolodindsky et al., 2008, p. 475). These results suggest that workers desire workplaces perceived as exuding spiritual values, and that the content of the organisation's culture has an impact on workers' perceptions of finding work meaningful, and rewarding as a result (Kolodindsky et al., 2008, p. 475).

Within a qualitative analysis of Christian teachers in the Midwest United States, McLaughlin (2005) wished to evaluate the impact of teacher beliefs, values, and understandings on the motivation to continue teaching. McLaughlin (2005) identified that a strong desire for personal fulfilment, accompanied by a desire for spiritual fulfilment were the major themes identified by Christian teachers as greatest sources of motivation to continue teaching. The findings of this report indicated that teachers expressed personal fulfilment in their work through the connection and sense of belonging they felt, the ability to be able to provide direction to students, their colleagues, and administration, and finally, the sense of accomplishment and contribution they experienced as a result (McLaughlin, 2005, p.67).

The spiritual dimensions identified as contributing to teachers *want* to remain working pertain to teachers' needs to feel whole and complete, openly practice their faith, and find purpose in teaching as a result of obedience to God's call (McLaughlin, 2005, p. 67). In relation to the above themes uncovered, McLaughlin (2005) further notes that feelings of job satisfaction experienced by teachers (signified by the personal fulfilment dimension) were areas where any feelings of dissatisfaction were overridden by the school environment being conducive towards the expression of these needs (McLaughlin, 2005, p.87). The school was seen as providing teachers with a sense of belonging, and the environment in which teachers were able to express themselves spiritually were major contributors to teachers being motivated to remain with their organisation even though they might be dissatisfied with certain aspects of their jobs (McLaughlin, 2005).

The above qualitative study provides a rich source of self-reported analysis by teachers in this school. The reliability of this study was strengthened through the emphasis placed on the standardisation of notes, memos, and transcripts, as well as on the basis of this research based on grounded theory (McLaughlin, 2005, p. 59). The importance of acknowledging such factors allows us to interpret these results more accurately; however no causal or conclusive relationships may be explained. It is important now to recognise that motivation to continue employment in a religious school can be linked to personal as well as spiritual dimensions.

It is not surprising that the importance of spirituality within a faith based institution is seen as prevalent. It is however interesting to note, that according to the above research, such spirituality may be an avenue by which to evaluate teachers' motivation to continue teaching. By extension, the case can thus be made that within a faith based school, the relationship between work as a personally fulfilling task may provide teachers with a sense of belonging and responsibility to their community. The feelings of wholeness and completeness represent the spiritual dimension: as teachers feel that being allowed to practice and express their faith is also a major contributing factor towards overlooking areas where they might feel dissatisfied.

The reason for outlining this relationship here is that personal fulfilment needs can be seen as similar to the Ashmos and Duchon (2000) description of sense of community, and spiritual motivations bear great similarity to the Ashmos and Duchon (2000) conceptualisation of both inner-life and meaning and purpose at work. The case can thus be made that the Ashmos and Duchon (2000) conceptualisation of WPS can be applied within a faith based school. The difference in faith between Muslim and Christian school, the geographical difference, the cultural differences, as well as the subsequent motivation grounded within religion can be seen as factors that might possibly provide differing results. However, only following the analysis of results can these similarities or differences be examined.

Workplace Spirituality and Organisational Commitment

Krishnakumar and Neck (2002) are of the opinion that an encouragement of spirituality in the workplace can lead to enhanced creativity, honesty, trust, personal fulfilment, and commitment (p. 161). It is interesting to note that much of the literature concerning the influence of spirituality on work attitudes has been conducted on student samples (Kolodinsky et al. 2008; Millman et al. 2003; Pawar, 2009). Although the implication of the

use of such samples could be argued at length, the importance of sampling workers from within a single organisation could too be argued to have much merit.

The specific concerns of WPS have been looked at in relation to individual attitude formation (Millman et al., 2003), work group performance (Fry et al., 2005, Duchon & Plowman, 2005) and leadership (Fry et al., 2005). Here we will concern ourselves with a few empirical studies relating WPS to organisational commitment. What is pertinent now will be to establish the connections between OCQ and WPS, with the aim of formulating and drawing on existing research to argue for both the benefit and possible consequences of the interaction between these two organisational level phenomena.

Milliman et al. (2003), contend that the study of organisational attitudes in relation to WPS should not be done with the sole purpose of extracting avenues by which organisational effectiveness can be achieved. Rather, they contend that such studies should be recognised as important to legitimise the study of the impact of WPS on job attitudes within today's economic environment (Millman et al, 2003). Such recognition can seek to uncover the possible benefits or hindrances in relation to the search for greater meaning in work. There is nothing wrong with the promotion of workplace spirituality to improve employee commitment and organisational performance, as long as this is done in a context of respect for the dignity of people (Rego & Cunha, 2008, p. 54).

On a sample of 200 part-time MBA students in the Southwest USA, Millman et al. (2003) sought to empirically test the relationship between WPS - using sense of community, inner-life (defined as a strong sense of alignment between personal values and the organisation's mission and purpose), and meaningful work - on affective organisational commitment, and intrinsic job satisfaction. The testing of hypotheses relating to these constructs tied into their aim to empirically validate and provide support for the impact of WPS on organisational behaviour and attitudes. Significant correlations were found between meaningful work (r=.60), sense of community (r=.77), and alignment of values (r=.77) on organisational commitment. Moreover, all three spirituality dimensions were positively related to intrinsic job satisfaction: meaningful work (r=.50); sense of community (r=.52); and alignment of values(r=.49), respectively, as well as negatively related to intension to quit (Millman et al, 2003, p. 435). Furthermore, tests on hypotheses were conducted via Structural Equation Modelling (SEM) on the three components of WPS and organisational commitment. The result revealed that the greater experience of sense of community, meaningful work, and alignment of values were predictive of greater levels of affective OCQ (Millman et al, 2003).

With regards to intrinsic job satisfaction, the SEM model indicated that only alignment of values and sense of community was predictive of intrinsic job satisfaction (Millman et al, 2003). Finally, the predictive power of the SEM was bolstered by the direct path models between WPS and attitudinal variables, showing a good fit (Comparative Fit Index (CFI) = .98; relative fit index (RFI) = .93, and the Chi square (99) to degrees of freedom (10) ratio as also good) (Millman et al, 2003, p. 438). Similar findings have also been reported by Chawla and Guda (2010) where individual spirituality at work explained 15 % (r=0.388) of the variance in employees' commitment towards their organisation and was negatively correlated to intent to leave (r= -0.454).

Rego and Cunha (2008) conducted a further study, to include affective, continuance, and normative commitment, using the same WPS dimensions mentioned above. Rego and Cunha (2008) however, added the Ashmos and Duchon (2000) inner-life construct, to look at the possible influence of WPS on the three types of commitment on a Southern European sample. Results of the correlational analyses indicated that all spirituality variables inter-correlate. Significantly with each of the commitment variables, and as a whole, the spirituality dimensions correlate more strongly with affective and normative bonds (Rego & Cunha, 2008, p. 64). People who experience a sense of spirituality at work tend to develop higher affective and normative commitment and lower continuance commitment (Rego & Cunha, 2008, p. 64). Results of the regression analyses indicated that spirituality contributes 48 and 16 per cent of unique variance explained by affective and normative commitment respectively (Rego & Cunha, 2008). These authors note that, within their study, higher levels of affective and normative commitment, and lower levels of continuance commitment are experienced when people feel a sense of community within their work groups, find alignment of their values towards the organisation, consider their work meaningful, a source of enjoyment, and providing them with opportunities to express their inner-lives (Rego & Cunha, 2008).

Similarly, Pewar (2009), used the same conceptualisation of WPS as represented within the Millman et al. (2003) study, to evaluate the impact of WPS on employee work attitudes (namely: job satisfaction, job involvement, and organizational commitment). Data was collected on 151 attendants of a management development programme in India (Pewar, 2009). The results are resoundingly similar to those mentioned above: specifically, all three

aspects of workplace spirituality showed significant positive association with organisational commitment (Pewar, 2009, p. 771).

The above studies indicate two things: first that a variety of WPS dimensions are used with various operational definitions in current literature; and second that sufficient evidence exists to support the relationship between organisational commitment and WPS dimensions, on diverse samples across the globe. The distinction of WPS in this manner has been thus shown to be strongly correlated to organisational commitment, further strengthening the contention of WPS as a possible mediator between leadership and work attitudes such as satisfaction and commitment (Rego & Cunha, 2008).

Exploring this relationship further, the theory of "Spiritual leadership" (Fry, Vitucci & Cedillo (2005)), is regarded as a causal leadership theory for organisational transformation, designed to create an intrinsically motivated learning organisation. It was found that spiritual leadership significantly correlated with greater levels of organisational commitment amongst 181 army personnel (Fry et al., 2005). In a longitudinal study Fry et al. (2005) investigated spiritual leadership via leaders' ability to create a vision, mission, and purpose based on hope, faith, altruistic love for self and others, and the ability of leaders to create meaning and foster understanding amongst followers. The authors found that followers who had hope and faith in the vision and mission advocated by the leader showed greater levels of altruistic love for their fellow employees and thus were more committed to the organisation (Fry et al., 2003).

Looking at leadership spirituality in the banking sector Usman and Danish (2010), using The Independent Spirituality Assessment Scale developed by Rojas (2002) on a sample of 121 respondents, evaluated the impact of WPS on job satisfaction and organisational commitment. These authors also found a strong correlation between aspects of spirituality and organisational commitment.

From the above literature, the relationships between WPS, job satisfaction, organisational commitment and leadership are all suggested to bear influence on the attitudes and behaviours of organisational members. The following pages will provide a brief summary of these relationships, before presenting specific research questions pertaining to their investigation within this study.

Chapter 6

Summary and research questions

The evaluation of literature concerning transformational and transactional leadership theory within the school context has yielded several key findings. These include.

Firstly, the behaviour of the school principal as well as the organisational culture and climate created and advocated may be a great source of influence on the lives of teachers. (The terms 'teacher' and 'educator' have been used interchangeably, simply meaning the providers and implementers of curriculum based education.)

Secondly, the combination of both transformational and transactional leadership qualities maximises the effectiveness of the leadership. (The use of the term 'leadership' within this paper, describes the combination of these behaviours as transformational (articulating a vision, intellectual stimulation, fostering group goals, individualised consideration, high performance expectations, provision of a sufficient role model, and contingent reward - transactional leader behaviour).

Thirdly, it has been shown that the perceptions which teachers may hold about their leaders may influence both their satisfaction and their commitment to their organisation.

In response to this research questions one and two follow:

RQ1: To what extent do teachers' perceptions of leadership behaviours predict their job satisfaction?

RQ2: To what extent do teachers' perceptions of leadership behaviours predict their commitment to the organisation?

The discussion of WPS literature has indicated that a definite relationship exists between WPS and both organisational commitment and job satisfaction. The relationship between these variables within the context of a Muslim School in South Africa has, however, not been explored. In response to this concern the following questions have been formulated:

RQ3: To what extent do perceptions of WPS predict job satisfaction?

RQ4: To what extent do perceptions of WPS predict perceptions of organisational commitment?

Finally, the development of WPS literature within this study has indicated that the perceptions of meaningful work, the stimulation of workers' inner-lives, and the sense of community experienced, may possibly mediate the relationship between WPS, leadership, and the job attitudes of organisational commitment and job satisfaction. Thus, two more questions need to be investigated:

RQ5: To what extent do perceptions of WPS mediate the relationship between perceptions of leader behaviour and job satisfaction?

RQ6: To what extent do perceptions of WPS mediate the relationship between perceptions of leader behaviour and organisational commitment?

Drawing on the above, the remainder of this report will focus on the evaluation and empirical testing of these research questions. It will discuss the methodological concerns surrounding this research, before providing the results of the investigation, alongside an in-depth discussion of said results.

Chapter 7:
Methodology

This chapter will identify the conditions under which this research has taken place. It will outline the various concerns facing the design of research within social sciences. This will be accomplished through an evaluation of the quantitative approach adopted by this study. It will further outline and identify issues surrounding: the participants selected; elements of the procedure by which data collection and evaluation has taken place; the adoption and use of methodological procedures, and finally; the use of specific measurement instruments in order to evaluate the research questions presented above. Specifically, it is hoped that the examination of the mediational role of WPS on perceptions of leadership, job satisfaction and organisational commitment can be explored. This chapter will conclude with the various ethical concerns brought about by the methodology adopted, procedure, and use of self-report statistical measures on the evaluation of organisational behaviour and attitudes.

Research Design

The current study aims to take a non-experimental quantitative approach towards assessing the meditational role of workplace spirituality on leadership behaviour and employee satisfaction and commitment. A quantitative approach was adopted because it allows one to systematically measure objective facts and receive data in the form of quantifiable numbers. A quantitative research strategy is often pursued with the aim of identifying cause-and-effect relationships amongst variables, using predefined variables based upon the development of theory providing a rich source of data on the average behaviour of people within a population (Whitley, 2002).

The above indicates that this research will seek to identify the possible relationships between variables under study, in what is known as a correlational strategy (Passive) (Whitley, 2002). The articulation of the passive nature of this type of research indicates the research has been conducted in a manner that sought to uncover the relationship between variables without manipulating them (as is found within experimental research strategies) (Whitley, 2002). A cross-sectional, non-experimental approach has also been preferred due to the nature of the variables under consideration. For example: leadership as assessed within this study refers to the perceptions of observable behaviour of the principal by teachers. This is done ex post-facto (after the occurrence) and cannot be manipulated. The same holds true for individual

feelings of job satisfaction, level of workplace spirituality and organisational commitment. For these reasons, the collection and measurement of data pertaining to the aforementioned variables have been collected on a cross-sectional basis.

The debate between the adoptions of various research design strategies presents some concerns. The above prescription regarding the use of a non-experimental survey design represents a typical trade-off between issues of internal and external validity commonly found in social research. Furthermore, the use of a correlational strategy does not determine causality, although the analysis of correlational data will provide a measure of the strength and relationship between two variables, it often not conducted in a manner that establishes time precedence and the ruling out of alternative explanations (Whitley, 2002). Finally, the use of the term passive correlational strategy must not lead one to believe that only correlational analysis are to be used. It must be borne in mind that other statistical procedures (both inferential and descriptive) may be included as well. The final point mentioned above will be expanded upon within the discussion of the measurement instruments used within this study.

Participants

The participants selected for this research have been drawn from a population of Muslim School teachers found within nine Muslim schools in the Province of Gauteng South Africa. Teachers from within these schools have been conveniently drawn from geographically dispersed towns of the province. Schools in this region have been selected because the greatest concentration of Muslim schools may be found in the urban areas of Gauteng, KwaZulu Natal and the Western Cape (Niehaus, 2008).

A strategy of convenience sampling was used to select the schools to be included within this study. Working from a list of approximately 24 independent Muslim schools (provided by the Association of Muslim Schools) within Gauteng, this researcher randomly selected schools across the province. There were no predetermined exclusion criteria for the selection of schools and teachers within them when the participants were selected, thus upholding the nature of a convenience sample (Huck, 2009). It was not possible for this researcher to select schools out of Gauteng due to both the costs in time and travel that may be incurred, as well as the time required to approach, select, and collect data from schools.

Keeping in mind that Muslim schools in Gauteng are endorsed by the Gauteng Department of Education (DOE), they follow similar patterns of examination periods to public schools. For

this reason, there was a limited amount of time in which this research could be conducted, without imposing added pressure on teachers during exam periods.

The inclusions of only teachers from within schools which teach both secular and religious education have been identified for this study. The distinction here is made between Islamic schools, who primarily teach only religious subjects, and Muslim schools who incorporate the national curriculum as well as Islamic subjects.

Based on current literature, teachers who have been teaching under the same principal for over 1 year were selected to participate in this study. It must be noted here, that this criteria was not in effect during the sampling process, however, following various procedural steps (mentioned within the forthcoming section), it was felt that 1 year was sufficient time to allow for a full range of behaviour observation by teachers of their principals' actions. A complete year will allow for teachers to witness behaviour in times of pressure (examination periods) as well as sufficient time to allow for teachers to become acclimatised to their position, which we believe will impact significantly on the perceptions and attitudes of teachers. No exclusion of teachers based on the above criteria was found.

Furthermore, Muslim schools within South Africa are often found to combine foundation phase, primary and high school grades under a single principal. It was thus deemed unnecessary to exclude teachers from within either category based on what grade level they taught. Teachers were further asked to evaluate their school head. Approximately 267 questionnaires were distributed to teachers within these nine schools, and 233 questionnaires were returned yielding a response rate of 87%.

Respondents who did not complete at least 70% of the total questionnaire were excluded from the analysis. Often respondents were found to omit whole pages, or sections of the questionnaire rendering their responses unacceptable for this research. The total number of usable responses yielded a sample size of 219 respondents. The high percentage of teachers who were willing to participate within this study reflects a level of enthusiasm often not experienced when conducting research within organisations.

Procedure

The procedure used to conduct this research was done so in accordance to strict guidelines pertaining to the ethical and responsible conduct of research in the social sciences. To ensure such procedural and ethical concerns were not infringed upon, this researcher adopted

multiple measures to ensure that the process has been standardised in the most just and procedurally sound manner possible. The following section will outline the procedural steps taken, in order to provide ample information towards any possible replication of such a study. The degree to which the procedure is standardised, as well as the possibility for it to be replicated contribute towards establishing its validity.

The process of administration of this questionnaire to participants was done in various stages. At each stage, the relevant considerations of ethicality and standardisation were considered. Due to the nature of this research, it was necessary for this researcher to seek permission to conduct this research from the relevant bodies. Muslim Schools, although endorsed and affiliated to the DOE, operate as independent institutions. It was thus not necessary to approach the DOE requesting permission to conduct this research. The overseeing of these institutions falls under the administration of each school independently. However, the Association of Muslim Schools (AMS) has a mandated and stipulated function of the overseeing of the activities of these schools aiming to provide services to," advise Muslim Schools and help them in their development at all levels"(AMS, undated, p.1). Initially this researcher contacted a member of AMS to discuss the nature and content of this study. After receiving permission, it was agreed upon that such a study would be welcomed by AMS, and that AMS would assist in sending out the details of the study to all school principals via email. A letter addressed towards school principals was then drafted and following the June 2011 school holidays, was sent out. The introductory letter to the school principals could be found in Appendix (A).

As mentioned above, each school operated independently, and further permission needed to be sought from individual school principals. Working from a list of schools provided to this researcher by AMS, each principal was contacted individually, via phone or email, and a meeting was set up. Due to the nature of this research (asking teachers to provide their opinion of the behaviour of their principals'), it was explained to each school head that their participation within the research process is not recommended. Due to the possible influence of coercion (on the part of principals) the school head was asked for nothing more than his permission. It was however not possible for this researcher to administer all questionnaires to all teachers (as was the case with three schools). The timetable and teaching requirements meant that within these schools it was not possible to address all teachers at a single point in time and administer the questionnaires. In such cases, the school head was asked to request

one member of the teaching staff to administer the surveys within the daily staff meeting or at any other point. Due to these concerns, this researcher adopted a number of measures to ensure sufficient standardisation of research questionnaires.

Each delegate from within the school was briefed by this researcher into basic conditions of anonymity, confidentiality, and avoiding coercion. It was stressed that respondents must be informed that they were to remain completely anonymous throughout the process. Furthermore, the same concerns were addressed within each questionnaire by providing the participants with an: introductory letter, a self-sealing envelope for the return of responses, and the location of where responses could be deposited within the school staff room or office. Each box wherein the completed responses could be deposited was sealed in order to be able to ascertain if they have been tampered with. No such instances occurred. Responses were then collected by the researcher, either immediately or between a period of one/two weeks.

The schools in which this researcher was able to address the entire staff body made up the majority. In such cases the nature of participant confidentiality and anonymity were explained to teachers by this researcher. Teachers within this group were also provided with the same participant information sheet as the previous group, and each questionnaire was administered by this researcher. In Four cases responses were collected immediately, and in three cases responses were collected at a later time.

The content of this information sheet articulated the aim of the research, what participating in the research would entail, how long it would take to complete the survey instrument, if there would be any harmful or negative effects experienced should participants choose to be a part of the study (a copy of this may be found in Appendix B). The participants were provided with contact information regarding the researcher as well as the nature of the study. Participants were informed (via the participant information sheet) that their participation in the current research would in no way effect their position or status within the school and that their participation would be completely anonymous. Participants were also informed that no specific information would be reported, only averages and fictitious school names were to be included within this report if need be. This was done so in order to protect the anonymity of schools, their principal's as well as teachers.

Within the questionnaire participants were asked to respond to basic demographic questions. The use of such demographic information is needed in order to adequately describe both the

composition of the sample as well as the nature of participant's employment and education history. Following the short demographic questionnaire participants were asked to complete the transformational leadership inventory (TLI) developed by Podsakoff et al, (1990), a measure of Job Satisfaction based on items developed by Warr, et al. (1979), the Organisational Commitment Questionnaire (Mowday et al, 1979), as well as The Meaning and Purpose at Work measure of spirituality (Ashmos & Duchon, 2000).

Participant responses are completely anonymous and until the completion of the questionnaire and its placement into the sealed box participants were able to withdraw from the research. After the completion of the questionnaire and the returning of responses participants could no longer withdraw. No identifying information is contained on participant response sheets thus this researcher could not match a particular participant to their responses should they have opted to be excluded from participation in the study. Outcomes of the research were then investigated and participants who required feedback could do so by accessing a website set up by the researcher which will be available from late February 2012. Should this research be acceptable for publication, this researcher hopes to publish its findings.

Measuring Instruments

A demographic questionnaire was used to ascertain basic information from participants. It included items regarding age, gender, marital status, length of tenure at current school, employment status, number of years teaching experience, level of education, and professional qualifications.

The current research used four measuring instruments. The first of which was the transformational leadership inventory (TLI) developed by Podsakoff et al, (1990) which evaluates the full range transformational and transactional leadership qualities. The TLI is a likert-type perception survey containing 27 question items and 7 scales. Twenty two items describe the leadership actions of the principal being rated. Respondents may articulate their level of agreement or disagreement with these statements according to their perceptions of the individual. Podsakoff et al. (1996) found internal consistencies ranging from .82 to .90. Two items from this scale are reverse scored (items 10, 13).Contingent reward behaviour will be measured with five items from Podsakoff and colleagues' contingent reward scale (Podsakoff, Todor, Grover, & Huber, 1984) (as cited in Rubin, Munz and Bommer, 2005). Podsakoff et al. (1984) as cited in Rubin et al (2005) reported a high coefficient alpha for this

scale (α = .93). One item from this scale is reverse scored (item 27), in an effort to reduce response bias. Sample items drawn from the transactional leadership scale include: the principal "is always seeking new opportunities for the unit/department/organisation" (articulating a vision), "Gets the group to work together for the same goal" (fostering group goals), and "gives me special recognition when my work is very good" (contingent reward).

The Organisational Commitment Questionnaire developed by Mowday et al. (1979) was used to evaluate organisational commitment. This likert type scale consists of 15 items ranging from strongly agree to strongly disagree. The result are summed and divided by 15 to give an overall measure of organisational commitment relating to three factors, namely; a strong belief in and acceptance of the organisation's goals and values, a willingness to exert considerable effort on behalf of the organisation, and a strong desire to maintain membership in the organisation (Mowday et al, 1979, p. 226). These components are representative of the commitment construct as defined within literature as both an attitude and behavioural response. Higher scores on this scale are indicative of the high acceptance of organisational goals, higher levels of willingness to put in extra effort towards the success of the organisation, and greater desires to remain with the organisation.

Based on a series of studies among 2563 employees in nine divergent organisations, satisfactory test-retest reliabilities and internal consistency reliabilities were found (Mowday et al, 1979). In addition, cross-validated evidence of acceptable levels of predictive, convergent, and discriminant validity emerged for the instrument (Mowday et al, 1979, p.224). The reported internal consistency reliabilities were high, ranging from .82 to .93 with a median of .90. In an attempt to reduce response bias six of the fifteen items are negatively phrased and reverse scored (Mowday et al., 1982).

Job satisfaction was measured using items drawn from a 15-item scale developed by Warr, Cook, and Wall (1979). Based on current theory, items were selected that tapped into aspects of intrinsic, extrinsic and overall job satisfaction. This final scale was designed to measure the satisfaction/dissatisfaction felt by participants in relation to various aspects of work (e.g., physical (extrinsic) conditions, internally motivated satisfaction, and overall satisfaction). Participants responded on a seven-point scale ranging from "extremely dissatisfied" to "extremely satisfied" (i.e., the higher the score, the higher the satisfaction).

Six items represented the intrinsic job satisfaction dimension which included participants rating their level of satisfaction on: "The recognition you get for good work" (item 3). Four items represented the extrinsic job satisfaction dimension which included: "your immediate

boss" (item 4), and "your hours of work" (item 9). Finally, Item 11 measured participants global feelings of satisfaction "Now, taking everything into consideration, how do you feel about your job as a whole?" The use of a single construct measure of satisfaction has been shown within literature to be an accurate estimation of job satisfaction experienced within cross-sectional studies (Warr et al, 1979). The original scale published by Warr et al (1979) exhibited a reliability coefficient of (α =.85) and (α =.88) on samples of (n=200, and n=300) male blue collar workers within the United Kingdom respectively.

Workplace spirituality was assessed based on literature by Ashmos and Duchon (2000). The Meaning and Purpose at Work Scale developed by Ashmos and Duchon (2000) consists of 21 items evaluating three constructs. These constructs are; Conditions for community (α = .859), meaning at work (α = .858), and Inner-Life (α = .804) (Ashmos & Duchon, 2000). These reliability estimates were reported on a sample of 636 informants in four hospital systems in the Mid-west and mid-South United States of America. Respondents were asked to indicate their agreement to statements concerning WPS on the same likert type scale mentioned above. Items included: "I feel part of a community in my immediate workplace (department, unit etc.)" (item 1, Conditions for community), "My spirit is energized by my work" (item 12, Meaning at work), and "My spiritual values influence the choices I make" (item 18, inner-life).

Analysis

Due to the quantitative nature of this study, the use of both descriptive and inferential statistics will be adopted in order to answer the research questions posed. The use of descriptive statistics (means, standard deviations, skewness and kurtosis) will be used in order to describe the nature and composition of participant's responses to job satisfaction, Organisational Commitment, Leadership and WPS questionnaires. Frequency distributions will be used to determine the nature and composition of the sample. All data will be analysed via the SAS statistical program.

Based on the analysis of descriptive statistics, the decision was made to use parametric tests within the inferential statistical analysis of data. Evaluating data based on the various assumptions related to each inferential procedure, this researcher only conducted said procedures if the assumptions have been adequately met. All results have been rounded to two decimal places.

Inferential statistics were further used to analyse the data. The use of univariate Analysis of Variance (ANOVA), t-tests, and multivariate Pearson's product correlation analyses as well as, Structural Equation Modelling were undertaken in order to inferentially determine the relationship between the variables under study.

The Pearson's product correlation co-efficient was used in order to determine the strength and direction of the relationship between job satisfaction, organisational commitment, and perceptions of leadership behaviours. Results can range between (1 and -1), and values closer to one indicate a stronger relationship. Results are regarded as significant if the P-values attained are smaller than the 0.05, as this is an acceptable cut-off for most behavioural science research (Howell, 2008). If the final p-values for correlations are statistically significant ($P \leq 0.05$) the practical significance (r^2) for the results were calculated in order to determine the amount of variance explained by the relationship between two variables. Based upon the suggestions of Howell (2008), the interpretation of correlation coefficients will be undertaken according to the values presented within Appendix J.

SEM

The contents of this section refer specifically to the SEM procedure as outlined by Hair et al. (2010). It will examine the procedure required of this analytic technique, in order to provide the reader with the insight needed to evaluate its use within this study. It addresses various concerns that deal with both the procedural and more technical concerns surrounding this multivariate technique.

According to Hair et al. (2010) SEM allows one to evaluate the relationships amongst multiple variables, in a fashion that accommodates for the use of multiple dependent variables. This technique allows us to test the mediational model of workplace spirituality on perceptions of leadership, job satisfaction and organisational commitment within a sample of Muslim School teachers'. It will use latent variable modelling to test this mediational model. In addition to modelling complex relationships between variables, latent variable modelling allows us to test these mediational relationships simultaneously through conducting simultaneous multiple regression equations, while significantly accommodating for measurement error through the use of several indicators for each major variable.

As alluded to above, SEM's are divided into two parts, a measurement model (MM) and structural model(SM). The MM deals with the relationships between measured variables and latent variables. The structural model deals with the relationships between latent variables only (Stoelting, 2002, p. 1). Furthermore according to Hair et al. (2010) a common method of

displaying the combination of both measurement and structural model specifications is through a path diagram.

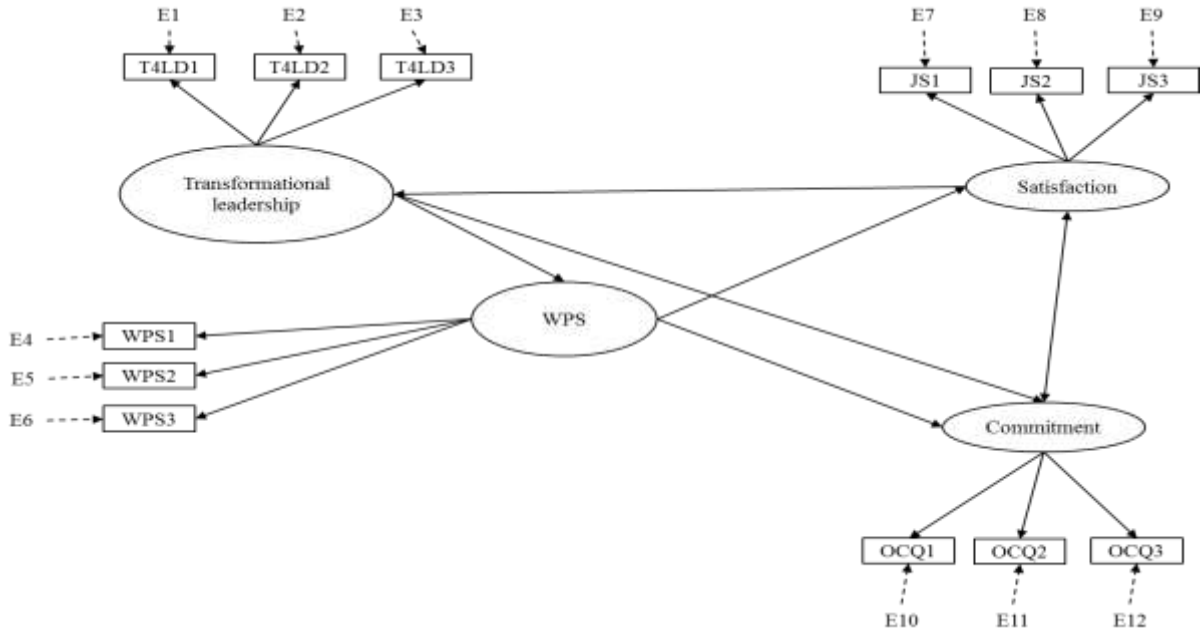


Figure1

The various facets of the path diagram displayed above now call for some explanation. SEM predicates itself upon the use of strong theory in order to develop a measurement model. The measured variables are described within the confines of causal relationships towards the latent variables they are associated with. The relationships between latent variables are described within the confines of dependence relationships (represented within the structural model). The error terms represent residual variances within variables not accounted for by pathways hypothesized in the model.

The latent variables within this study are transformational (inclusive of transactional) Leadership, Job satisfaction, commitment, and WPS (including teachers' inner life spirituality, sense of community, and meaning at work). They can be further classified according to the structural model as either endogenous or exogenous. The model presented above, indicates that leadership is considered to be exogenous, whereas all other variables are regarded as endogenous. Variables such as T4LD1 WPS1 JS1 and OCQ1 are regarded as manifest endogenous indicator variables. These variables represent the individual scale items of each manifest variable, they have further been clustered and averaged in an attempt to decrease the impact of measurement error. These clusters (3 for each manifest variable) were randomly assigned and tested for normality. All latent variables within the model are thus normally distributed.

The classification of manifest indicator variables as endogenous pertains to the manner in which these variables are said to represent the latent constructs. Within the model, manifest variables are depicted by rectangles and latent variables by ovals. Their nature (endogenous or exogenous) is seen by direction of the arrows either towards or way from them. The specification of the measurement and structural models now allows us to progress towards evaluating the strength of the paths within the proposed relationships. The strength of all significant paths identified above will be tested.

SEM is a covariance structure analysis technique (Hair et al, 2010, 631). Thus instead of analysing variance (as with correlation/multiple regression), the structural model focuses on the degree of covariance between latent variables, it further provides us with an estimated covariance matrix. This matrix represents the covariance between all variables specified within the model. The estimated covariance matrix is derived from the path estimates of the model. Thus models that produce an estimated covariance matrix that is within sampling variation of the observed covariance matrix are generally thought of as good models (Hair et al, 2010, p. 640).

Evaluation of the differences between the observed and estimated covariance matrices now allows us to evaluate the construct validity of the model through analyses concerning the degree to which these matrices resemble each other. In doing so we evaluate the degree to which our proposed model fits the observed covariance matrix. SEM achieves this through the use the numerical maximization of fit criterion as provided by maximum likelihood estimation within this study. The resultant similarities between the estimated and observed covariance matrices further provide us with sufficient evidence to determine the potency of our model specifications. This depends on establishing acceptable levels of goodness-of fit.

Goodness-of-fit indices will include an evaluation of the absolute indices of fit such as the Chi-Square, Goodness of Fit Index (GFI), and Root Mean Square Error of Approximation (RMSEA). Incremental indicators of model fit will be provided through evaluation of the Normed Fit Index (NFI), and Comparative Fit Index (CFI). Each test deals with specific suggested criterion which either indicates good or poor model fit. In relation to each measure of model fit, the relative considerations will be discussed within the results. Based on the suggestion of Hair et al. (2010), appropriate indices (e.g.: GFI, NFI) should consider values over .95 as indication of an acceptable model fit, and a minimum of one indicator per category be discussed within the analysis.

Subsequent to the establishment of the GOF measures, we are now able to evaluate the path coefficients, exogenous variable correlations, and statistical significance of the proposed

dependence relationships. Path coefficients are further tested using a z-distributed statistic to determine if the relationships between latent constructs are significant. After the individual relationships are assessed, parameter estimates are then standardised to allow us to compare path estimates in relation to each other and determine the relative strength of the pathways within the model.

Finally, it must be noted that the SEM procedure is highly dependent on establishing that all manifest variables are normally distributed, all paths are significant, and are in the intended direction, in order to uphold the assumptions of the SEM procedure. It must further be noted that following the identification of significant paths, this research will interpret the findings accordingly. In doing so, one will be able to evaluate the mediational role of WPS on perceptions of Leadership, Job Satisfaction, and Organisational Commitment.

Ethics

This researcher approached participants to provide them with information regarding the requirements and details of participation in this research. The researcher ensured that the principle of informed consent was upheld. Informed consent was addressed via the participant information sheet. The participant information sheet outlined that teachers who participated must do so willingly. It further stated the aims of the research for the participants. It highlighted that this research will not harm or distress participants in any form with regards to their emotional well-being or their standing within the organisation, as no sensitive information is required. Participants were informed that they themselves as well as their principal would remain completely anonymous.

It must be noted here that the provision of informed consent was upheld by teachers undertaking to complete the questionnaire. The confidentiality of participant's information is kept by virtue of the anonymous nature of the process. Participants were expressly requested to place their responses into sealed envelopes and deposit these envelopes into a sealed box on the school premises. Should participants wish to learn of the outcomes of the study they may do so by visiting a results web page created by this researcher. The details of the webpage were included within the participant information sheet. This will facilitate and allow for all participants to receive feedback should they wish to do so. The participant's information sheet has been attached in appendix B. The research data that was collected will be destroyed following submission and/or possible publication.

Chapter 8:
Results

The presentation and discussion of results pertaining to this research will now make-up the balance of this report. It will aim to analyse the main findings of this report in a chronological order mimicking the order of the research questions outlined above. Structuring the presentation of the main findings in this fashion will direct the reader's attention to various theoretical and practical concerns related to the outcomes of the statistical procedures adopted. Such a journey will allow the reader to firstly; witness and interpret the relationships between various demographic variables, and their relationship to the variables under study. It will draw mainly on the analysis of descriptive and inferential statistics to compare and contrast the differences between group means (drawn from the demographic make-up of the sample) and the perceptions held by teachers towards the main variables under study. It will adopt inferential techniques such as; T-test, ANOVA's, to interpret the relationships between variables.

Secondly, the results presented above will be drawn upon in order to predict the significance of tests on these relationships through the use of more complex inferential techniques. The use of the Pearson Product Moment Correlational analyses will provide each correlation with a test on the strength and significance of the linear relationships between variables. In doing so it will also provide the impetus needed to further our investigation into the more direct impacts of these variables simultaneously.

Thirdly, having articulated the relationships between all variables under study, this section will then proceed to fit the specified mediational model of WPS on Leadership, Job Satisfaction and Organisational Commitment through the use of SEM procedure. This provides the final tier within our investigation. These final analyses will allow the reader to witness the progression of the analysis of group means (through inferential statistics), establishment of relational capability of the various variables (correlational analyses) towards a final estimation of the predictive capability of the mediational model presented above.

This chapter will finally, conclude with a summary of these main results, including a discussion of the various practical and statistical concerns generated along the way. Furthermore, it must be noted here that within each inferential analysis, this researcher adhered to the strict use of parametric tests of association based upon the analysis of the various assumptions related to each procedure. If said assumptions could not be met, they were duly noted, and their impact on the use of the procedure was discussed.

Nature of the sample

The sample (*n*=233), was drawn from a population of nine randomly selected Muslim Schools within Gauteng South Africa. Schools within this province varied by the number of educators found within each school, Schools approximate teaching staff varied between as few as 24, to as many as 45 teachers. Schools comprised of an overwhelming majority of Muslim educators (>95%).

Of schools within this sample (*n*=8) were found to combine both primary and secondary schools within a single school compound. One school was only a primary school. Eight schools were found to have a single head principal, and one school was found to have a separate principal for primary and high school levels. The total number (*n*=10) principals were evaluated on their observed behaviour by the educators.

A total of (*n*=219) responses were found to be acceptable for inclusion and incomplete responses were omitted (discussed within Chapter 7). The final sample consisted of (*n*=76, 34.7%) male, and (*n*=143, 65.3%) female participants. The majority of educators were employed full time (*n*=198, 90%). Thirty six percent of Teachers (*n*=79%) reported teaching for over 10 years, (*n*=55, 25%) for between one and three years, and (*n*=50, 23%) reported teaching at their current schools for between three-six years. Educators (*n*=6, 28%) reported to range between 41-50 years of age, (*n*=56, 26%) fell within the 31-40 age category, and (*n*=48, 22%) aged 21-30 years. Teachers indicated they were married (*n*=185, 84%), and (*n*=20, 9%) teachers indicated that they have never been married. Furthermore, (n=114, 53%) teachers indicated they completed college or university and (*n*=69, 32%) participants indicated they have obtained a post graduate degree. Participants reported to teach between one and three secular subjects (*n*=144, 92%), and between one three Islamic subjects (*n*=47, 88.68%), approximately (*n*=11) participants reported teaching a combination of both secular and Islamic subjects. The summary of the demographic make-up of the sample is presented in Appendix (K).

The above characteristics of the sample indicate that Muslim School teachers within nine schools in Gauteng are predominantly female, with a greater proportion being married, employed full time between six years or more, and the greatest proportion of teachers aged between 31-40 years old. These demographic characteristics of the sample are similar to those identified by Hofmeyr and Lee (2004) in relation to South African independent schools. These characteristics indicate that the sample of Muslim school teachers within this study, are representative of the population of Independent School teachers found within South African

Independent schools in relation to: levels of teacher education, gender, and employment status.

In order to investigate the relationships between various demographic characteristics of the sample and their responses to the scales presented in Table 1 below, we used T-tests, and ANOVA's to examine if the differences between mean scores for teachers' based on their demographic characteristics revealed any interesting results. Unfortunately, Results of the T-tests and ANOVA's on participant gender, age category, and years of teaching experience on perceptions of leadership, workplace spirituality, organisational commitment, and job satisfaction revealed no significant results at the 0.05 levels of significance. These results lead us to believe that the responses between male and female, older and younger, and both experienced and less experiences teachers seem to offer no statistically significant indicators in differences in opinion regarding perceptions on leadership, job satisfaction, workplace spirituality, and organisational commitment.

Table 1 below further depicts the means and standard deviations of participant responses to the various scales used within this study. The mean scores for scales are indicated by the labels: Spirituality, Job Satisfaction, Organisational Commitment and Leadership, Sub scales are reported below the relevant scales. Responses could only range between one and seven, with higher scores associated with positive perceptions.

Teacher perceptions regarding their workplace as providing them with avenues by which they may express and accommodate their inner-lives within their work represents the highest reported mean score within this sample. One may also notice that according to these results; mean scores for teacher's perceptions on WPS, Job Satisfaction, Commitment, and Leadership were reported in order of decreasing positive perceptions. This means that teachers responded more positively to issues of spirituality as opposed to satisfaction and commitment in relation to individual perceptions.

Table 1further presents the standardised Cronbach Coefficient Alpha reliabilities of the various scales and subscales. Reliabilities ranged between (α = .96 Spirituality), (α = .95 Leadership, with α = .94 transformational leadership and α =.92 contingent reward (transactional leadership), (α = .91 job satisfaction), and (α = .87 organisational commitment, respectively). All scales show good reliability, and are comparable to the original reliability estimates of the original authors. Examination of how the Standardized Alpha (α) changes if an item is deleted was undertaken in order to evaluate if any item decreased the reliability of each scale. Such items, if identified, may be excluded from analyses because they decrease

the reliability of the scale. Items which may be ambiguous or poorly worded may fall within this category.

Table 1
Means and standard deviations of scales and subscales

Variable	Mean	Standard Deviation	Minimum	Maximum	Standardized Cronbach Alpha Coefficient
Spirituality	5.89	0.85	2.7	7	0.96
Inner-life	6.36	0.73	3.8	7	0.82
Meaning at work	5.97	0.98	1	7	0.93
Community	5.56	1.14	1.2	7	0.95
Job Satisfaction	5.5	1	2.2	7	0.91
Extrinsic satisfaction	5.53	0.97	2.3	7	0.68
Intrinsic Satisfaction	5.46	1.09	1.8	7	0.88
Organisational Commitment	5.32	0.92	1.6	7	0.87
Leadership	5.18	1.1	1.4	7	0.95
Transactional (Contingent reward)	5.13	1.49	1	7	0.92
Transformational	5.19	1.09	1.6	7	0.94
Fostering group goals	5.44	1.39	1	7	0.93
High Performance expectations	5.40	1.20	1	7	0.81
Individualised support	5.26	1.34	1.3	7	0.71
Articulating a vision	5.09	1.46	1	7	0.93
Provision of role model	5.03	1.57	1	7	0.94
Intellectual Stimulation	4.84	1.44	1	7	0.92

All items comprising the various scales were not found to decrease the reliabilities of the scales to the extent that they needed to be removed. All scales were further tested for normality via (analyses of histograms and the examinations of skewness and kurtosis scores. Based on the suggested cut-off scores by Huck (2009), skewness and kurtosis scores which range between the values of -1.5 and 1.5 can be regarded as representative of upholding the conditions of normality, leading us to conclude the means of all IV's and DV's are sufficiently close to being normally distributed.

Having established basic conditions of reliably and normality, one is now able to evaluate the participant responses based on the reported mean scores. Overall participants reported to view the behaviour of their principals' as positive (μ=5.18, *SD*=1.10). Perceptions of the provision of both transformational and transactional leadership show similarly high mean scores (μ=5.19, *SD*=1.09 (transformational), μ=5.13 *SD=1*.49(transactional)). However Leadership was the lowest of the reported mean scores within this sample. Participants reported higher mean scores for Spirituality (μ=5.89, *SD*=.85), Job satisfaction (μ=5.50, *SD*=1), and organisational commitment (μ=5.32 *SD*=.92) respectively. It appears from the above that teachers are slightly more satisfied than committed, and that teachers reported to show increased perceptions of spirituality compared to other variables.

The highest reported mean score on the leadership construct was leaders who were perceived to articulate and foster group goals (μ=5.44, *SD* = 1.39), followed by leaders who were perceived to place great importance on teachers meeting the highest standards of performance within their schools (μ=5.40, *SD* =1.20). The lowest reported mean score for Principal's were witnessed in relation to teachers perceiving their principals' as providing them with adequate intellectual stimulation within their schools (μ=4.84 *SD*=1.44). The lower mean score for perceptions of teachers towards their principals regarding intellectual stimulation may indicate that teachers felt that principals displayed less behaviour that is seen to encourage creativity, imaginative thinking, and spur them on to question assumptions and reframe old problems in new ways (Bass, 1999; Parkinson, 2008; Turpin, 2009).

Teachers also indicated that principals were seen to provide high levels of contingent reward (μ=5.13, *SD*=1.49). This suggests that teachers perceive their principals' to often acknowledge their hard work, through the provision of praise and commendation (Podsakoff et al, 1984). This further strengthens the link between teacher's perceptions of leaders advocating high performance standards. It tells us that teachers may recognise that when the high performance expectations of the principal are met, they could possibly be accompanied by due recognition and commendation. Thus principals' may be perceived to have established

a close relationship (contingency) between good performance and recognition. The above results indicate that overall teachers' perceived their principals to display positive and supportive behaviour.

Teachers indicated that overall, they were strongly satisfied with both extrinsic (μ=5.53, *SD*=.97) and intrinsic (μ=5.46, *SD*=1.09) characteristics of their jobs, with a slightly higher satisfaction reported regarding intrinsically satisfying aspect of their jobs. This tells us that teachers reported to be slightly more satisfied with conditions such as the recognitions they received, their freedom to choose working methods, and opportunities to use their abilities.

Teachers also reported to be highly committed. Such scores would indicate that teachers were more willing to exert extra effort on behalf of their organisation, believed that their organisations goals and their personal goals were more congruent, and exhibited a greater willingness to remain within their schools.

Furthermore, teachers indicated that they felt that the school provided them with a strong sense of spirituality through satisfying various conditions of community, meaning, and inner-life nourishment. The highest reported mean score is found in connection to Inner-life spirituality (μ=6.36, SD=.073) witnessed in relation to both meaning derived from work (μ=5.97, SD=.98) and sense of community (μ=5.56, SD=1.14). Teacher's reported to perceive their workplace as a source of inner-life nourishment which provides them with greater meaning and purpose in their work, which takes place within a community.

The higher reported levels of inner-life spirituality are fairly straightforward. It can be expected that within a religious organisation, the recognition of the inner lives of people should be a prominent feature. The importance of prayer (Item 20 of the Meaning at Work scale) provides enough evidence to suggest this. Enhanced feelings of inner spirituality may be recognised within the school community by teachers due to the specific climate and culture created by such institutions. Muslim schools advocate the adherence to prayer times within their daily operations. Specifying particular times wherein the entire school community attend prayers collectively within the school day. It is clear from this that various organisational levels factors may influence the inner-lives of Muslim teachers in a manner that may seek to promote spirituality within the workplace.

The inferential tests of association between the variables referred to within the research questions presented earlier will be undertaken within two stages. Stage one will draw upon the results of the Pearson Product Moment Correlational analyses in order to explain the strength and relationship between the variables presented in research questions one through

four. Stage two will use the SEM procedure to evaluate the predictive capability of the relationships identified in stage one in order to evaluate research questions five and six. Finally, the SEM procedure will also allow us to evaluate the acceptability of the proposed mediational model of WPS on perceptions of leadership, job satisfaction, and organisational commitment.

Table 2
Pearson Correlation Coefficients for Leadership and Job Satisfaction

	LEADERSHIP	**TRANS**	**CONTR**	**VISION**	**GOALS**	**SUPP**	**PERF**	**ROLEM**	**STIM**
JSAVG	0.63	0.59	0.61	0.47	0.51	0.43	0.21	0.57	0.51
	<.001	<.001	<.001	<.001	<.001	<.001	0.002	<.001	<.001
INTRIN	0.62	0.58	0.61	0.46	0.5	0.4	0.22	0.55	0.52
	<.001	<.001	<.001	<.001	<.001	<.001	0.001	<.001	<.001
EXTRIN	0.59	0.57	0.52	0.46	0.48	0.42	0.18	0.56	0.46
	<.001	<.001	<.001	<.001	<.001	<.001	0.01	<.001	<.001

Notes: *n* =219, Leadership = transformational + transactional leaders behaviour, Trans = transformational leadership total (including: Vision = articulating a vision, Goals = fostering group goals, Supp = Individual support, Perf = high performance expectations, Stim = Intellectual stimulation, and RoleM = provision of a role model) Transactional leader Contingent reward = CONTR

RQ1: To what extent do teacher's perceptions of leadership behaviours predict their job satisfaction?

With reference to the correlation matrix presented above, the main findings pertaining to the relationship between perceptions of leader behaviour and job satisfaction will be highlighted. A complete correlation matrix containing all variables may be found in Appendix (L). Premised upon the linearity of the resultant scatter diagrams, the normality of all variables, and the interval scale of measure, the Pearson's Product Moment Correlation coefficients will be used in order to evaluate the linear relationships outlined within research questions one through four. Research question one looks at the relationship between job satisfaction (DV), and Leadership (IV).

The observed direct correlation between leadership and job satisfaction revealed (r=.63, P<.001) at the 0.05 level of significance. This indicates a strong positive relationship, with higher levels of satisfaction, correlated with greater perceptions of a combination of transformational and transactional leadership behaviour. This indicated that 39.7% of variance in teacher satisfaction may be explained by teacher's perceptions of their principal as a leader who displays both transformational and transactional behaviour. Upon further

inspection, one can elaborate upon certain salient relationships found here: Firstly, it appears as though the provision of contingent rewards by principals towards teachers explains a little more variance in total job satisfaction (r^2 = .37) than transformational leadership (r^2 = .35). This difference although seemingly insignificant, does highlight that a great proportion of variance in teacher satisfaction is related to both transformational and transactional leader behaviours. Accompanied by this is the expected strong positive correlation between the provision of CR and intrinsic Job Satisfaction (r=.61, P<.0001). This result strengthens our argument stating that: should principals be perceived to provide rewards, praise and commendation for good work, teachers may experience greater levels of satisfaction with intrinsic aspects of the job.

The greatest amount of variance in teacher satisfaction can thus be seen to be explained by the combination of both transactional and transformational leadership constructs. one is now able to witness that although principal's who are perceived to provide CR to teachers seems to explain more in terms of teacher satisfaction with intrinsic aspects of their job, and perceptions of principal transformational leadership explains more variance within the extrinsic satisfaction experienced by teachers, the combination of both leadership behaviours seems to be associated with highest levels of reported teacher satisfaction. Leaders who are seen to provide CR by encouraging teachers to be imaginative and creative (r=.61, P<.0001), be the embodiment of a role model for teacher's to follow(r=.57, P<.0001), advocate the accomplishment of group goals(r=.51, P<.0001), be able to articulate a clear vision for their school(r=.47, P<.0001), provide teachers with the support they need (r=.43, P<.0001), and advocate high performance expectations(r=.21, P<.0016) are able to be seen as playing a significant role in ensuring that teachers are satisfied with both the conditions of work as well as the people around them.

It is also interesting to note that of the transformational leadership qualities evaluated herein, the advocating of high performance expectations was seen to correlate the lowest to overall, intrinsic, as well as extrinsic teacher satisfaction. Such a result, although significant and positive, explains only 4% of the variance in teacher satisfaction.

Table 3
Pearson Correlation Coefficients for Commitment and Leadership

	LEADERSHIP	TRANS	CONTR	PERF	ROLEM	VISION	GOALS	SUPP	ROLEM
COMMIT	0.58	0.56	0.52	0.52	0.49	0.48	0.44	0.41	0.2001
	<.001	<.001	<.001	<.001	<.001	<.001	<.001	<.001	<.001

Notes: *n* = 217, Commit = Commitment

Research question two sought to investigate the relationship between teacher's perceptions of leader behaviour and organisational commitment. The results of the Pearson product Moment correlation revealed that perceptions of leadership were positively correlated to the reported levels of commitment within Muslim school teachers. Leadership constructs can be seen to all be positively and significantly associated with Commitment. Again,witness that Transformational leadership (r=.56, P<.0001), and CR (r=.52, P<.0001), explained less variance in commitment as opposed to their combination (r=.58, P<.0001). The effect size of leadership on teacher's reported commitment revealed that (r^2 = .33, 33%) of the variance within teachers reported levels of commitment, can be explained by their perceptions of their principal as a leader.

Explaining a substantial 33% of the variance in commitment, one is now able to note that as teachers perceive their leaders to provide them with both CR, as well as stimulate their staff to solve problems in imaginative ways, accompanied by them acting as clear role models and instilling the importance of the vision mission and goals of the organisation within them, teachers are more likely to remain with the school, exert extra effort on behalf of the school, and find greater congruence between the values of the school and their own personal beliefs.

Again we witness that the lowest correlations between leadership constructs and commitment are witnessed within the ability of the principal to be perceived as advocating high performance expectations. It appears that teachers believed that the advocating of high performance expectations on behalf of their principals seemed to be the least significant contributor towards their reported levels of commitment. This finding (r=.20, P<.0031), accompanied by the weak correlation of performance expectation to satisfaction (r=.21, P<.0016),indicates that the weakest relationship between transformational leadership and

positive work outcomes within this sample seem to be in relation to teachers perceptions towards the high performance expectations of their principals.

Table 4
Pearson Correlation Coefficients for Job Satisfaction and Workplace Spirituality

	WPS	**COMM**	**MEANING**	**INNER**
JSAVG	0.81 <.001	0.80 <.001	0.67 <.001	0.45 <.001
JSINTRIN	0.78 <.001	0.80 <.001	0.62 <.001	0.43 <.001
JSEXTRIN	0.72 <.001	0.72 <.001	0.06 <.001	0.41 <.001

Notes: *N* = 219, WPS = Workplace Spirituality total,
Comm = Sense of Community,
Inner = Inner Life Spirituality,
Meaning = Meaning and purpose at work.

Research question three sought to investigate the relationship between WPS and Job Satisfaction. Correlational amylases conducted on these two variables revealed the highest correlation thus far (r=.81, P<.0001). The significance of this strong relationship suggests that greater perceptions of teachers seeing their schools as places where they feel they are part of a community, where work is seen to be meaningful and a source of nourishment for their inner lives, are associated with greater feelings of job satisfaction.

Examination of the coefficient of determination revealed that (r^2 = .66), which tells us that 66% of the variance in teacher satisfaction can be explained by their experience of spirituality in the workplace.

Teachers sense of belonging to a community (within school or elsewhere) was the most strongly correlated to both intrinsic as well as extrinsic job satisfaction (r=.79, P<.0001, r=.71, P<.0001 respectively). Followed by meaning at work, and finally the weakest correlational relationship seen between conditions for inner life nourishment and intrinsic/extrinsic job satisfaction respectively (*r* = .43, *P*<.0001, *r* = .41, *P*<.0001).

Although a substantial proportion of variance (66%) in satisfaction can be explained by WPS, it does not necessarily mean that WPS causes job satisfaction within teachers.

Table 5
Pearson Correlation Coefficients for organisational commitment and Workplace spirituality

	WPS	COMM	MEANING	INNER
COMMITMENT	0.69	0.64	0.63	0.41
	<.001	<.001	<.001	<.001

Notes: N = 217

Research question four set out to evaluate the relationship between perceptions of WPS and organisational commitment. Results of the correlational analyses conducted on these two variables revealed that WPS was strongly related to reported levels of organisational commitment within this sample (r=.69, P<.0001). The strong positive correlation reflected above, allows us to witness that as teachers perceive their schools to be places wherein they feel they are a part of a community, which provides them with avenues by which they experience meaning within their work, and find work as a source of nourishment towards their inner-lives, they may tend to associate such feelings with a greater expression to remain with their school, exert extra effort on behalf of their school, and find greater congruence between their values and those of the school. Although WPS explains (r^2 = .44, 44%) of the variance in self-reported levels of commitment, the significance of these results do not suggest that WPS causes organisational commitment. Furthermore, the stronger relationship between WPS and job satisfaction as opposed to WPS and organisational commitment.

Table 6
Pearson Correlation Coefficients for Workplace spirituality and Leadership

	LEAD	TRANS	CONTR	VISION	GOALS	SUPP	PERF	ROLEM	STIM
WPSAVG	0.55	0.52	0.50	0.38	0.48	0.34	0.23	0.50	0.49
	<.001	<.001	<.001	<.001	<.001	<.001	0.0006	<.001	<.001
WPSCOMM	0.58	0.55	0.56	0.42	0.52	0.37	0.21	0.51	0.51
	<.001	<.001	<.001	<.001	<.001	<.001	0.0016	<.001	<.001
WPSMATWRK	0.40	0.39	0.35	0.24	0.33	0.27	0.18	0.41	0.38
	<.001	<.001	<.001	0.0003	<.001	<.001	0.0069	<.001	<.001
WPSINNER	0.29	0.30	0.21	0.25	0.26	0.13	0.19	0.27	0.27
	<.001	<.001	0.0015	0.0002	0.0001	0.0466	0.0048	<.001	<.001

Notes: N = 219

Finally, it is interesting to note that perceptions of leadership were also strongly positively related to perceptions of WPS amongst teachers (r=.55, P<.0001). With transformational leadership being a stronger predictor of overall commitment (r=.52, P<.0001), and the provision of transactional CR as weaker (r=.50, P<.0001). Results further suggest that as with both job satisfaction and organisational commitment, teachers who perceived their workplaces to provide them with a sense of belongingness to a community associate such feelings with more positive perceptions of leader behaviour (*r*=.55, P<.0001), compared to moderate to weak relationships found between perceptions of leadership and meaning at work (*r*=.39, P<.0001), and inner-life nourishment (*r*=.30, P<.0001). Leaders who are perceived to provide an adequate model for teachers to follow are seen to resonate strongly with positive teacher perceptions of WPS reported within the transformational leadership construct (r=.50, P<.0001). This strong positive correlation indicates that of all the transformational leader behaviours, the ability of the principal to lead by example, and act as a role model for teachers is associated with greater reported feelings of sense of community, meaning at work as well as inner-life nourishment. This transformational leadership behaviour explains (r^2 = .50, 25%) of the variance in WPS. However, although the overall relationship between leadership and WPS indicates that leadership explains 29% of the variance within WPS, it does not necessarily mean that perceptions of leadership cause WPS.

The focus of our analysis now moves away from the direct evaluations of correlations between variables, towards the predictive power of the significant correlations mentioned above. In order to provide the impetus needed to evaluate the predictive capability of the mediational model proposed, the use of SEM procedure will be adopted. Specifically, this research sought to evaluate if WPS mediated the role between perceptions of leadership and job satisfaction on one hand, and organisational commitment on the other. All Significant paths have been indicated by a value beside the path coefficient (there were no insignificant paths). Manifest and latent variables have been indicated according to the criterion set out in Chapter 7.

The mediational role of WPS will be evaluated via path analyses. According to Iacobucci, Saldanha and Xiaogan (2007), In order to test mediation via SEM, one would calculate the difference between the direct (IV-DV) path, and the indirect path (IV-MED-DV) in order to determine if the inclusion of the mediator will allow us to explain a greater proportion of the variance within the DV. This will be done by multiplying the correlational coefficients of the

indirect paths, and using it as a comparison to the correlation between direct standardised paths.

The fitted model will be described below. It is important to confirm that the criteria for model convergence have been satisfied, and that two observations were excluded due to missing values. Table 7 below describes the goodness of fit (GOF) indices as well as their desired outcomes in order to estimate satisfactory model fit.

Table 7

Summary of Fit Statistics for Mediational model

Indicator	**Index Type**	**Desired**	**Outcome**	**Model Fit**
χ^2 (DF) = P	Absolute	P>0.05,	102.6631(48) = P<.0001	no fit
Goodness of fit (GFI)	Absolute	>.90	.93	acceptable fit
Standardised root mean square residuals(SRMR)	Absolute	<.08 with CFI values of .95 or greater	0.03	good fit
Root Mean Square Error of Approximation(RMSEA)	Parsimony	RMSEA<.08 with CFI values of .97 or greater	0.07; Upper 90% limit = 0.09; Lower 90% limit = 0.05	acceptable fit
Bentler-Bonnet Non-normed Fit Index (NNFI)	Incremental	>.90	0.97	good fit
Bentler-Bonnet Comparative Fit Index	Incremental	Closer to 1 indicates better fit. CFI> .97	0.98	good fit

In order to evaluate and explain the relationship between fit indices and their reflection on the overall fit of the proposed model, This researcher has chosen to adopt the recommendation made by Hair et al. (2010). Fit statistics will be reported which comprise of: absolute indices

($\chi^{2,}$ GFI, SRMR), a measure of model parsimony (RMSEA), and incremental indices (NNFI, CFI). The selection of these indicators of model fit have been chosen based on test that are not sensitive to large sample sizes and complex models (Hair et al, 2010). Secondly, based on the suggestions made by Hair et al. (2010), the number of variables (n=12), and observations (*n*=217) if taken into account are used to provide suggested cut-off scores for the various indices. Model fit will be interpreted according to these guidelines on desired cut-off scores required to represent good model fit.

The above table further shows the significant results of the Absolute χ^2 GOF test. A significant result indicates that the model proposed does not fit well. Such a result may be expected according to Hair et al (2010) as the χ^2 statistic is cited as the mathematical function of the sample size and the difference between the observed and estimated covariance matrices. This means that the χ^2 test is often not very useful when evaluating the fit of complex models (many variables), and models dealing with many samples. Thus the χ^2 statistic often increases as sample size increases making it more difficult to achieve model fit (Hair et al, 2010). It must be noted here that the χ^2 statistic also influences some of the other absolute fit indices, causing them to approach poor model fit. The degrees of freedom are relatively free from the impact of sample size, and take into account deviation between the observed and covariance matrices, the degrees of freedom (*df*=48), indicate that based on the size of the covariance matrices and the number of variables and free paths, there is less of a chance of achieving acceptable model fit. This means that the relatively low *df* may also suggest poor model fit.

For this reason, the χ^2 statistic and *df* were not evaluated in isolation, but rather, in relation to various other indices that can accommodate for both model complexity and sample size issues. One such measure is the RMSEA. The RMSEA is said to better represent how well a model fits the population, not just a sample used for estimation (Hair et al, 2010, p.649). RMSEA Further provides confidence limits. Thus, one can estimate with 90% certainty that the RMSEA estimate of (.07) for the above model falls between a possible lower limit of (.05) and a possible upper limit of (.09). Based on the suggestions by Hair et al (2010) the RMSEA estimate is satisfactory. The upper limit (or worst case scenario) is only just above the desired maximum of 0.08. If considered in conjunction with the CFI value of .97 or greater the model fit seems acceptable.

The CFI is an incremental fit index that represents normed values that may range between 0 and 1 (hair et al, 2010). The CFI is relatively insensitive to model complexity, and is often

most widely used. The CFI value of .98 indicates a good fit. In conjunction the NNFI value of (.96) further indicates that this incremental fit index shows good model fit.

In addition to examining the overall measures of model fit it is also important to check if any parameters are not statistically significant (suggesting that the paths can be removed) or indeed if there is evidence of any additional paths which could be added.

If the t-value for path coefficients within the linear equation estimations indicates p-values that exceed the 0.05 level of significance, they indicate that the linear regression equation yields insignificant results (Hair et al, 2010). If paths are significant, they will be indicated within the model, subsequent to the identification of significant paths, an examination of the path model will be used to answer the research questions posed. Path analysis will evaluate the correlational relationships between latent variables allowing us to determine the relative strength of both direct and indirect paths within the mediational model.

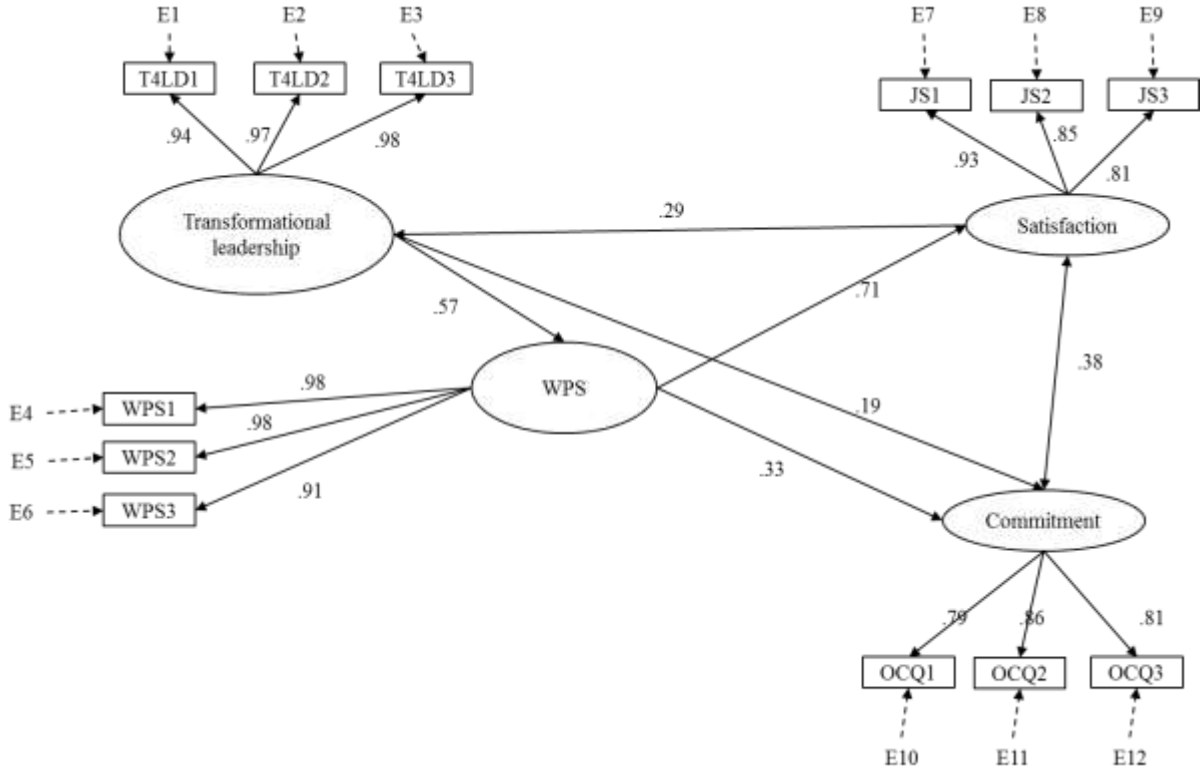


Figure 3

Measurement and structural model correlations

Presented above is the complete measurement and structural model with path correlations. The above standardised estimates allow for us to make comparisons between path coefficients. All free paths are significant. All error terms (residuals) are normally distributed,

and all paths are within the expected directions. In addition the Lagrange Multiplier statistics (modification indices) reveal no practically, and theoretically sound paths may be added to the above model in order to improve the relationship between the observed and model derived correlation matrices.

In order to examine the potential mediational impact of WPS, the model can be used to partition the total relationship between leadership and job satisfaction into a direct (non-mediated) path and an indirect (mediated by WPS) path. Table 11 Appendix P, depicts the standardized coefficients for the direct relationship is 0.29 (R^2 = .08), while strength of the indirect path can be determined by multiplying the parameter estimates for the two constituent paths giving an indirect path strength of 0.57*0.71= .41 (R^2 = .16). Thus the mediated path explains approximately double the variance of the direct path. Thus suggests that a substantial proportion of the effect of leadership on job satisfaction is mediated by WPS.

The degree to which teachers' regard their workplaces as accommodating towards their spirituality can be seen in conjunction with positive views held towards their principals' transformational and transactional behaviour, to be predictive of greater levels of job satisfaction amongst Muslim school teachers. What these results indicate is that, teachers satisfaction is seen to be influenced less by their perceptions of their leader's behaviour as opposed to their perceptions of their leaders behaviour combined with their perceptions of WPS. Result thus indicate that teachers satisfaction is related to greater perceptions of leader behaviour when teachers' perceive their workplaces as allowing for them sufficient avenues by which they can express their inner-lives, and find meaning in their work, within the school or broader community. As such results also indicate that teachers are more likely to be more satisfied should they experience greater levels of WPS. These results suggest that WPS partially mediates the perceptions teachers have towards their principal's and their satisfaction.

Analysing the relationship between perceptions of leadership and organisational commitment one notes that the sum of the total impact of teacher perceptions of leader behaviour and their reported levels of satisfaction reveal (r=.19+ (.57*.33)), (*r*=.38, R^2=.14). The total effect of WPS on teacher perceptions of leader behaviour and the resultant commitment experienced reveals that WPS and leadership significantly influences teacher's perceptions of organisational commitment within Muslim Schools. However analysis of the direct effect of perceptions of organisational commitment through WPS reveal (R^2=.04). This result indicates

that perceptions of WPS do influence the ways in which teachers perceive their leaders as well as the way in which they perceive their connection towards their organisation as encouraging them to exert effort on behalf of their organisation, find congruence between their values and that of the organisation and will be willing to stay within their organisation due to the influence of perceptions of WPS.

Finally, examination of a final path depicted within this model attempted to provide a possible alternate view of the relationship between perceptions of leadership and organisational commitment. The correlation between job satisfaction and organisational commitment (r =.38) suggests that greater levels of job satisfaction can be predictive of increased levels of teacher commitment (explaining 13% of the variance). Furthermore, analysis of the path from leadership-WPS-job satisfaction-commitment may provide us an avenue by which one may evaluate the indirect effect of perceptions of leadership, WPS and job satisfaction on the commitment of Muslim School teachers. Analysis of the combination of both direct and indirect paths ($r=.57*.33) + (.41*.38)$) reveals that the total variance explained by leadership on organisational commitment (r=.34) (if accounting for teachers perceptions of WPS). This finding is substantial, because it indicates that the total effect of WPS acting as a mediator between teachers perceptions of their leaders, and their satisfaction and commitment is increased substantially if one considers that those teachers who are more satisfied are also more likely to have higher commitment. These results indicate that WPS acts as a mediator between perceptions of both leadership and organisational commitment, however the influence of WPS is maximised if we account for the fact that if teachers' are more satisfied, the will also be more committed and perceive their principals' actions in a more positive light.

It must also be noted that the results presented above may not indicate causal relationships within the confines of this study. In order for causation to be upheld, one would need to maintain that covariance, sequence, non-spurious covariance are established in order to support our findings with solid theory (Hair et al, 2010). Due to the cross sectional nature of this report issues such as sequence cannot be established.

The implications of all results will now be discussed with the aim of contextualising, validating, and providing an overall summary of the main findings in relation to current research on perceptions of WPS, leadership, job satisfaction and organisational commitment. The tables of mean scores for manifest variables, the Raw residual matrix of these results, in conjunction with tables of parameter estimates and standardized linear equations can be found in Appendix M - P.

Discussion

This work aimed to evaluate teacher's perceptions of their principals' transformational leadership behaviour. It began by examining the influences that perceptions of transformational leadership have on feelings of organisational commitment and job satisfaction. It then progressed towards investigating the way in which perceptions of transformational leadership and the job attitudes mentioned above could be mediated by feelings of workplace spirituality within a sample of South African Muslim school teachers throughout Gauteng.

Evaluation of 10 principals behaviour, accompanied by a total sample size (n=219) teachers from schools across Gauteng were used to evaluate Muslim teacher perceptions of leadership, Job Satisfaction, WPS, and Organisational Commitment. This penultimate section will discuss the implications of the analysis of mean scores, correlations, and the final SEM model used to test mediation. Current theory will be drawn upon, along-side the significance of our results, in order to provide the theoretical justification needed to evaluate the main research questions of this study.

Before the particulars of the various research questions are delved into, a few points on the nature and composition of the sample are in order. Our sample consisted of a large proportion of female educators (65.3%), Employed full time (90%), with a large proportion (53%) having completed college or university. Studies conducted within South Africa reveal similar results in terms of teacher gender proportions, levels of education and employment status (Hofmeyr & Lee, 2004). Similar demographics can also be found within samples of Malaysian, Southern Arizonian, and Virginian school teachers (Hashim et al, 2010; Parkinson, 2008; Turpin, 2009; 2008). The nature and composition of the Sample of Muslim School teachers from within Gauteng seems to be a relatively accurate estimate of the general trends found within teacher demographics both nationally as well as internationally. This discovery is not ground breaking, in the sense that one would expect teachers to be highly educated, and employed full-time, however it does point to the nature of our sample as generalizable in terms of demographic make-up of teacher populations to both the broader the Independent School sector, as well as international comparisons.

Overall, teachers within this study indicated that spirituality dimensions played the most significant role within their lives (μ=5.89, SD=.85), They reported that their workplace provided them with the greatest opportunities to satisfy the conditions by which their

individual values and beliefs concerning their inner-lives may be satisfied (μ=6.36, *SD*=.73), allowing them to derive great meaning and purpose from their work(μ=5.97, *SD*=.98), and feel connected to others within their community(μ=5.56, *SD=1*.14). Research has indicated that teachers within religious institutions tend to display and rank issues of spirituality highly due to both the nature of work, in conjunction with the connection between their inner-beliefs and the work environment (Mclaughlin, 2005; Woods, 2007). Such results indicate that teachers within Muslim schools may not seem to suffer from the "spiritual-stuntedness" described by Klerk-Luttig (2008). Schools which are perceived to cater to the spiritual needs of their teachers tend to show greater levels of teacher commitment and satisfaction (Klerk-Luttig, 2008).

The alarming rate of teacher attrition within South African schools has further exasperated and prodded both Government and Independent Schooling bodies to examine the conditions under which teachers work. Issues pertaining to teacher's commitment and satisfaction still prove to be the most widely studied avenues by which attrition seems to be examined (DOE, 2005). This does not seem to be the case within the present study. Teachers reported to be relatively more satisfied (μ=5.50, *SD*=1) and committed (μ=5.32 *SD*=.92) within and towards their roles. Such Findings contrast many of the studies conducted within South African Public Schools (Bull, 2005; DOE, 2005; Ngidi & Sibaya, 2002). Research within the Independent School sector found a strong relationship between school success (examined via Grade 12 pass rates) and the fee categories of various independent schools (Hofmeyr & Lee, 2004). Schools which fall within the top fee categories can be argued to have more resources available, smaller class sizes to handle, and often better working conditions in contrast to poorer independent schools. Such factors need to be borne in mind when examining reasons why teachers within the independent high-fee categories may show higher levels of satisfaction and commitment.

Finally, of all dimensions measured within this report, Muslim School teachers' perceptions of their leaders as transformational and transactional seemed to be a little lower in comparison to other individual constructs. The lower mean scores do not however indicate that Muslim School teachers' were unhappy with their leaders, but on the contrary, teachers' responded positively towards their principals behaviour which showed them: leaders were able to create, maintain, develop, and communicate an image of the organisation to subordinates (μ=5.44 *SD=1*.39). Secondly, principals' were seen to expect the highest levels of performance on their part (μ=5.40 *SD=1*.2). Thirdly, Principals showed that they took heed of the individual needs of teachers' to provide them with individualised consideration.

Fourthly, this was accompanied by due commendation and praise when teachers were seen to have excelled within their work. Fifthly, Principals' were further reported to be able to both articulate a clear vision for their schools in conjunction with maintaining and displaying behaviour that teachers' considered to be regarded as that of a role model. Sixthly, and finally leaders were seen to provide their staff with moderate levels of intellectual stimulation, indicating that often, but not always, principals encouraged teachers' to tackle problems in new and imaginative and creative ways. (μ=4.84, *SD=1.44*). Thus the above results indicate that Muslim school teachers within Gauteng perceive both the transformational and transactional qualities of leadership to be found within their school principals behaviour. On the whole these results indicate very positive perceptions held by teachers regarding their leaders, their satisfaction with their work, their commitment towards their organisation and most of all, the ability of the Muslim School environment to nourish their inner-lives within the context of both meaningful work and a sense of community.

Research Question1

Research question one sought to examine to what extent teacher's perceptions of leadership behaviours could predict their job satisfaction? Results stemming from the Pearson Product Moment Correlations between perceptions teachers held towards leadership constructs and their self-reported levels of satisfaction indicated a strong positive relationship (*r*=.63, P<.0001). Specifically, teachers who perceived their principals to display a combination of both transformational as well as transactional CR behaviour , can be seen to report greater levels of satisfaction with factors both intrinsic as well as extrinsic to their jobs.

Results indicated that amongst the transformational leader behaviours that were perceived to be most influential on job satisfaction were principals ability to foster the acceptance of common group goals, act in an exemplary manner by providing an adequate role model by which teachers may follow, and the ability of principals to provide teachers with intellectual stimulation. Indeed literature points towards the direct impact of the abilities of the leader to create and encourage cooperation amongst employees (Bass, 1997, Hussien & da Costa, 2008). Similar findings were also reported in relation to Job satisfaction by Podsakoff et al (1996), wherein they found that the ability of leaders to provide an adequate role model had a significant impact on follower job satisfaction. Podsakoff et al. (1984) also reported to find that perceptions towards leaders CR behaviour was significantly related to perceived levels of satisfaction. Our findings suggest a much greater correlation (*r*=.61, P<.0001). These results

are in alignment with current research into the influence that a significant relationship does in-fact exists between both transformational and transactional leader behaviour and job satisfaction, within various diverse settings and samples.

The natural assertion of transformational leadership theory further posits that the nature and disposition of the leader is an integral component towards achieving and being perceived to achieve success by followers (Piccolo & ColQuitt, 2006). Leaders who are perceived in this manner seem to be able to accrue much of the benefit derived from employee satisfaction in relation to increased levels of engagement and performance on the job (Letihwood & Jantzi, 2005). According to Roos and Van Eeden (2008), the effectiveness of the organisation as perceived by the way in which it functions were most strongly explained by the positive influence of perceptions of leadership on subordinate job satisfaction.

Even more striking is that although principals were seen to provide teachers with a little less intellectual stimulation (μ=4.84 *SD=1*.44) compared to other transformational leader behaviour, the moderately strong positive correlation found between intellectual stimulation and teacher satisfaction (explaining a substantial 26% of variance) may indicate, that should teachers be allowed to be creative and imaginative within their roles, they may indeed be considered to report greater satisfaction. Podsakoff et al. (1996) make mention of the role of intellectual stimulation as providing desirable effects on employee outcomes relatively quickly within the organisation.

The capacity by which perceptions of leadership could predict teacher job satisfaction within this sample was further seen to show significance. The results of the SEM procedure showed that the total effect of perceptions of leadership on job satisfaction appear to indicate that the ways in which teachers' perceive their leaders behaviour is directly related to their reported levels of satisfaction. Research has also shown that conditions of work may substantially impact teacher's satisfaction within South African schools (Bull, 2005; Patillo, 2010). These results indicate that alongside teachers' perceptions of positive behaviour on the part of their principals', teachers' can be predicted to be more satisfied. Research within South African schools has shown that under transformational leaders, both school effectiveness as well as employee satisfaction may be experienced (Patillo, 2010).

In relation to Herzberg et al. (1959) theory of job motivation, the perceptions teachers held towards their principals' in areas such as, intellectual stimulation, provision of a role model, being able to articulate a clear vision, and provide CR can be regarded as significantly impacting the predictive power of perceptions of leadership on job satisfaction. According to Herzberg et al. (1959), Hygiene factors such as working conditions, company policies, and supervision are amongst the noted causes of dissatisfaction. Note that teachers' within this sample are more positive about their leader's behaviour, as a result one can predict that they are satisfied with both conditions surrounding their work, as well as those that impact on them feeling satisfied intrinsically.

In relation to this, many leaders within South African schools are argued to be grappling with what it means to be a transformational leader (Grant, 2010). Especially in the wake of an education system emerging from the power based structures of the Apartheid system of governance (Grant, 2006). Muslim school leaders who seem to operate within the confines of both a religious institution and within an increasingly demanding education environment appear to have overcome these hurdles. Muslim School leaders are faced with the added responsibility of striking a balance between the needs of the organisation, its employees and the religious impact that decisions and directions which leaders advocate on various issues may have on those under their employ (Grant, 2010).

Many reasons can be suggested as to why principals' within Muslim schools seem to fare better as compared to their counterparts in the public school sector. However, this research contends that the environment that can be created within an institution which is clear on a specific goal (religious or otherwise), accompanied by leader who is perceived to not only advocate this direction for his school, but also provide the correct role model for staff to follow, in conjunction with taking individual needs into consideration, can offer a style of leadership that may most positively impact on subordinate satisfaction. The fact that these schools are religious by nature doesn't indicate that it may necessarily be the religiousness of school members that allows for such behaviour to be recognised by all, but rather, this researcher argues that it is the clear, concise, and shared nature of the meaning and purpose of not only the school leader, but also all those within the school, that allows for such behaviour to be adopted and implemented. The end result being the positive outcomes experienced by both principals' and teachers alike. Such results stemming from transformational leader behaviour have been shown within many diverse schooling contexts to be effective avenues by which increased teacher satisfaction can result (Eyal & Roth, 2010; Ejimofor, 2007; Parkinson, 2008; Turpin, 2009).

Research Question2

Extending this argument further, research question two examined the extent to which teacher's perceptions of leadership behaviours could predict their commitment to the organisation? The strong positive relationship (r = .58, P<.0001), indicated that although higher perceptions of transformational leadership behaviour were associated with greater feelings of commitment towards teaching, the practical significance of this relationship(r^2 = .33) suggests that Muslim School teachers felt that the behaviour of their principal impacted on their overall levels of commitment less than their satisfaction. Similar findings were reported by Podsakoff et al. (1996), wherein they found the amount of variance explained by transformational leadership on feelings of job satisfaction (71%), and organisational Commitment (48%). Furthermore, within the same study, theses authors only found that the ability of the leader to articulate a vision played a significant role in predicting follower commitment (Podsakoff et al, 1996).

Within these results the direct correlation between principal's transformational leadership quality of articulating a clear vision (r = .48, P<.0001), was only weakly related to teachers reported levels of commitment within Muslim Schools. Amongst the leadership qualities that did show significantly positive correlations to organisational commitment were: leader's provision of contingent rewards (r =.52, P<.0001), and intellectual stimulation (r = .51, P<.0001). These results suggest that when leaders are perceived to provide rewards and punishment, based on teacher performance, in conjunction with leaders being perceived as catering towards the intellectual needs of their employees, higher levels of both transformational and transactional leader behaviour perceptions can account for 27%, and 25% of the variance in teachers reported levels of commitment. Thus, teachers are more likely to exert extra effort on behalf of their school, indicate that they wish to remain within their current position, and believe that their values and goals are congruent with their organisations, if they perceive leaders to reward them for exemplary work, and allow them sufficient latitude to be imaginative and creative in the ways they approach complex situations and problems in the workplace.

Results of the SEM regarding the extent to which perceptions of leadership may be seen to predict teachers' commitment within Muslim schools revealed that the direct relationship between these two constructs could also account for substantial effects of leader behaviour on teacher commitment within this sample. Practically this result indicates that leaders behaviour

can be seen to have strong predictive capability (however the effect is weaker as compared to satisfaction), in accounting for levels of commitment reported by Muslim School teachers within Gauteng.

These results differ from those found by Hussien and da Costa (2008), on a sample of Canadian Islamic school teachers, wherein transformational and transactional leader behaviour was not found to be significantly predictive of teacher's levels of Affective, Continuance, and Normative commitment. Hussien and da Costa (2008) further reason that within their sample teachers' high degrees of emotional attachment to the Islamic school, accompanied by teachers' inclinations to stay working within it may be amongst the causes for their findings. Specifically in relation to our results, this research notes that the high levels of synergy between teachers, their work and their organisation may indeed account for our findings. What this research contend here is that the degree to which teachers find their values and those of the organisation as being supported by a leader who stands to be a model of correct conduct, an inspiration to them, and a means of them deriving satisfaction from their work through individual consideration and a means of providing them with praise and recognition for their efforts, such a leader will not only be perceived more positively, but drawing on the model of the leader, teachers may be willing to exert extra effort on behalf of their organisation, and wish to remain within such a positive working environment.

Furthermore, according to Allen and Meyer (1991), The OCQ (used within this study), has also been used as a measure of Affective Commitment elsewhere. What is more striking is that according to Allen and Meyer (1991), Affective Commitment is commonly attributed to four antecedent characteristics: personal, structural, job-related, and work experience characteristics. This conceptualisation of commitment then points towards possible antecedent conditions by which Affective Commitment may be seen to stem from conditions which speak to: peoples dispositions (needs for achievement, affiliation, higher order need strength), organisational structure characteristics (decentralization of decision making, and formalization of policy and procedure), as well as work experiences (pertaining to commitment that develops as a result of experiences which satisfy employees needs to feel comfortable and competent in their work roles (Allen & Meyer, 1991). This understanding further points towards reasons why leadership could be found to practically be able to predict Muslim teacher commitment within this study.

The above also then draws our attention towards the significant relationship found between job satisfaction and organisational commitment within our SEM analysis (r = .38). The amount of variance explained by satisfaction on organisational commitment is substantial

(14%). This result then allows us to contend that should the major sources of Muslim Teacher Commitment be perceived to stem from conditions surrounding the intrinsically satisfying aspects of their work, in conjunction with the levels of emotional attachment, personal values beliefs and positive perceptions towards the organisation as a whole, the high levels of Commitment reported (μ=5.32, *SD*=*.92*), and correlations between commitment and intrinsic(*r*=.67, P<.0001) , and extrinsic (*r*=.64, P<.0001) satisfaction may provide sufficient evidence to suggest reasons why perceptions of leadership were also able to explain and predict Muslim Teacher levels of Organisational Commitment within this study.

Research Question 3

The third research question sought to evaluate the extent to which perceptions of WPS were able to predict job satisfaction within this sample of Muslim School teachers'. Results of the Pearson Product Moment Correlations revealed the strongest relationship thus far. WPS was able to explain (r^2 = .67, 67%) of the variance in teachers reported levels of job satisfaction. Teachers perception of their work as places wherein they feel a part of a community (r^2 = .64, 64%) were correlated greatest to teachers reported levels of overall job satisfaction. Results in line with current literature suggest that the sense of belongingness experienced by teachers towards their larger social, religious, cultural or even work unit communities can be seen to be related to greater perceptions of Job Satisfaction (Duchon & Plowman, 2005, Lui & Robertson, 2010). Results similar to these have been found within various selling organisations (Chawla & Guda, 2010), students within two large universities within the United States (Kolodinsky et al., 2008), and within Christian school teachers in the United States (Mclaughlin, 2005). An overwhelming majority of studies, recognise that the expression and latitude to fulfil strivings of what is known as the collective self-identity (lui & Robertson, 2010), within workspaces are positively related to the formation of positive social identities (Duchon & Plowman, 2005), resulting in greater perceptions of work being a source of great satisfaction.

Such an argument if viewed in relation to the high correlation between the meaning derived from work and satisfaction (*r* = .67, P<.0001) may indicate that due to teachers perceiving their tasks as having sufficient variety, identity and significance they may derive great satisfaction with the work they perform (Hackman & Oldham, 1976).

However, within the correlational results found, work as a source of inner-life spirituality is the least significantly spirituality construct correlated to teacher satisfaction. This result is not as expected. Earlier it was noted the highest mean score within this sample was represented by the inner-life construct. It indicated that teachers perceived their workplaces to be ones in which they were allowed opportunities to express aspects of their being (Ashmos & Duchon, 2000). Literature further suggests that the inner-lives of people nourishes and is nourished by meaningful work that takes place within a community (Ashmos & Duchon, 2000). Thus the results presented here indicate that there exists some incongruence between the nourishment of teachers' inner-lives and the satisfaction they experience in work in relation to both meaning and sense of community. One possible explanation for this result relates to expressions of inner-life or self-identity at the individual level. According to Lui and Robertson (2010), individual self-identity represents the narrowest construal of spirituality. These authors further contend that when individuals see themselves as separate from others, self-worth is derived from interpersonal comparisons on the basis of abilities (Lui & Robertson, 2010). Thus teachers may perceive their contributions towards teaching and educating at a larger societal or community level as impacting more on the satisfaction derived from their work, rather than their individual perceptions of themselves, their inner spirituality and its influence on Job Satisfaction.

Results of the SEM procedure provided the strongest predictive relationship thus-far. WPS can be seen to explain 50 % of the variance in teacher satisfaction. This result shows that the inner-lives of teachers, which nourishes and is nourished by meaningful work, that takes place within the context of a community, can be used to predict half the variance explained in teachers reported levels of Job satisfaction.

Such a notion can be further argued to be experienced within a religious organisation, wherein often the collective nature of spiritual fulfilment is advocated more strongly. What this means is that, within minority groups, especially within non-western cultures, often individual strivings are regarded as secondary to the benefits accrued towards ones community or social group at large (Duchon & Plowman, 2005, Lui & Robertson, 2010, Shah, 2006).

Research Question 4

The fourth research question sough to evaluate to what extent perceptions of WPS could predict organisational commitment? Results of the correlational analyses indicated that the amount of variance explained by WPS on perceptions of teachers Organisational Commitment could explain (r^2 = .47, 47%). Significantly stronger correlations were seen between Organisational Commitment and conditions for community(r = .64, P<.0001), and meaning derived from work (r = .63, P<.0001). Once again teacher's perception of inner-life spirituality is seen to correlate lowest to perceptions of Organisational Commitment. The results provided above indicate that the degree to which teachers perceive their workplaces as satisfying their needs to feel connected to their community, in conjunction with the meaning and purpose derived from teaching, can be associated with more positive commitment attitudes and behaviours. Specifically, greater perceptions of WPS can be indicative of stronger feelings of teachers expressing a willingness to exert extra effort on behalf of their school, a desire to remain within their current job and a belief that their values and those of the organisation are congruent. Literature contends that increased perception of WPS can lead to enhanced creativity, honesty, trust, personal fulfilment, and commitment (Krishnakumar & Neck, 2002), greater levels of experienced affective commitment (Millman et al, 2003, Usman & Danish, 2010), and Normative commitment bonds (Rego & Cunha, 2008).

Results of the SEM procedure indicated that WPS is a statistically significant predictor of organisational commitment. Upon further evaluation of the amount of variance WPS could explain, 18% of the unique variance in organisational commitment can be predicted by teachers WPS. The results of the SEM procedure indicate that a smaller proportion of variance in teacher's attitudes and behaviour towards commitment can be explained by WPS directly (10%), however the impact on teachers commitment through job satisfaction indicates that through increased levels of job satisfaction, teachers are in turn more likely to display behaviour that shows they are willing to exert extra effort on behalf of their school, wish to remain within their current positions, and find congruence between their personal values and those of the organisation.

These results indicate that if the connection between teachers' inner-lives and the goals of the organisation can be experienced to be complimentary, in conjunction with teachers finding their work a source of both intrinsic as well as extrinsic satisfaction. Teachers are more likely to draw meaning and purpose from their work while experiencing the strong connection

towards their communities. The result of both the alignment of teachers' spirituality and their satisfaction with work may be predictive of teachers wanting to remain with their schools and put in the extra effort needed beyond their formal job roles in order to ensure the success of their schools. This finding has important implications for this study, it indicates to us that teachers within Muslim Schools may differ from those in other schools, as a result of the connection between their spirituality and the satisfaction derived from work. The results from this research indicate that such a relationship may be amongst the cause for lower levels of teacher attrition and turnover intensions within not only independent schools, but also within religious schools. Literature concerning other schools such as Christian schools in the Mid West United States have found similar results (Mclaughlin, 2005), as well as research on other samples such as MBA students (Millman et al, 2003), Southern European samples (Rego & Cunha, 2008), and Indian students (Pewar, 2009).

Research Question 5

The fifth research question sough to evaluate to what extent do perceptions of WPS mediate the relationship between perceptions of leader behaviour and job satisfaction? Having established the direct and significant correlational and predictive capability of all latent variables concerned within this study, results of the SEM revealed that WPS could partially mediate the relationship between perceptions of leadership and teacher job satisfaction. The results of the path analysis revealed that the combination of positive views on leadership, in conjunction with the experience of spirituality in the workplace can account for twice as much variance in teacher job satisfaction as opposed to only leader behaviour. The total variance explained by both direct (leadership-Job Satisfaction) and indirect (leadership-WPS-Job satisfaction) showed a significant and strong positive correlation (r = .70). Thus results suggest that perceptions of principal leadership behaviour accounts for less of the unique variance in job satisfaction as opposed to its combination with teachers perceptions of WPS.

If teachers perceive their principal to display behaviour that is directly related towards their perceptions of WPS through providing them with: CR (r = .50, P<.0001) , a sufficient role model(r = .50, P<.0001) , being able to stimulate them intellectually (r = .49, P<.0001) , fostering the acceptance of group goals (r = .47, P<.0001) , articulating to them a clear vision and mission (r = .38, P<.0001) , providing them with individualised consideration and

support (r = .34, P<.0001) , and ask for the highest standards of performance (r = .23, P<.0001), teacher satisfaction stands to be maximised. More specifically, the greatest contributors towards teachers sense of community can be seen by the ability of the school principal to be perceived to administer CR (r = .55, P<.0001), foster and advocate clear group goals (r=.51, P<.0001), and provide a sufficient role model (r = .51, P<.0001).

Consistently throughout, the results of the correlational analyses show that the high performance expectation of the school principals are least predictive of perceptions of job satisfaction and WPS (including inner-life, sense of community and meaning at work). Although these relationships are significant and positive, they do however point to the fact that principals' who might require the highest performance of their teachers, may be less effective at ensuring that their staff are satisfied than those who provide the praise and commendation needed to stimulate and nurture the connection between teachers and those aspects of the job that speak to their intrinsic satisfaction. Indeed it has also noted that the leaders ability to act as an exemplar to those under them, accompanied by those leaders who were also able to advocate a clear understanding of the goals of the organisation were the best predictors of increased teacher satisfaction.

Results from other studies on perceptions of leadership and job satisfaction have indicated that leaders who constantly expect high performance can be shown to impact on employee satisfaction almost immediately (Podsakoff et al, 1996). The significant positive relationship witnessed here could be as a result of the influence of spirituality dimensions on teacher perceptions of their leader behaviour. Within Christian Teachers' in the Midwestern United States, Mclaughlin (2005) noted that due to the unique cultural and religious environment created within this school, teachers' sense of belonging, accompanied by the ability afforded to them to express their spiritual values often overrode feelings of dissatisfaction. Result from this study indicate a similar finding.

Research Question 6

The final research question sought to examine the extent to which perceptions of WPS mediate the relationship between perceptions of leader behaviour and organisational commitment? Both leadership and WPS were shown to be significant predictors of Muslim teachers' organisational commitment, results of the SEM procedure revealed that WPS was indeed able to explain greater variance in organisational commitment if seen in relation to

leadership-WPS-job satisfaction (indirect-effect). This result differs from those of Sanders et al. (2004), where on a sample of any 255 managers, these authors found significant relationships between perceptions of leadership and WPS, however, no significant mediation between WPS and perceptions of organisational commitment.

Perhaps the most glaring link between leadership and spirituality is found within spiritual leadership literature. According to Fry et al. (2005), spiritual leadership theory (SLT) is a causal leadership theory for organisational transformation designed to create an intrinsically motivated, learning organisation (p. 835). Fry et al. (2005) go on to premise SLT upon the establishment of value congruence and vision within organisations, that dissects across the strategic, empowered team and individual levels and, ultimately is able to foster higher levels of organisational commitment and productivity(p. 836).

Three aspects of SLT now become clear, firstly, Klenke (2003) notes that a leadership style that is grounded in spirituality, may allow for organisations to add value to helping workers and managers align their personal and organisational values around their understanding of spirituality and thus be able to witness its manifestation within leaders. It is for this reason that Klenke (2003) notes that research has largely ignored or failed to address adequately the relationship between spirituality and leadership.

Secondly, the establishment of value congruence and vision by leaders links directly to what Duchon and Plowman (2005) refer to as work unit sense of community. Successful transformational leaders are ones that are able to create, maintain, develop, and communicate an image of the organisation to subordinates (Carless, Wearing & Mann, 2000). Through various avenues, transformational leaders communicate this vision through advocating a set of values aimed at inspiring and motivating employees to work towards a common purpose above and beyond that stipulated by formal job requirements (Careless et al, 2000; Podsakoff et al, 1990). Thus a case where increased motivation may lead to both increases in satisfaction and commitment as a result of the influence of spirituality dimensions can be seen.

Thirdly and finally, the ability of a the principal to be seen as an exemplar towards the school community, can be argued to directly relate to the meaning and purpose which teachers derive from their work. Such a link is found within Ethical Leadership literature. Chapter 2 has gone to great lengths to explain the influence of ethical leaders on the perceptions of those under them. Ethical leadership is conceptualised by Resick et al. (2006) as a multi-level psychological process consisting of cognitive and behavioural components. The cognitive

components relate to those described by Azuka (2009) wherein integrity is likened to the ability of the leader to foster commitment to the ethical purposes found within the organisations formal culture components. Formal components of ethical cultures such as leadership are often evaluated by the ability of the leader to make decisions on organisational policy and rewards in a democratic and considerate manner (Ardichvili et al, 2009). This is achieved by fostering trusting relationships, leading with the ability to use knowledge and power in a way that allows systems and people to be strengthened and remain autonomous (Azuka, 2009). In order to inspire and motivate employees to move beyond self-interest and work towards transcendental goals, transformational leaders need to provide individualised consideration through leading by example, and considering the needs of followers by promoting a strong culture of follower development (Ardichvili et al, 2009, Azuka, 2009, Bass, 1997, Carless, Wearing & Mann, 2000, Turpin, 2009). In this light the notions of meaning and purpose derived within the work of teachers' can be (through ethical leadership theories) seen to also be related to the manner in which they perceive their leader to be a role model. If leaders are perceived to act as role models, take decisions based on consultation and democratic ideals, accompanied by the ethical considerations of both decisions and their outcomes, teachers within Muslim Schools may relate such actions of ethical and exemplary conduct to satisfaction derived from work, resulting in increased perceptions of teachers wishing to remain with their schools, and exert effort in service of the value and goals of both principals', as well as their own.

It is in relation to the above that WPS mediates the relationship between teachers perceptions of their leaders, behaviour, their job satisfaction, and finally their willingness to remain committed towards teaching at their schools.

The following section will discuss the above study in relation to the various concerns and limitations which may arise out of it. This study, like many other within the social sciences cannot be completely evaluated on merit alone, the very nature of research within this field requires a discussion of the limitations that may have arisen, for without a certain acknowledgement of flaws, no research can truly be justified.

Limitations

Within the development of the literature concerning WPS, leadership, organisational commitment and job satisfaction a few concerns may be raised. The nature of the relationship between perceptions of leadership, organisational commitment, and job satisfaction has been widely studied outside the South African context. Within South Africa specifically, it can be argued that the nature, manifestation, interpretation, and description of such widely studied organisational concepts may present some conflicting results. It may suffice to say that the study of such concepts may take on different meaning especially when considered within the context of the development of the modern education system in direct opposition to the system imposed by the Apartheid government. Although going to great lengths to articulate the impact and influence of such socio-historical concerns to the education system currently, the true nature and impact can only be supported through rigorous academic research and publication. Such an investigation is beyond the scope of this paper, and research into the nature of organisational behaviour and attitude formation should pursue this avenue of inquiry on a national and internationally comparative basis.

The further use of a correlational research strategy is limiting within its cross sectional nature, and our inability to draw causal conclusion from the results found. This research strategy has also not been designed in a way that may establish time precedence. Although the SEM procedure attempted to compensate for some of these concerns through its use of covariance analysis, correlational research strategies are often pursued in cases such as these where manipulations of constructs cannot be achieved. This was largely due to the nature of all independent and dependent variables being studied ex-post facto.

This research has drawn on a number of unpublished studies submitted to various higher education institutions across South Africa, in order to provide some evidence to support its claims. The exploratory nature of research within South African religious organisations on issues concerning WPS specifically, is not only relatively new, but also has not been found within current literature to deal with the same variables, and sample. Thus in order to theoretically and conceptually justify the relationships between spirituality and the other variables within this study, this researcher has had to rely on either unpublished academies theses, or studies conducted outside the South African context.

The use of unpublished theses found within this research may arguably attest to the fact that South African research and researchers lag far behind in comparison to international standards of publication on this issue. This discrepancy can be the result of multiple factors currently facing us a developing nation. However it must be recognised that although such research has not been through the rigorous peer evaluation processes and necessary criticism needed to bolster the importance of these findings within South Africa specifically, their importance cannot be overlooked. The contribution to our knowledge base made by many tertiary institutions heralds the recognition of crucial issues which face South African education, and if South African research is to be internationally recognised such research will undoubtedly be of the utmost importance in the future. The gap between such research and its publication and appearance on the international scene will prove to be a difficult task for researchers in the future and will undoubtedly take considerable effort to reach fruition. It thus stands that with the help of various bodies such as the HSRC many studies are being conducted according to internationally recognised standards. The challenges facing the education system still however remain a topic of discussion. It is hoped that studies such as these can go beyond the mere requirements of the fulfilment of degrees towards creating a source and knowledge base that can be used to solidify South African literature within international education literature in order to both compare and contrast the influences of widely studied organisational phenomena within the South African context.

Furthermore, it is important to consider that this study is based on a self-report survey instrument. With common method variance possibly affecting the results (IV-DV collected at same time on same population).The honesty of participants within their responses cannot be excluded as another limiting factor. This is especially important when considering that this researcher was not present when some samples were administered the survey instrument. The potential for participants to be weary of accurately evaluating their immediate principal could compound and influence the results of the survey. It is highly possible that teachers could feel uncomfortable when rating their principal if they feared that their responses might not be confidential (even though they were assured of confidentiality within the participant information sheet).

The nature of WPS as a highly personal construct may further be argued to insufficiently be captured through a quantitative measure of pre-determined items. This research could be limited by the fact that it may lack sufficient qualitative analyses into the notions of

perceptions of leadership, WPS, organisational commitment, and job satisfaction. The inclusion of such qualitative accounts may uncover much deeper meaning and thought processes involved within the study of these variables. The self-report nature of this survey also may further compound on issues of common method variance to be witnessed between some of the scales.

The use of South African Muslim school teachers from within a single province of the country may further limit the generalizability of the findings of this report. In order to account for such instances, the demographic questionnaire was developed to determine if the composition of Muslim School teachers were representative of the broader independent school teacher population. The generalizability of results from such a specific organisation may be overcome by broadening the sample to include either public school teachers, or other independent schools (both secular and religious) in order to better compare and contrast the mediational role of WPS on perceptions of organisational behaviour and attitude formation.

Conclusion

The following pages will amalgamate the results and discussions provided above in order to present some concluding remarks upon the mediating role of WPS on perceptions of leadership, job satisfaction and organisational commitment. In doing so will also identify possible areas of future research within this field.

This research set out to evaluate the perceptions of Muslim School teacher' towards their principals as leaders. It specifically aimed to evaluate if teachers inner life spirituality, meaning and purpose derived from work, and sense of community orientation was able to mediate between their perceptions of leadership, job satisfaction, and organisational commitment. It has been argued above, that in order to meet the organisational challenges of a multi-cultural, multi-faith society, organisations are progressively becoming aware of the need to enhance both knowledge and the understanding of diverse communities (Shah, 2006). The study of this combination of variables has not been found within published South African research. It is thus our first recommendation that further studies should seek to explore the relationship between these variables on samples outside the South African Independent Muslim School sector. If such studies are pursued within the social sciences one may very well be contributing towards the validity of the use of WPS as a predictor of positive work attitudes and outcomes within the South African educational landscape.

Schools leaders have the tremendous task of creating and maintaining environments which seek to not only produce generations of young adults who are able to compete in todays globalised economy, but also, leaders are tasked with the duty and responsibility to ensure that such development takes place within the contexts of dealing with the myriad of concerns regarding various issues which face educators in South Africa. This daunting task has led researchers within South Africa to witness and acknowledge that many school leaders are either; not coping due to lack of necessary skills, knowledge, and attitudes (Otunga et al., 2008); inequalities as a result of apartheid (Grant, 2006); the power relations stemming from South Africa's history of poor management practices; as well as perceptions of management within the decision making processes (Grant, 2006).

We have also argued that transformational leaders ideally aim to develop both themselves and their followers in a manner that aims to transcend self-interested avenues by which the performance of tasks and goals can be achieved. Thus using the development of ideals to influence followers is seen by Bass (1997) as a pathway to the self-actualisation of leaders'

own potential, while at the same time, being a means of imbuing the highest levels of morality and selflessness within followers by leading by example (in an ethical manner). It is further argued that should this process be perceived by followers to be enacted in the correct manner, it will provide avenues for follower's ideals and interest to be pursued within the organisation (Bass, 1997).

Results stemming from this research indicate support of the predictive relationships between both leader behaviour and WPS on perceptions of teacher job satisfaction and organisational commitment.

Within Islamic literature specifically, it has been shown that leadership and its implementation within a religious school can be argued to be more closely aligned to those of traditional scriptural teachings. Ali (2009a) stated that leadership according to Islamic teachings has been described as a process of shared influence, whereby a leader and followers engage in certain activities to achieve mutual goals, through consultation, and the setting of shared group goals. Aabed (2006) further notes that Islamic leaders should provide a direction to their organisation, communicate their vision to others in a way that is designed to generate strong commitment, maintain unity and co-operation, and provide space for and even invite constructive criticism (p.70).

According to Grant (2010), SASA has also been instrumental in advocating a school environment which calls for participative, democratic, and collaborative approaches to the management of schools. Schools are called upon by the DOE to become open systems and learning organisations wherein management is no longer seen as the task of a few, but rather the duty and responsibility of all within the school (Grant, 2010). Such strong focus on the development of leadership qualities within all members of the school resonates strongly with the tenants of both Islamic and Transformational Leadership Theory. Furthermore, Podsakoff et al. (1990) identified six leader behaviours that contribute to the recognition and fulfilment of positive work outcomes. These leadership behaviours include: identifying and articulating a vision, providing an appropriate model, fostering the acceptance of group goals, high performance expectations, providing individualised support to staff, and intellectual stimulation (Podsakoff et al, 1990).

The argument posed here, is that the nature and very functioning of a religious school, predicated along the lines of a clear mission, and vision, espoused by an effective transformational leader can be seen to have positive effects on the employee work attitudes of both commitment and satisfaction. It can be seen from the results, that one witnesses not only the similarity between various cultural and religious notions of what successful leadership

quality entails, but also that within this organisation in particular, this similarity can be seen to possibly explain why Muslim school teachers' perceive the relationship between their leaders behaviour and their work attitudes to be highly predictive. Again it must be stressedthat it is not only the religious ideal which can be purported to be the most influential factor, however, the similarity between the ideology of both leaders, their staff, and the values missions and goals of the organisation seem to combine to offer a potent mixture of strong leadership practices accompanied by satisfied and committed teachers'. In order for South African schools to emerge within todays multi-cultural, multi-faith society, this researcher echoes the sentiment of Manerweck et al. (2008), that leaders need to become more attuned to the needs of their schools, staff and learners. In this regard this researcher recommends that future research be conducted within other sectors of the South African economy, in order to evaluate the impacts of perceptions of WPS on outcomes within various other organisations. There is a great need to explore alternative work outcomes and behaviours that may be influenced by both leadership and perceptions of spirituality in the workplace. This researcher further stresses that within South African schools the possibility of WPS influencing teachers' levels of both performance as well as school level performance be undertaken in order to evaluate if WPS can purport benefits to the academic success of learners through increased teacher engagement and work ethic.

Our study has also revealed that consideration towards the individual within the organisation, via avenues of WPS, may indeed provide much of the substance needed to achieve these goals. The connection between spirituality, work and religions has been expressed in many faiths such as Islam, Christianity, Hinduism, Buddhism, and even in Taoism and Confucianism (Dent et al, 2005). The fact that WPS, defined as "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community" (Ashmos and Duchon, 2000, p.137) allows us to view issues of WPS as applicable to people of many faiths and religions. What these results have shown is that if leaders are able to display behaviour, that indicates to their followers that they are considered as individuals and afforded the consideration praise and commendation needed by those under them, in conjunction with having the ability to articulate (with clarity) the values and goals of the organisation, those under them can be provided with the intellectual stimulation needed to derive greater meaning and purpose through their work. Indeed the workplace has become its own form of community, and a school environment which caters to the needs of educators helping and serving the community has shown to have

a positive impact on the work attitudes of Muslim school teachers'. Specifically, greater perceptions of WPS have been shown to be associated with greater perceptions of commitment, satisfaction, and perceptions of leadership ability. This tells us that WPS as a relatively new concept stands to offer a view of the organisation that seeks to provide benefits at individual, organisational, and societal levels. In this regard this researcher suggests that future research into this field should endeavour to rigorously evaluate the perceptions of South African school teachers within other religious institutions, both public and independent in order to establish if these benefits may be witnessed within our education system currently. Such a view of WPS may stand to offer a solution to the high levels of attrition experienced within the South African public education sector (DOE, 2005).

Our description of WPS as consisting of inner-life, sense of community, and meaning at work, has allowed us to tap into three levels of spirituality commonly found within most spirituality literature. Also much of the confusion surrounding this area of inquiry relates to the variations in conceptual definition. This researcher further contends that issues regarding possible negative effects of WPS on employee attitudes, as well as whether or not a survey can truly capture the nature and depth required in order to evaluate WPS sufficiently are areas for possible future research. Leadership and other well developed organisational theories are known for the possible negative effects that very high levels of certain behaviours may have. In the case of WPS, it remains to be seen what effect can result from extreme levels of spirituality.

In conclusion the predictive capability of both perceptions of leadership, and WPS on positive work outcomes such as job satisfaction and organisational commitment can be argued to provide research into the South African education system an alternative perspective towards evaluating and overcoming poor management practices argued to be experienced within many schools across the country. The results of this research further argue that the combination of both transformational and transactional leadership behaviour can successfully predict both levels of satisfaction and commitment within Muslim School teachers. The combination of these has been shown to be a more stable predictor of both work attitudes as well as with spirituality within the workplace as opposed to their impact alone. This researcher has further shown that if the inner-lives of educators are nourished by meaningful work which takes place in the contexts of community, the impact that such nourishment has on both the school environment as well as the inter-personal relations between leaders and

educators can be used as a measure of explaining high levels of both satisfaction and commitment.

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Appendix A

School of Human & Community Development
University of the Witwatersrand
Private Bag 3, WITS, 2050
Tel: (011) 717 4500 Fax: (011) 717 4559

Good day, My name is Muhamed Dadabhay and I would like to invite you and your teachers to participate in a research study I am currently conducting for the purposes of obtaining my Master's degree in Industrial Psychology at the University of Witwatersrand. For my research project I have chosen to explore the role of workplace spirituality on perceptions of transformational leadership, organisational commitment and employee job satisfaction within a sample of South African Muslim School teachers.

Principals as leaders have the ability to inspire and motivate their employees to achieve organisational goals in many ways. This can lead to increased feelings of commitment to the school as well as increased job satisfaction.

Spirituality in the workplace is the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community. Thus this study will look at the relationship that these three concepts have to teachers' perceptions of their principal's leadership behaviour, teachers' job satisfaction, and organisational commitment.

Participation in this research will involve teachers completing the attached questionnaire which will take approximately 15 minutes. Participation is completely voluntary. While some questions are asked about personal circumstances, no identifying information such as names or ID number are required. Completed questionnaires will not be seen by anyone but me. The real name of neither your school nor yourself will be reported. All responses will only be looked at through average scores in relation to all other responses so as to establish trends.

If permitted, I would like to request that a box be left on the school premises to allow for the responses to be deposited anonymously. I would also like to request the permission to address the teacher's in order to explain the processes involved should they choose to participate. I will collect the responses after a three week period from your school and upon the completion of the research, feedback of general trends will be available at www.thoughts.com/moedadabhay1 from December 2012. Should you require further information or assistance please feel free to contact me Muhamed Dadabhay (Moe.dadabhay@gmail.com) or my supervisor, Mike Greyling (Michael.Greyling@wits.ac.za) at the University of the Witwatersrand Johannesburg South Africa. Thank you for taking time to read this letter and should you participate, thank you for your assistance. Muhamed Dadabhay

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Appendix B

Good day, My name is Muhamed Dadabhay and I would like to invite you to participate in a research study I am currently conducting for the purposes of obtaining my Master's Degree in Industrial Psychology at the University of Witwatersrand. Below are a few questions that will clarify what participating in this research will entail

What is this study?

This study aims to investigate the mediating role of workplace spirituality on perceptions of transformational leadership, organisational commitment and employee job satisfaction. It asks if spirituality in the workplace affects the ways in which teachers perceive the behaviours of their principals' and if these perceptions alter teacher's commitment and satisfaction with their jobs.

Who will be asked to participate?

Teachers in Islamic schools within Gauteng who have been teaching at their current school for over one year will be asked to participate.

What will it mean to participate?

Should you choose to participate you will be asked to complete the attached questionnaire which will take approximately 15 minutes. Participation is voluntary. You will not be advantaged or disadvantaged in any way by choosing to complete or not complete this questionnaire. While some questions are asked about your personal circumstances, no identifying information such as your name or ID number are required of you. Your completed questionnaire will not be seen by anyone but myself. Your responses will also be looked at only in relation to all other responses in order to establish trends. It must be noted that neither your name, nor the name of you principal or school will be reported. Your specific responses will also not be reported individually but by averages as a whole.

If you fulfil the criteria for participation and are willing to participate in the study please complete the attached questionnaire as honestly and carefully as possible. Completion of the questionnaire is regarded as consent to participate in the study. Once you have completed the questionnaire you will be asked to place your response into a sealed envelope and into a box located in the main office in order to prevent myself or anyone from being able to identify your responses.

Are there any Risks benefits or cost that I will experience by participating?

There will be no harm done to you by participating in this this study. You will not receive any benefits in the form of monetary or job related reward. There will be no costs involved in

participating besides your time. However, should you choose to participate you will allow for this researcher to make a significant contribution towards understanding concepts of workplace spirituality, leadership, job satisfaction and organisational commitment as it applies to Muslim School teachers in South Africa.

Where can I find the results of this study?

At the completion of the research, feedback of general trends will be available at www.thoughts.com/moedadabhay1 from February 2012. Should you require further information or assistance in completing the form please feel free to contact me Muhamed Dadabhay at Moe.dadabhay@gmail.com or my supervisor, Mike Greyling at the University of the Witwatersrand Johannesburg South Africa. Thank you for taking time to read this letter and should you participate, thank you for your assistance.

Muhamed Dadabhay

Appendix C

Demographic and other basic information

Please circle clearly your response to the following questions

D1	What is your gender	1 Male 2 Female
D2	Please indicate your age group	1 21-30 2 31-40 3 41-50 4 51-60 5 >60
D3	What is your present Marital Status ? (please circle number)	1 Never Married 2 Married 3 Divorced 4 Separated 5 Widowed 6 Other
D4	What is the highest level of education you have completed? (please circle number)	1 Graduated high school 2 Completed some graduate work graduate work 3 Completed college or university 4 Obtained a post graduate degree
D5	What is your current employment Status at this school?	1 Part time 2 Full time 3 Casual/occasional
D6	How long have you been teaching at this school?	1 1-3 Years 2 3-6 Years 3 6-9 Years 4 Greater than 10 years
D7	Please indicate which subjects you teach	_____

_____

Appendix D

Listed below are a series of statements. With regards to your principal please indicate the degree of your agreement or disagreement with each statement by placing an x over one of the seven alternatives beside each statement. The scale contains options for: (1) strongly disagree, (2) moderately disagree, (3) disagree, (4) neutral, (5) agree, (6) moderately agree, (7) strongly agree.

		SD	MD	D	N	A	MA	SA
1	Is always seeking new opportunities for the unit/ department/organization	1	2	3	4	5	6	7
2	Paints an interesting picture of the future for our group	1	2	3	4	5	6	7
3	Has a clear understanding of where we are going	1	2	3	4	5	6	7
4	Inspires others with his/her plans for the future	1	2	3	4	5	6	7
5	Is able to get others committed to his/her dream of the future	1	2	3	4	5	6	7
6	Fosters collaboration among work groups.	1	2	3	4	5	6	7
7	Encourages employees to be "team players."	1	2	3	4	5	6	7
8	Gets the group to work together for the same goal	1	2	3	4	5	6	7
9	Develops a team attitude and spirit among his/her employees	1	2	3	4	5	6	7
10	Acts without considering my feelings	1	2	3	4	5	6	7
11	Shows respect for my personal feelings.	1	2	3	4	5	6	7
12	Behaves in a manner that is thoughtful of my personal needs	1	2	3	4	5	6	7
13	Treats me without considering my personal feelings	1	2	3	4	5	6	7
14	Shows us that he/she expects a lot from us.	1	2	3	4	5	6	7
15	Insists on only the best performance	1	2	3	4	5	6	7
16	Will not settle for second best.	1	2	3	4	5	6	7
17	Leads by "doing" rather than simply by "telling."	1	2	3	4	5	6	7
18	Provides a good model to follow.	1	2	3	4	5	6	7
19	Leads by example	1	2	3	4	5	6	7
20	Has provided me with new ways of looking at things which used to be a puzzle for me	1	2	3	4	5	6	7
21	Has ideas that have forced me to rethink some of my own ideas I have never questioned before	1	2	3	4	5	6	7
22	Has stimulated me to think about old problems in new ways	1	2	3	4	5	6	7
23	Always gives me positive feedback when I perform well.	1	2	3	4	5	6	7

24	Gives me special recognition when my work is very good	1	2	3	4	5	6	7
25	Commends me when I do a better than average job.	1	2	3	4	5	6	7
26	Personally complements me when I do outstanding work	1	2	3	4	5	6	7
27	Frequently does not acknowledge my good performance	1	2	3	4	5	6	7

Appendix E

Organizational Commitment

Listed below are a series of statements that represent possible feelings that individuals might have about the company or organisation for which they work. With respect to your own feelings about the particular organisation for which you are now working, please indicate the degree of your agreement or disagreement with each statement by placing an x over one of the seven alternatives below each statement. The scale contains options for: (1) strongly disagree, (2) moderately disagree, (3) disagree, (4) neutral, (5) agree, (6) moderately agree, (7) strongly agree.

		SD	MD	D	N	A	MA	SA
1	I am willing to put in a great deal of effort beyond that normally expected in order to help this organization be successful.	1	2	3	4	5	6	7
2	I talk up this organization to my friends as a great organization to work for.	1	2	3	4	5	6	7
3	I feel very little loyalty to this organization.	1	2	3	4	5	6	7
4	I would accept almost any type of job assignment in order to keep working for this organization.	1	2	3	4	5	6	7
5	I find that my values and the organization's values are very similar.	1	2	3	4	5	6	7
6	I am proud to tell others that I am part of this organization.	1	2	3	4	5	6	7
7	I could just as well be working for a different organization as long as the type of work were similar.	1	2	3	4	5	6	7
8	This organization really inspires the very best in me in the way of job performance	1	2	3	4	5	6	7
9	It would take very little change in my present circumstances to cause me to leave this organization.	1	2	3	4	5	6	7
10	I am extremely glad that I chose this organization to work for over others I was considering at the time I joined.	1	2	3	4	5	6	7
11	There's not too much to be gained by sticking with this organization indefinitely	1	2	3	4	5	6	7
12	Often, I find it difficult to agree with this organization's policies on important matters relating to its employees.	1	2	3	4	5	6	7
13	I really care about the fate of this organization.	1	2	3	4	5	6	7
14	For me this is the best of all possible organizations for which to work	1	2	3	4	5	6	7
15	Deciding to work for this organization was a definite mistake on my part.	1	2	3	4	5	6	7

Appendix F

The next set of items deals with various aspects of your job. I would like you to tell me how satisfied or dissatisfied you feel with each of these features of your present job.
1=(Extremely dissatisfied), 2= (Very dissatisfied), 3=(Moderately dissatisfied), 4=(not sure), 5=(moderately satisfied), 6=(very satisfied), 7=(extremely satisfied).

		ED	VD	MD	N	MS	VS	ES
1	The freedom to choose your own method of working	1	2	3	4	5	6	7
2	Your fellow workers	1	2	3	4	5	6	7
3	The recognition you get for good work	1	2	3	4	5	6	7
4	Your immediate boss	1	2	3	4	5	6	7
5	The amount of responsibility you are given	1	2	3	4	5	6	7
6	Your opportunity to use your abilities	1	2	3	4	5	6	7
7	The way your firm is managed	1	2	3	4	5	6	7
8	The attention paid to suggestions you make	1	2	3	4	5	6	7
9	Your hours of work	1	2	3	4	5	6	7
10	The amount of variety in your job	1	2	3	4	5	6	7
11	Now, taking everything into consideration, how do you feel about your job as a whole?	1	2	3	4	5	6	7

Appendix G

Workplace Spirituality

Listed below are statements that represent possible feelings that individuals might have about spirituality. With respect to YOUR own feelings please indicate the degree of your agreement or disagreement with each statement by checking one of the 7 alternatives below each statement. The scale contains options for: (1) strongly disagree, (2) moderately disagree, (3) disagree, (4) neutral, (5) agree, (6) moderately agree, (7) strongly agree.

		SD	MD	D	N	A	MA	SA
1	I feel part of a community in my immediate Workplace (department, Unit etc.)	1	2	3	4	5	6	7
2	My supervisor encourages my personal growth.	1	2	3	4	5	6	7
3	I have had numerous experiences in my job which have resulted in Personal growth.	1	2	3	4	5	6	7
4	When I have fears, I am encouraged to discuss them.	1	2	3	4	5	6	7
5	When I have a concern, I represent it to the appropriate person.	1	2	3	4	5	6	7
6	At work, we work together to resolve conflict in a positive way.	1	2	3	4	5	6	7
7	I am evaluated fairly here.	1	2	3	4	5	6	7
8	I am encouraged to take risks at work.	1	2	3	4	5	6	7
9	I am valued at work for who I am.	1	2	3	4	5	6	7
10	I experience joy in my work	1	2	3	4	5	6	7
11	I believe others experience joy as a result of my work.	1	2	3	4	5	6	7
12	My spirit is energized by my work	1	2	3	4	5	6	7
13	The work I do is connected to what I think is most important in life.	1	2	3	4	5	6	7
14	I look forward to coming to work most days.	1	2	3	4	5	6	7
15	I see a connection between my work and the larger social good of My community.	1	2	3	4	5	6	7
16	I understand what gives my work personal meaning.	1	2	3	4	5	6	7
17	I feel hopeful about life.	1	2	3	4	5	6	7
18	My spiritual values influence the choices I make.	1	2	3	4	5	6	7
19	I consider myself a spiritual person.	1	2	3	4	5	6	7
20	Prayer is an important part of my life.	1	2	3	4	5	6	7
21	I care about the spiritual health of my co-workers.	1	2	3	4	5	6	7

Appendix H

Permission to use commitment scale

Rick Mowday <rmowday@lcbmail.uoregon.edu> **Fri, May 6, 2011 at 11:16 PM**
To: moe dee <moe.dadabhay@gmail.com>

Moe

I have attached a copy of the appendix to a book we published ("Employee-Organization Linkages"). It has the Organizational Commitment Questionnaire items and scoring instructions.

You are free to use the questionnaire without formal permission and at no cost.

Rick

From: moe dee [mailto:moe.dadabhay@gmail.com]
Sent: Friday, May 06, 2011 11:42 AM
To: Rick Mowday
Subject: request for permission to use the OCM

[Quoted text hidden]

Commitment Book Appendix.doc
164K

Appendix I

Permission to use spirituality scales

workplace spirituality

1 message

Duchon, Dennis John <dduchon@utk.edu> **Thu, Jun 2, 2011 at 4:41 PM**
To: "moe.dadabhay@gmail.com" <moe.dadabhay@gmail.com>
Cc: "dplowman2@unl.edu" <dplowman2@unl.edu>

Muhamad,

Enclosed please find two papers, the JMI 2000 paper and an LQ paper.

Please also note that I am now at the University of Nebraska:

dduchon2@unl.edu

Regards,

D2

2 attachments

Spirit at Work JMI.pdf
1695K

Nurturing Spirit at Work Lship Qtrly.pdf
235K

Appendix J

Correlation Coefficients scale of Interpretation

r =0-0.03 weak

r =0.5-0.7 strong

r >0.7 very strong

Appendix K

Table 1
Demographic
Characteristics of sample

Variable	Label	Frequency	N Miss	Percentage
Gender	Male	76		34.70 %
	Female	143	0	65.30 %
Age Category	21-30	48		22.22 %
	31-40	56		25.93 %
	41-50	61		28.24 %
	51-60	29		13.43 %
	>60	22	3	10.19 %
Marital Status	Never Married	20		9.17 %
	Married	185		84.86 %
	Divorced	9		4.13 %
	Separated	2		0.92 %
	Widowed	2		0.92 %
	Other	20	1	9.17 %
Level of Education	high school	11		5.14 %
	Completed some graduate work	20		9.35 %
	Completed college or university	114		53.27 %
	Obtained a post graduate degree	69	5	32.24 %
Employment Status	Part time	20		9.13 %
	Full time	198		90.41 %
	Casual/occasional	1	0	0.46 %
Years teaching	1-3 Years	55		25.11 %
	3-6 Years	50		22.83 %
	6-9 Years	35		15.98 %
	Greater than 10 years	79	0	36.07 %

Appendix L

Table1

t-test	Label(*n*)	Mean(sd)	Diff(1-2)	Equality of variance	DF	T-value	P-value	Sig 5%
leadership	Male (76)	5.22 (0.97)	0.07	Satisfied Pr > F = .07	217	0.46	0.65	N.S
	Female(143)	5.15 (1.17)						
WPS	Male (76)	5.87 (.88)	-0.02	Satisfied Pr > F = .7	217	-0.20	0.8445	N.S
	Female(143)	5.9 (.84)						
Commitment	Male (76)	5.2 (.94)	-0.19	Satisfied Pr > F = .64	215	-1.45	0.15	N.S
	Female(141)	5.3 (.9)						
Satisfaction	Male (76)	5.6 (.98)	.16	Satisfied Pr > F = .68	217	1.14	0.26	N.S
	Female(143)	5.4 (1.02)						

Appendix M

Table

Pearson Correlation Coefficients

Prob > |r| under H0: Rho=0

Number of Observations

	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
LEAD (1)	0.6285	0.5805	0.5457	0.9854	0.8343	0.8664	0.8434	0.6694	0.3491	0.8916	0.8253	0.5855	0.6183	0.5836	0.3993	0.29
	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01
	219	217	219	219	219	219	219	219	219	219	219	219	219	219	219	219
JOB SATIS(2)		0.6967	0.8075	0.5931	0.6092	0.4686	0.5149	0.4311	0.2123	0.5683	0.5142	0.9177	0.9757	0.8015	0.6716	0.4494
		<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01
		217	219	219	219	219	219	219	219	219	219	219	219	219	219	219
COMMIT(3)			0.6897	0.5596	0.5227	0.4838	0.4431	0.4079	0.2001	0.4945	0.5169	0.6382	0.6742	0.6395	0.6287	0.4055
			<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01
			217	217	217	217	217	217	217	217	217	217	217	217	217	217
WPS(4)				0.5241	0.4995	0.3831	0.4751	0.3434	0.2289	0.5025	0.4908	0.7227	0.7807	0.9026	0.893	0.6978
				<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01
				219	219	219	219	219	219	219	219	219	219	219	219	219
TRANS LD(5)					0.7281	0.8961	0.8653	0.6657	0.3744	0.8945	0.8073	0.5666	0.5795	0.5522	0.3869	0.2956
					<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01	<.01
					219	219	219	219	219	219	219	219	219	219	219	219
CR LD(6)						0.5862	0.5917	0.5388	0.1933	0.6926	0.7082	0.5219	0.6126	0.56	0.3549	0.2131
						<.01	<.01	<.01	0.0041	<.01	<.01	<.01	<.01	<.01	<.01	0.0015
						219	219	219	219	219	219	219	219	219	219	219
LD VISION(7)							0.7939	0.4783	0.2343	0.7643	0.6392	0.4581	0.4622	0.4202	0.24	0.2496
							<.01	<.01	0.0005	<.01	<.01	<.01	<.01	<.01	0.0003	0.0002
							219	219	219	219	219	219	219	219	219	219
LD GOALS(8)								0.4512	0.2088	0.7239	0.6502	0.4823	0.5042	0.5153	0.3336	0.2579
								<.01	0.0019	<.01	<.01	<.01	<.01	<.01	<.01	<.01
								219	219	219	219	219	219	219	219	219
LD SUPP(9)									0.0471	0.5178	0.4486	0.4199	0.4002	0.37	0.2716	0.1346
									0.4878	<.01	<.01	<.01	<.01	<.01	<.01	0.0466
									219	219	219	219	219	219	219	219
LD PERF(10)										0.2905	0.2222	0.1825	0.2177	0.2121	0.182	0.1898
										<.01	<.01	0.0068	0.0012	0.0016	0.0069	0.0048
										219	219	219	219	219	219	219
LD ROLEM(11)											0.7629	0.5615	0.553	0.5081	0.4096	0.2731
											<.01	<.01	<.01	<.01	<.01	<.01
											219	219	219	219	219	219
LD STIM(12)												0.4644	0.5152	0.5083	0.3814	0.2653
												<.01	<.01	<.01	<.01	<.01
												219	219	219	219	219
JS EXTRIN(13)													0.8395	0.7147	0.603	0.4057
													<.01	<.01	<.01	<.01
													219	219	219	219
JS INTRIN(14)														0.7925	0.6235	0.4329
														<.01	<.01	<.01
														219	219	219
WPS COMM(15)															0.6484	0.4063
															<.01	<.01
															219	219
WPS M AT W(16)																0.6848
																<.01
																219

Appendix N

Table 8

Simple Statistics of manifest variables

Variable	Mean	Std Dev	Skewness	Kurtosis
LDA1	5.13	1.1	-0.57	-0.04
LDB1	5.2	1.19	-0.77	0.18
LDC1	5.24	1.1	-0.73	0.56
WPS3A	6	0.9	-1.17	1.53
WPS2A	5.85	0.82	-0.63	0.27
WPS1A	5.84	0.94	-1.07	1.52
JS1A	5.65	1.07	-0.82	0.29
JS2A	5.19	1.23	-0.62	-0.08
JS3A	5.59	1.03	-0.96	1.24
OCQ1a	4.94	1.02	-0.1	0.37
OCQ2a	5.27	1.09	-0.43	-0.02
OCQ3a	5.76	1.02	-0.88	1.39

Appendix O

Table 9

Raw Residual Matrix

	LDA1	LDB1	LDC1	WPS3A	WPS2A	WPS1A	JS1A	JS2A	JS3A	OCQ1a	OCQ2a	OCQ3a
LDA1		0.00326	-0.00135	-0.0453	0.00015	-0.0174	0.00305	0.03103	-0.1345	0.04728	0.02383	-0.0308
LDB1			-0.00025	-0.0202	0.03705	-0.0168	0.00977	0.05272	-0.1096	-0.0182	0.01044	-0.0749
LDC1				-0.008	0.04472	0.00468	0.02854	0.05986	-0.0948	0.04638	0.01627	-0.0288
WPS3A					0.00588	-0.0005	-0.0365	-0.0275	0.05341	-0.0126	0.00416	0.03598
WPS2A						-0.0012	0.00611	-0.0062	0.00787	-0.0397	-0.0011	-0.0166
WPS1A							0.00774	-0.0134	0.00875	-0.0011	-0.0151	0.02645
JS1A								-0.0115	0.00422	0.0054	-0.0106	0.00121
JS2A									0.01998	0.01398	0.06577	-0.0491
JS3A										0.00564	0.0074	-0.0409
OCQ1a											-0.006	0.00384
OCQ2a												0.00247

Appendix P

Table 10

Estimates for Variances of Exogenous Variables

Variable Type	Variable	Parameter	Estimate	Standard Error	t Value
Error	**E1**	THE1	0.141	0.01633	8.63247
	E2	THE2	0.08761	0.01393	6.2881
	E3	THE3	0.04535	0.0106	4.27819
	E4	THE4	0.04291	0.01173	3.65744
	E5	THE5	0.11737	0.01379	8.50909
	E6	THE6	0.13512	0.01613	8.37483
	E7	THE7	0.15479	0.02695	5.74434
	E8	THE8	0.41547	0.04877	8.51934
	E9	THE9	0.34976	0.03897	8.97406
	E10	THE10	0.39812	0.04824	8.25219
	E11	THE11	0.31436	0.04679	6.71815
	E12	THE12	0.34784	0.04475	7.77355
Disturbance	**D1**	PSI1	0.56846	0.05952	9.55136
	D2	PSI2	0.18111	0.0307	5.90019
	D3	PSI3	0.21492	0.03878	5.54206
Latent	**F_LDAVG**	PHI1	1.06183	0.1153	9.20898

Appendix Q

Table 11
Standardised Results for Linear Equations

LDA1	=	0.9396		F_LDAVG	+		1	E1						
Std Err		0.0089												
t Value		105.2												
LDB1	=	0.9686	*	F_LDAVG	+		1	E2						
Std Err		0.0058		X2										
t Value		166.2												
LDC1	=	0.9811	*	F_LDAVG	+		1	E3						
Std Err		0.0048		X3										
t Value		204.5												
WPS1A	=	0.9755		F_WPSAV	+		1	E4						
Std Err		0.0072												
t Value		136.2												
WPS2A	=	0.9084	*	F_WPSAV	+		1	E5						
Std Err		0.0136		X5										
t Value		67.007												
WPS3A	=	0.9127	*	F_WPSAV	+		1	E6						
Std Err		0.0131		X6										
t Value		69.856												
JS1A	=	0.9305		F_JSAVG	+		1	E7						
Std Err		0.0139												
t Value		67												
JS2A	=	0.8516	*	F_JSAVG	+		1	E8						
Std Err		0.0216		X8										
t Value		39.389												
JS3A	=	0.8183	*	F_JSAVG	+		1	E9						
Std Err		0.0252		X9										
t Value		32.499												
OCQ1a	=	0.7862		F_OCQAV	+		1	E10						
Std Err		0.0316												
t Value		24.917												
OCQ2a	=	0.8564	*	F_OCQAV	+		1	E11						
Std Err		0.0253		x11										
t Value		33.802												
OCQ3a	=	0.8139	*	F_OCQAV	+		1	E12						
Std Err		0.029		x12										
t Value		28.069												
F_WPSAVG	=	0.5702	*	F_LDAVG	+		1	D1						
Std Err		0.0478		G11										
t Value		11.921												
F_JSAVG	=	0.7101	*	F_WPSAV	+	0.2868	*	F_LDAVG	+	1	D2			
Std Err		0.0395		G21		0.046		G22						
t Value		17.962				6.2289								
F_OCQAVG	=	0.3308	*	F_WPSAV	+	0.185	*	F_LDAVG	+	0.3747	*	F_JSAVG	+ 1	D3
Std Err		0.1216		G31		0.0726		G32		0.1443		G33		
t Value		2.7206				2.5471				2.5973				