Journal of Peace, Development and Communication

Article:	**A Study to Investigate the Impact of Spiritual Leadership on Inclusion Practices: An Empirical Evidence through Mediated Mediation Approach**
Author(s):	Waqas Khaliq Bhatti PhD Scholar, COMSATS University Islamabad, Wah Cantt Campus, Pakistan
	Dr Samina Nawab COMSATS University Islamabad, Wah Cantt Campus, Pakistan
	Dr Khuram Shafi COMSATS University Islamabad, Wah Cantt Campus, Pakistan
Published:	31st March 2023
Publisher Information:	Journal of Peace, Development and Communication (JPDC)
To Cite this Article:	Bhatti, W. K., Nawab, S., & Shafi, K. (2023). A Study to Investigate the Impact of Spiritual Leadership on Inclusion Practices: An Empirical Evidence through Mediated Mediation Approach. *Journal of Peace, Development and Communication, 07*(01), 359–379. https://doi.org/10.36968/JPDC-V07-I01-28
Author(s) Note:	Waqas Khaliq Bhatti is a PhD Scholar at COMSATS University Islamabad, Wah Cantt Campus, Pakistan
	Dr Samina Nawab is serving at COMSATS University Islamabad, Wah Cantt Campus, Pakistan
	Dr Khuram shafi is serving at COMSATS University Islamabad, Wah Cantt Campus, Pakistan

ABSTRACT

Spiritual leadership plays a vital role in reaping positive benefits of diversity through creating healthier work places. Spiritual leadership style is for a diversified workplaces is gaining much attention in management sciences research owing to its unique way of improving workplace spirituality and employees' performance. This research provides evidence of the key role of spirituality (i.e., spirituality leadership, workplace spirituality) plays in inclusion practices and climate for inclusion. The objective is to determine whether and to what extent Spiritual leadership is appropriate in the MNC's context operating in Pakistan. The sample size of the study consisted of multinational companies operating in selected cities of Pakistan. There are almost 380 multinational companies are operating in Islamabad and Rawalpindi. The unit of analysis of this study consisted of managerial level employees of multinational organization operating in Pakistan. This research used a probability-based, simple random selection strategy to choose 380 participants for questionnaire completion. Results of the study revealed that Spiritual leadership has significant positive relationship with inclusion practices, whereas workplace spirituality has significant positive mediation role among them. Moreover, Spiritual leadership has significant positive relationship with climate for inclusion, however, mediation role of inclusion practices among these have not been validated.

Keywords: Spiritual Leadership, Inclusion Practices, Workplace Spirituality, Climate for Inclusion

1.1   Introduction

Leadership is a real and vastly significant phenomenon. It is concerned with the ability to influence others to achieve goals. Leadership has remained an area of extreme interest to researchers and organizations as it shapes and accepts the responsibility for the work of others. Another reason for leadership being attractive to a researcher is because of its versatility and impact in shaping societies and organizations. A lot of research has done in past that discovered many approaches of different styles of leadership these are: Democratic, autocratic, situational, participative, transformational, transactional etc. (Erkutlu, 2008; Burris & Detert, 2007; Lee, 2005; Piccolo & judge, 2004). However nowadays a new style of leadership that is Spiritual leadership has become an interesting topic among many researchers. Lawrenz, 2012 argued that outstanding results can be achieved through an effective leadership style which may construct people. Leaders plays important role in influencing the people through their charisma, vision, altruistic love and way of maintaining uniqueness of their subordinates in a diversified workplace.

1.2   Spirituality

Investigations are under focus of researchers to test nexus of spirituality and leadership styles for organizations (Matherly & Fry, 2006). Productivity and suitability can be achieved from spirituality which may help in minimizing stress and burnout owing to its unique moral characteristics (Giaclone & Jurkiewicz, 2003). Workplace spirituality and leadership styles have a positive relationship more prone to spirituality (Strack et.al, 2008). Sustainable productivity of organizations is linked with trust factor which may be created through spirituality (Salimi, 2010). This may also term as mutual trust of leaders and its followers. Mutual trust may also be achieved through spirituality (Khanifar et.al, 2009). Relationships built on trust have a high potential for economic growth, economic development, freedom to form associations, culture building, and raising educational standards (Khodaparast, 2011). It is evident through researches that organizations having workplace spirituality are likely to achieve motivation both intrinsic and extrinsic, development of employees who links their grooming with organizational development, harmony, trust and honesty alongwith empowerment (Chen & Yang, 2012).

1.3   Spiritual Leadership

Spiritual leadership was coined by Fry in 2003. According to him, Spiritual leadership is more likely to create workplace spirituality in any organization if exercised. Reason behind is that this leadership style prompts their followers to be more committed which results in enhanced productivity of the employees. More the employees are committed to the organizational goals, more they are productive. Therefore, Spiritual leadership is considered an intrinsic motivation model concept. Researches also proved that enhanced job satisfaction and organizational commitment may be achieved by creating workplace spirituality in organizations. This may also help in reduction of absenteeism/ turnover and improving employee retention. The attributes of spiritual leadership theory consist of sense of calling, vision, faith, altruistic love, belongingness and membership. Therefore, it is linked with intrinsic motivation. According to Chen and Li, 2013, effectiveness of spiritual leadership is observed different in various cultures and their impact

1.4   Workplace Spirituality

Workplace spirituality is the construct more studied with various leadership style in order to ascertain its impact on organizational commitment (Naidoo, 2014). Learning organizations have dynamic environment for which an appropriate leadership style is essential for its effectiveness. Spiritual leadership is more likely to create workplace spirituality in diversified organizations in comparison to other leadership styles (Elmes & Smith 2001; Fry, 2003). Denton 2007, claimed that different factors like low wages, downsizing, outsourcing 's and non-conducive workplace may lead to employee's low performance, productivity,

dissatisfaction and even turnover. Employees always needs job rotation and job retention for their grooming to be a creative and multitalented employee for their organizations. Workplace spirituality, according to Giacalone and Jurkiewicz (2003), is closely related to organizational values.

1.5   Inclusion Practices

Inclusion and diversity are two different constructs but are interrelated. Diversity focuses on making groups within organizations based on various factors e.g demographic, whereas, inclusion is defined as reaping the positive effects of diversity by encouraging people participation while maintain their uniqueness and belongingness (Roberson, 2006; Stevens et al., 2008). Diversity and inclusion basically focus on social justice in organizations which may include procedural as well as distributive justice in order to provide an equal ground to participate in development of organization (Plummer, 2003). Organizational procedures/ process and their outcome influenced by diversity in the organization have been analyzed by many researchers that when and how these procedures are affected (Jackson & Joshi, 2011). As the trend continues and studies on workforce diversity proliferate, recent focus has shifted to organizational inclusion, or how employers can integrate employees from diverse demographic and social backgrounds into organizations' work and non-work life (Richard, 2000; Roberson, 2006). Diversity and inclusion are closely related concepts in that diversity is a core feature of an inclusive culture; to maintain and leverage diversity, organizations must first foster an inclusion culture (Tang, Chen, Zheng, & Shi, 2012). Literature is evident that a paradigm shift from diversity to inclusion has been observed in academic researches. The diversity management was overstressed by many and it was causing many odds in the organizations from difference of opinion to conflicts (Chavez & Weisinger, 2008).

2   LITERATRE REVIEW

2.1   Spiritual Leadership and Workplace Spirituality

Creating a vision in which leaders and followers feel a sense of calling so that their lives have meaning coupled with hope and faith is one of the essential keys to spiritual leadership (Fry, 2003). An increase in organizational commitment and productivity is the result of leaders who take a spiritual approach that includes a vision, hope, and faith, as well as a focus on meaning or calling, and who demonstrate altruistic love that encourages membership. This type of approach also includes a focus on meaning or calling (Fry, 2003).

With the introduction of inclusive philosophy, spiritual leadership is an upcoming leadership pattern established in a broad meaning of workplace spirituality and intellectual leadership brooks of study. (Fry & Slocum Jr, 2008) explained the relationship of workplace spirituality with spiritual leadership may be understood while linking culture and spiritual ethics." Three linked, yet distinct factors are involved in the construct of spirituality: higher power connection, with people, and with the natural circumstances. (Liu & Robertson, 2011). "It is a procedure of recognizing general sympathy by discussing broader implications of reality while exposing deep attachment with the organization of one's self.(Lips-Wiersma & Mills, 2014). Lee, Lovelace and Manz (2014) asserted that "institutions are pro-honesty, humanism, esteem and ethical climates, safeguard the negative effects of expressive labour through such useful outcomes". This is very necessary to observe workplace spirituality as a primary context. The one that is supportive of that is important for institutionalizing inclusion. Spirituality in business can give latest incentives to diversity considerations in many important ways (Miller & Ewest, 2015)

According to a review of the research on spiritual leadership and its potential effects on organizations, a leadership approach is necessary that places an emphasis on the spiritual well-being of employees while they are on the job results in positive outcomes for both the employees and the organizations they work for (Mohammed & Elashram, 2022). This study was corroborated by Atchison (2012), who said that spiritual leadership makes it easier to

favourably affect unit performance. Previous research was replicated by Jufrizen et al. (2019), which states that when spiritual leadership is implemented in the workplace, it can result in not only personal benefits such as increased happiness, serenity, job contentment, and dedication, but it can also result in increased productivity, lower absenteeism, and higher employee retention rates. Luu (2022) studied wholesale distributors owned by corporations, looking at organizational commitment and productivity as well as spiritual leadership factors like calling/meaning, membership, vision, faith, hope, and altruistic love. According to the findings, companies that practiced spiritual leadership saw an increase in sales growth.

Hasibuan and Wayhuni (2022) came to the conclusion that Spiritual values and practices are directly related to leadership effectiveness in terms of motivating employees, creating a positive environment, inspiring trust, promoting positive relationships between employees and the leader, and achieving organizational goals. Chin et al. (2014) expanded on this understanding by stating that when spiritual leaders foster dedication, empowerment, and cooperation among workers, the business as a whole see increased levels of productivity from its staff members. It should make followers enthusiastic about going to work and provide significance to the job that they do so that when they leave the company, they feel more devoted than they ever had before to the organization. This vision ought to be characterized by lofty objectives that inspire both trust and optimism in those who follow it (Hasibuan & Wayhuni, 2022).

Followers are able to experience a feeling of membership via acknowledgment and celebration, and they are able to feel understood and valued as a result of their involvement in these team activities (Astakoni et al., 2022).According to Khany and Ghasemi (2019), spiritual leaders play an important part in the construction of organization structures and serve as a wellspring of spirituality in the workplace.

An inclusive climate is a strategy for eradicating "relational sources of bias" by ensuring that the membership of any identity group will not affect an individual's access to any resources or opportunities, by fostering personalized cross-cutting relationships, and by incorporating ideas from people from different backgrounds in order to solve problems together (Mohammed & Elashram, 2022). Individuals are separated from one another by boundaries, which may lead to the development of an element of mistrust and can lead to misunderstanding (Khany & Ghasemi, 2019). This can eventually lead to an increase in the number of disputes, turnover, and disengagement.

In addition, spirituality in the workplace contains the concept of community, which is analogous to a feeling of connectivity among employees and is evocative of the concept of belongingness found in the inclusion literature. This sense of community is emphasized by Hasibuan and Wayhuni (2022) to highlight the need of feeling linked to other people, which is a vital component of one's spiritual growth. "Leaders are responsible for their subordinates' spiritual well-being by assisting them in becoming receptive to their inner selves, assisting them in discovering their sense of purpose in their work, and creating a sense of community within the workplace." according to this point of view. According to Javed et al. (2017), transcendence, community, and spiritual values are the three primary facets of spirituality, and they are the ones that provide meaningfulness at work and employee engagement. The level of job satisfaction that employee experiences is greatly impacted by two aspects of workplace spirituality: corporate values and a feeling of community. Work teams that had a strong sense of community and meaningful work, two aspects of workplace spirituality, performed better as an organization (Ferreira et al., 2014). As a result of social categorization processes that divide "us" from "others," members of a workforce that is very varied may see members of the diverse other as posing a possible danger to the identities that are dominant in the workforce (Freer & Robertson, 2020).

Hypothesis.1 (H1)   *Spiritual leadership may have relationship with Inclusion practices.*

Hypothesis.2 (H2)   *Workplace Spirituality may have mediating role in a relationship of Spiritual Leadership and Inclusion Practices.*

(Gotsis & Grimani, 2017) Spiritual leadership is distinguished by its ability to improve the well-being of followers by instilling a sense of connection and belonging to a cohesive community that is sensitive to individual backgrounds, personalized narratives, and social characteristics. Inclusion is a "practice" that includes elements such as structures, values, norms, group and organizational climates, as well as individual and collective actions. To create inclusive experiences, all of these components interact and collaborate in a mutually reinforcing and dynamic system (Miller & Ngunjiri, 2015).

According to Booysen (2013), successful and sustainable leadership is dependent on spiritual qualities such as integrity, honesty, and humility. Spiritual leadership is implemented by incorporating spiritual principles into leadership approaches and actions toward followers. According to Carmeli, Schaubroeck, and colleagues (2011), incorporating spiritual values into business management is important not only for operational benefits, but also for reflecting on humanity's fundamental aspirations. In conclusion, the inclusiveness of shared spiritual values is critical for managing spiritual diversity and promoting inclusivity initiatives within organizations (Hasibuan & Wayhuni, 2022).

(Tang et al., 2015) documented seven features of inclusion management practices wide-ranging performs in Chinese background. Hence an Inclusive leadership is reflected to provide the underpinnings to execute inclusive practices. Spiritual leadership is thought to promote inclusive practices by encouraging altruistic values and other transcendental leadership styles in leaders. Followers will feel spiritual wellbeing by inviting and by association being authorized to carry their selves to work setting of respect, a detail that sums to spirits of inclusion, as concisely deliberated.

A number of scholars have focused their attention on the advantages that may be gained by businesses if they manage all of their operations while preserving variety (Torlak & Kuzey, 2019). Following inclusive policies and preserving diversity within a company are where leadership shines the brightest. Nishii (2012) put out a number of distinct recommendations for actions that might help improve inclusiveness.

Hypothesis.3 (H3)   *Workplace Spirituality may have relationship with Climate for Inclusion.*

Hypothesis.4 (H4)   *Inclusion Practices may have mediating role in a relationship of Workplace Spirituality and Climate for Inclusion.*

Hypothesis.5 (H5)   *Spiritual leadership may have relationship with Climate for Inclusion.*

3.   RESEARCH METHODOLOGY

The literature relevant to the suggested model of testing hypotheses was covered in the preceding chapter. The objective is to determine whether and to what extent this approach is appropriate in the MNC's context operating in Pakistan. This chapter provides a comprehensive discussion of the research strategy and study methodology used to answer the pertinent research questions and achieve the research goals. This chapter will begin with an explanation of the philosophical assumptions behind this study. In addition, the study strategy and methodologies will be reviewed, covering design, entire population, sample and its size, sampling technique and testing of the concept through pilot testing. At the conclusion of the chapter, the

measurement of variables, data analysis approach, and ethical considerations will also be explored.

The researcher in this study employs a positivist paradigm design, which is deemed appropriate for addressing the research questions with the ontological assumption of a singular reality, epistemology, axiology, and rhetorical assumptions of distance, unbiasedness, and formality, as well as a methodology of deductive reasoning and theory testing. The researcher also adopts a methodology that involves theory testing and deductive reasoning. Quantitative method has been used in this study. Responses have been received through questionnaire and cross-sectional survey was conducted.

The study population includes employees of multinational corporations operating in Pakistan. However, the intended audience was narrower, consisting of all levels of department managers from these organizations. Approximately 30,000 multinational corporations operate in Pakistan. The sample size of the study consisted of multinational companies operating in selected cities of Pakistan. There are almost 380 multinational companies are operating in Islamabad and Rawalpindi. The researcher used full population as sample to collect responses from these organizations. The sample selected for this study was 380. All 380 questionnaires were distributed among managers at different levels of multinationals companies of Islamabad and Rawalpindi and 307 responses were collected back for data analysis. The unit of analysis of this study consisted of managerial level employees of multinational organization operating in Pakistan. This research used a probability-based, simple random selection strategy to choose 380 participants for questionnaire completion.

The given model is based on Spiritual leadership (SL) and Inclusion practices (IP). The model is used for study where Spiritual leadership is an independent variable, Workplace spirituality (WS) is a mediator, Inclusion practices as dependent variable and a mediator too. The study will investigate the direct effect of Spiritual Leadership on Inclusion Practices. The purpose of this research is to examine the connection or relationship of Spiritual Leadership with Inclusion Practices by adding Workplace Spirituality as a mediator. Moreover, this model is further extended with relationship of Inclusion Practices with Climate for Inclusion (CI).
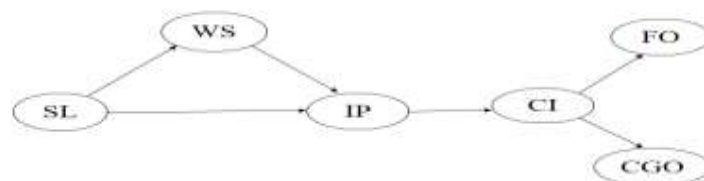
Model: Spiritual Leadership and Inclusion: Mediated Mediation Approach

SL – Spiritual Leadership, WS – Workplace Spirituality, IP – Inclusion Practices, CI – Climate for Inclusion, FO – Followers Outcomes, CGO – Common Good Outcomes

Spiritual Leadership, Inclusion Practices, workplace spirituality and climate for change are the variables taken for this study. Longitudinal research work comprised of questionnaire from different sources tested the proportions in relation to the empirical studies of impact of leadership styles in diversified climate. Spiritual Leadership is analyzed by reduced spiritual leadership scale developed by (Sweeney & Fry, 2012). Milliman et al. (2003a) scale for Workplace Spirituality, Spreitzer (1995) to measure empowerment, Employees' participation in decision making by Irawanto (2015), Teague (2012) for conflict resolution practices, Rokaya AL-Badareen & Hadeel Al-Ghazzawi for diversity training practices, need to belong scale

(2013) and Lalot (2017) for need for uniqueness are used. These variables are measured on five Linkert scale from "Strongly Agree to Strongly Disagree". Structural Equation Modelling is used to test the mediated mediation propositions and their outcomes. Different leadership styles have been tested against work place diversity and these studies were employed SEM for their analysis (Ashikali & Groeneveld, 2015; Hoch, 2014). Researcher used qualitative technique i-e, in depth interviews of selected respondents to get inside and cross test the responses and to generate the knowledge regarding which leadership practices help in fostering inclusive climate in an organization.

In this study, the researcher addressed ethical considerations. It involves informed consent, beneficence, secrecy and privacy protection. Any information and data supplied by respondents was kept strictly secret. Moreover, respondents have the right to privacy, and confidentiality was preserved throughout and after this research. Lastly, no deception nor danger were linked with this research.

4. DATA ANALYSIS

4.1 Demographic Analysis

Table 4.1 Gender of the respondents

		Frequency Percent	Percent	Valid Percent	Cumulative
Valid	Male	243	79.2	79.2	79.2
	Female	64	20.8	20.8	100.0
	Total	307	100.0	100.0	

This study included 307 managers from multinational corporations, with the majority (243 or 79.2%) being male and a smaller number (64 or 20.8%) being female. According to this gender breakdown, female employees are underrepresented in the sample (see Table 4.1).

Table 4.2 Qualification

	Frequency	Percent	Valid Percent	Percent
Bachelors	123	40.1	40.1	46.6
Masters	158	51.5	51.5	98.0
Others	26	8.46	2.0	100.0
Total	307	100	100.0	

According to Table 4.2, the majority of respondents (158 or 51.5%) held a Master's degree, followed by those with a Bachelor's degree (123 or 40.1%) and those with other educational qualifications (26 or 8.46%).

Table 4.3 Age

	Frequency Percent	Percent	Valid Percent	Cumulative

Valid	18-24	79	25.7	25.7	25.7
	25-35	223	72.6	72.6	98.4
	Above 35	5	1.6	1.6	100.0
	Total	307	100.0	100.0	

There were 307 respondents' managers among those who responded, and the majority of them 25-35 years old (72.6%). Secondly, 79 (25.7%) were between 18-24 years old. Lastly, only 5 (1.6%) respondents were above 35 years old.

Table 4.4 Experience

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1-5	62	20.2	20.2	20.2
	6-10	180	58.6	58.6	78.8
	11-20	56	18.2	18.2	97.1
	21-30	8	2.6	2.6	99.7
	Above 30	1	.3	.3	100.0
	Total	307	100.0	100.0	

According to table 4.4, 62 (20.2%) of respondents had an experience of 1-5 years, 180 (58.6) respondents experience was 6-10 years old. Further, the results indicated that 56 (18.2%) respondents experience was 11-20 years old, while 8 (2.56%) respondents experience was in between 21-30 years old. Lastly, the table indicated that 1 (.30%) respondent experience was above 30 years old.

Table 4.5 Organization

		Frequency	Percent	Valid Percent	Cumulative
Valid	Standard Chartered	27	8.8	8.8	8.8
	KFC	28	9.1	9.1	17.9
	Telenor	40	13.0	13.0	30.9
	Ufone	12	3.9	3.9	34.9
	Huawei	37	12.1	12.1	46.9
	ZTE	34	11.1	11.1	58.0
	Zong	18	5.9	5.9	63.8
	Jazz	18	5.9	5.9	69.7
	Airtel	23	7.5	7.5	77.2
	Bank Alfalah	18	5.9	5.9	83.1
	Habib Bank	33	10.7	10.7	93.8
	Unilever	7	2.3	2.3	96.1
	BOP	4	1.3	1.3	97.4
	Coca Cola	8	2.6	2.6	100.0
	Total	307	100.0	100.0	

According to table 4.5, most of the responses were taken from Telenor MNC's 40 (13%). Further the findings indicated that most of the respondents are from Huawei (37) and ZTE (34%). Lastly, the lowest respond was taken from BOP (4).

Impact of Spiritual Leadership on Inclusion Practices

4.2 Descriptive Analysis

Table 4.6 Descriptive Statistics

	N	Min	Max	Mean	SD	Skewness	S.E	Kurtosis	S.E
Spiritual Leadership	307	2.92	4.69	4.0730	.27537	-.475	.139	.076	.277
Workplace Spirituality	307	3.36	4.64	4.1032	.22912	-.466	.139	-.054	.277
Inclusion Practices	307	3.33	4.69	4.0406	.20411	-.231	.139	.547	.277
Climate for Inclusion	307	3.44	4.77	4.0781	.24061	-.131	.139	.019	.277
Valid N (listwise)	307								

Table 4.6 displays descriptive statistics on the data set, revealing its nature. Each variable's data set includes the number of observations as well as the minimum and maximum values as well as the average and standard deviation. Skewness value of SL, WS, IP, and CI falls between range of -0.5 and 0.5 that shows the data is fairly symmetrical. Whereas, Skewness value of SL, WS, IP, CI, is between -1 and -0.5, it shows the data is moderately skewed. According to the table that was just shown, there have been 307 total observations. The independent variable known as spiritual leadership ranges from a high of 5 down to a low of 1, with 5 being the greatest value. The average score for spiritual leadership is 4.0730, while the standard deviation for this factor is .27537. Mean and standard deviation values for several variables are shown in Table 4.6. The second variable is Workplace Spirituality, which may take on values as high as 5 and as low as 1, with a mean value of 4.1032 and a standard deviation of .22912 accordingly. The highest and lowest values can also be found in this variable. The value of inclusion practices is an average of 4.0406 and a standard deviation of .20411. Furthermore, other variables values are also shown the mean value which are closer to4 and SD value closer to 3 showing dispersion in the data set.

4.3 Control Variable Analysis

Analysis of all Dependent Variables with Demographics to ascertain the linkage between the demographics on the dependent variables.

Table 4.7 ANOVA Analysis of all Dependent Variables with Gender

		Sum of Squares	df	Mean Square	F	Sig.
Inclusion Practices	Between Groups	.018	1	.018	.430	.003
	Within Groups	12.730	305	.042		
	Total	12.748	306			
Climate for Inclusion	Between Groups	.001	1	.001	.011	.016
	Within Groups	17.715	305	.058		
	Total	17.716	306			

The data shown in the table and figures above reveals that gender has a significant impact on inclusion practices, climate for inclusion and followers' outcomes, at a level of significance of 5%. According to the data shown in the table, the greatest mean values of

follower's outcome between groups .802 and within groups 42.256 and lowest means values of inclusion practices between Groups .018 and Within Groups 12.730.

Table 4.8 ANOVA Analysis of all Dependent Variables with Age

		Sum of Squares	df	Mean Square	F	Sig.
Inclusion Practices	Between Groups	.035	2	.018	.422	.656
	Within Groups	12.713	304	.042		
	Total	12.748	306			
Climate for Inclusion	Between Groups	.086	2	.043	.746	.475
	Within Groups	17.629	304	.058		
	Total	17.716	306			

Table 4.8 indicated that age has a significant impact on inclusion practices, climate for inclusion at a level of significance of 5%. According to the data shown in the table, the greatest mean values of inclusion practices between Groups .035 and Within Groups 12.713.

Table 4.9 ANOVA Analysis of all Dependent Variables with Education

		Sum of Squares	df	Mean Square	F	Sig.
Inclusion Practices	Between Groups	.317	4	.079	1.925	.006
	Within Groups	12.431	302	.041		
	Total	12.748	306			
Climate for Inclusion	Between Groups	.049	4	.012	.211	.032
	Within Groups	17.666	302	.058		
	Total	17.716	306			

Table 4.9 indicated that qualification has a significant impact on inclusion practices, climate for inclusion and followers' outcomes, at a level of significance of 5%. According to the data shown in the table, the greatest mean values of inclusion practices between groups .317, within groups 12.431.

Table 4.10 ANOVA Analysis of all Dependent Variables with Experience

		Sum of Squares	df	Mean Square	F	Sig.
Inclusion Practices	Between Groups	.141	4	.035	.842	.499

	Within Groups	12.608	302	.042		
	Total	12.748	306			
Climate forInclusion	Between Groups	.128	4	.032	.549	.700
	Within Groups	17.588	302	.058		
	Total	17.716	306			

Table 4.10 indicated that experience has a significant impact on inclusion practices, climate for inclusion at a level of significance of 5%. According to the data shown in the table, the greatest mean values of inclusion practices between groups .141 and within groups 12.608**.**

Table 4.11 ANOVA Analysis of all Dependent Variables with Organization

		Sum of Square	df	Mean Square	F	Sig.
Inclusion Practices	Between Groups	.369	13	.028	.672	.000
	Within Groups	12.379	293	.042		
	Total	12.748	306			
Climate for Inclusion	Between Groups	.899	13	.069	1.205	.025
	Within Groups	16.816	293	.057		
	Total	17.716	306			

Table 4.11 indicated that organizations have a significant impact on inclusion practices, climate for inclusion at a level of significance of 5%. According to the data shown in the table, the greatest mean values of inclusion practices between groups .230 and within groups 38.131.

4.4 Reliability analysis
Table 4.12 Overall reliability Analysis

Variable Name	Mean	Cronbach's Alpha
Spiritual Leadership	4.07	.789
Workplace Spirituality	4.10	.768
Inclusion Practices	4.04	.768

Climate for Inclusion	4.08	.736

4.5 Factor analysis

Table 4.13 KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.793
Bartlett's Test of Sphericity	Approx. Chi-Square	297.863
	df	10
	Sig.	.000

4.6 Correlation matrix

Table 4.14 Correlations

		SL	WS	IP	COI	CG
SL	Pearson Correlation	1				
WS	Pearson Correlation	.701**	1			
IP	Pearson Correlation	.405**	.572**	1		
CI	Pearson Correlation	.326**	.750**	.611**	1	

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

4.7 Regression Analysis using process by Hayes Models
4.7.1 Regression Analysis

(H1)   Spiritual leadership may have relationship with Inclusion practices.

(H2)   Workplace Spirituality may have mediating role in a relationship of Spiritual Leadership and Inclusion Practices.

In the fields of research and finance, data analysis is commonly used to investigate the reliability of findings and to examine the statistical models used in the analysis. One of the primary goals of data analysis is to determine the relationship between a statistical model's dependent and independent variables. Researchers can gain insight into the factors that influence the outcome of interest in this manner, allowing them to make more accurate predictions and recommendations. The R-square value, which provides a measure of the proportion of variance in the dependent variable that can be explained by the independent variables included in the model, can be used to assess the accuracy of the model's predictions.

4.15 Model summary

R	R-square	MSE	F	df1	df2	p
.5091	.4955	.4116	10.3313	5.0000	489.0000	.0000

According to the information presented above, the value of R square is 0.4955, which indicates that SL accounts for 49.55% of the outcome variable. If the R-square value and the adjusted R-square value are the same, it indicates that the model is not overfitting the data and

that the independent variables included in the model are significantly contributing to the variation in the dependent variable. This is generally regarded as a positive result, implying that the model accurately represents the relationship between the variables under consideration. However, before drawing definitive conclusions about the model's reliability and predictive power, it is critical to consider other measures of model fit and to evaluate the model's performance on new data. The first and second hypotheses both indicate that the SL has a significant and favourable interaction with the IP, and that the WS acts as a mediator between the SL and the IP.

4.16 Regression model direct effect

	Coeff	se	t	p	LLCI	ULCI
Constant	3.3185	.1731	19.1748	.0000	2.9785	3.6586
SL	.1763	.0378	4.6699	.0000	.1021	.2505

Outcome: IPM

The results suggested that SL had a significant effect on IP (=.1763 and P = 0.000). SL has a significant impact on IP, according to this. In Table 4.16, the R-square value reflects the predictive ability of the model. According to the literature, R seq values closer to one are deemed favourable.

4.17 Model summary

R	R-square	MSE	F	df1	df2	P
.5692	.4240	.3897	38.9828	2.0000	488.0000	.0000

Table 4.17 regression analysis was used to investigate the mediating effect of WS between SP, and IP.

4.18 Regression model direct effect

	Coeff	se	t	p	LLCI	ULCI
Constant	1.4162	.2229	6.3542	.0000	.9783	1.8541
SL	.1370	.0440	3.1137	.0020	.0505	.2234
WS	.3802	.0375	10.1261	.0000	.3064	.4539

The results showed that SL had a significant direct effect on IP (B=0.1370, P=0.0020). In addition, the results suggested that WS had a statistically significant and favourable influence on IPM (B=0.3802, P=0.0000). In conclusion, it is advised that WS, as a mediating variable, impact IPM both directly and indirectly, indicating that full mediation exists.

Table 4.19 indicated the direct effect of our independent variable (SL) on dependent variable (IP).

4.19 Direct effect of X on Y

Effect	SE	t	p	LLCI	ULCI
.3802	.0375	10.1261	.0000	.3064	.4539T

The value of P suggested that our dependent variable had a substantial influence. Therefore, the researcher believes that there is a considerable direct relationship between SL and IP. The indirect impact(s) of X on Y are shown in Table 4.20, where effect is the average estimate for the indirect effect from the bootstrap samples, Boot SE is the standard error estimate, and BootLLCI and BootULCI are the 95 percent confidence limits.

4.20 Indirect effect of X on Y

	Effect	Boot SE	BootLLCI	BootULCI
WS	.0242	.0135	.0043	.0575

The table revealed a significant indirect relationship between the factors. Thus, it may be stated that WS indirectly affects SL. Final results suggested that the second hypothesis is justified, since WS has a significant mediating influence between SL and IP.

4.8 Regression Analysis using process by Hayes Models

(H3)   *Workplace Spirituality may have relationship with Climate for Inclusion.*

(H4)   *Inclusion Practices may have mediating role in a relationship of Workplace Spirituality and Climate for Inclusion.*

4.21 Model summary

R	R-square	MSE	F	df1	df2	p
.6658	.4433	.3216	55.3992	7.0000	487.0000	.0000

The R square value is 0.6658, which indicates that WS explains 66.58 percent of outcome variable. Consequently, the results suggested that the values of R square and adjusted R square are identical and adequate. WS has a significant and positive association with CI, and IP acts as a mediator between WS and CI, according to Hypotheses 3 and 4.

4.22 Regression model direct effect

	Coeff	se	t	p	LLCI	ULCI
Constant	.7158	.0865	8.2770	.0000	.5459	.8857
WS	.6385	.0950	6.7190	.0000	.4518	.8252

Outcome: IP

The results suggested that WS had a significant effect on IP (= 0.6385 and P = 0.000). WS has a significant impact on IP, according to this. In Table 4.23, the R-square value reflects the predictive ability of the model. According to the research literature, the closer R seq is to one, the better.

4.23 Model summary

R	R-square	MSE	F	df1	df2	P
.7682	.5270	.4707	40.768	2.0000	488.0000	.0000

4.24 Regression model mediating effect

	Coeff	se	t	p	LLCI	ULCI
Constant	1.8119	.2953	6.1363	.0000	1.2308	2.3929
WS	.0041	.0540	.0759	.0396	.1104	.1022
IP	.5650	.0606	9.3181	.0000	.4457	.6843

The results showed that CI had a significant direct effect on WSM (B=.0041, P=0.0396). In addition, the results suggested that CI had a statistically significant and positive influence on IP (B=.5650, P=0.0000). In conclusion, it is suggested that IP, as a mediating variable, exert direct and indirect impact on CI and WS, indicating that full mediation exists. Table 4.25 indicated the direct effect of our independent variable (WS) on dependent variable (CI).

4.25 Direct effect of X on Y

Effect	SE	t	p	LLCI	ULCI
.5908	.0584	12.1932	.0000	.4967	.9605T

The value of P suggested that our dependent variable had a substantial influence. Therefore, the researcher believes that there is a considerable direct relationship between WS and CI.

The indirect impact(s) of X on Y are shown in Table 4.26, where effect is the average estimate for the indirect effect from the bootstrap samples, Boot SE is the standard error estimate, and Boot LLCI and Boot ULCI are the 95 percent confidence limits.

4.26 Indirect effect of X on Y

	Effect	Boot SE	BootLLCI	BootULCI
IP	.1025	.0325	.0422	.1705

The table indicated that there is a significant indirect effect between the variables. Thus, it is concluded that IP has an indirect effect on all dimensions of financial attitude. The final findings indicated that hypothesis four is supported as IP has significant mediating effect between WS and CI.

4.9 Regression Analysis using process by Hayes Models

4.9.1 Regression Analysis

(H5)   *Spiritual leadership may have relationship with Climate for Inclusion.*

4.27 Model summary

R	R-sq	MSE	F	df1	df2	P
.5581	.4250	.4089	17.8216	1.0000	305.0000	.0055

There is a link between SL and CI, and IP serves as a mediator between SL and CL, as shown by Hypotheses 5 and 6. In table 4.28, regression analysis was performed to examine the association between SL and CI, as well as the link between SL and CL that is mediated by IP.

4.28 Regression model direct effect

	Coeff	se	t	p	LLCI	ULCI
Constant	3.5632	.1711	20.8274	.0000	3.2265	3.8998
SL	.1172	.0419	2.7967	.0055	.0347	.1997

Outcome: IP

The results suggested that IP had a significant indirect effect on SL (= -0.219 and P = 0.0055). This indicates that SL has a significant indirect impact on IP. In Table 4.29, the R-square value reflects the predictive ability of the model. According to the scientific literature, the closer R seq is to one, the better.

4.29 Model summary

R	R-square	MSE	F	df1	df2	P
.4796	.2300	.0449	45.4026	2.0000	304.0000	.0000

Table 4.30 regression analysis was used to investigate the direct effect of CL on SL and IP.

4.30 Regression model mediating effect

	Coeff	se	t	p	LLCI	ULCI
Constant	1.8897	.2794	6.7636	.0000	1.3399	2.4395
SL	-.0283	.0445	-.6354	.5256	-.1159	.0593
IP	.5701	.0601	9.4888	.0000	.4519	.6884

The results suggested that CL and IP had a positive and significant direct effect (B=.5701, P=.000). In addition, the data revealed that SL had no influence on CI (B= -.0283, P=0.0000). In conclusion, it is suggested that CL, as a mediating variable, impact indirectly but not directly. Therefore, it may be stated that CL mediates partially between variables.

Table 4.31 indicated the direct effect of our independent variable (SL) on dependent variable (CI).

4.31 Direct effect of X on Y

Effect	SE	t	p	LLCI	ULCI
.0283	.0445	.6354	.0256	.1159	.0593

The value of P suggested that our dependent variable had a substantial influence. Therefore, the researcher believes that there is a considerable direct relationship between SL and CI.

The indirect impact(s) of X on Y are shown in Table 4.32, where effect is the average estimate for the indirect effect from the bootstrap samples, Boot SE is the standard error estimate, and BootLLCI and BootULCI are the 95 percent confidence limits.

4.32 Indirect effect of X on Y

	Effect	Boot SE	BootLLCI	BootULCI
IPM	.0668	.0284	.0152	.1267

5. DISCUSSION AND CONCLUSION

5.1 Discussion

The findings of current research indicated that there is a significant and positive effect of Spiritual Leadership on Inclusion Practices. The outcomes of this study also reveal that Workplace Spirituality has a significant and beneficial mediation influence between Spiritual Leadership and Inclusion Practices. According to the present study's results, workplace climate and spirituality have a significant and favourable impact on inclusion. The findings of current research indicated that there is a significant and positive mediating effect of inclusion practices between workplace spirituality and climate for inclusion. Moreover, indicated that there is a significant and positive effect of spirituality leadership and climate for inclusion. In addition, validated that there is an insignificant mediating effect of inclusion practices between spirituality leadership and climate for inclusion.

5.2 Contributions of the study

This research provides evidence of the key role of spirituality (i.e., spirituality leadership, workplace spirituality) plays in inclusion practices and climate for inclusion. That said, it is important to examine how other forms of spirituality may positively impact the relationship between spirituality, inclusion practices, climate for inclusion, follower's outcome and customers good outcomes related to enhancing connectedness in the workplace. Additionally, the findings in the present study provide evidence there is a significant and positive mediating effect of workplace spirituality between spiritual leadership and Inclusion practices. Therefore, it is essential to explore other elements of workplace spirituality that may help explain this relationship. Further, the findings in the present study provide evidence that there is a significant and positive mediating effect of inclusion practices between workplace spirituality and climate for inclusion. Therefore, it is essential to explore other elements of inclusion practices that may help explain this relationship. Although there was no support for our hypothesis that inclusion practices have no significant association between spirituality leadership and climate for inclusion, our findings are still important and suggest the need to further examine other possible mediators that may impact this relationship.

5.3 Recommendations

The study gives way forward to leadership/ managerial levels working in MNC's particularly in the areas of Islamabad and Rawalpindi to align the leadership style to foster

inclusion practices in their respective organizations. It is difficulty to reap positive impacts of diversity in the organizations, but if it is managed properly with effective leadership style who not only maintain the uniqueness of employees but also realize their belongingness to the organization where they feel like home and may act independently. This study provides insight for police makers, practitioners and managers of MNC's to how the workplace spirituality can be established with Spiritual leadership and how to manage the inclusion practices to harness desired follower's outcome and customers good outcomes. This study also provides assistance in adopting policies which may help in creating conducive workplace and developing policies to retain the same while managing the diversity positively.

5.4 Conclusion

The primary goals of this empirical study were to investigate the key role of spirituality (i.e., spirituality leadership, workplace spirituality) plays in inclusion practices, climate for inclusion, followers' outcome and customers good outcomes. Leaderships are striving to find the appropriate leadership style to get this challenging job done. Literature is filled with different leadership styles to reap the positive outcomes of diversity in order to increase the productivity of the organization. But, currently is lacking with the relationship of Spiritual Leadership and inclusion. Contents of Spiritual Leadership can be productive to foster inclusion climate in any organization while comparing with other leadership styles that have already been tested to find them as inclusive leadership. The major difference between Spiritual Leadership and other leadership style is its three-layer leadership style. Spiritual leadership changes the inner value, develop a faith of oneself, which gives the person a particular direction to move forward that develop vision with clarity. This leads to create affection and love with their work and a responsibility to work with enthusiasm and dedication. Second layer of spiritual leadership urges to develop a need to work with the community as feeling oneself a member of any society, organization, or community. It broader the horizon of the sense of membership from working for living to work for need of better workplace. These positive steps lead persons and organizations to think for the community and society and for the world in context of a global village. This study is focusing on Spiritual Leadership active role in fostering the inclusion climate in the organization. 6 different inclusion practices with Spiritual Leadership have been tested to produce climate for inclusion which leads to the personal as well as societal benefits.

5.5 Limitations and Future Directions

The research was undertaken to investigate MNC's employee's performance with Spiritual leadership who creates workplace spirituality. This leadership style intrinsically motivates employees to perform their tasks with inner commitment and link their personal goals with organizational goals. Although various leadership styles have been studies but still many emerging styles have yet to be tested in such environment to find the best inclusive leadership style. This study was limited to Islamabad and Rawalpindi only, responses from other cities may change the results of the same model tested in this research. Similarly, stratified and non-stratified, cluster-based sampling may also a grey area in this domain. The findings from studying other cities, provinces or cluster-based researchers may help in generalizing the results of Spiritual leadership impact in various demographic diversified organization.

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