



The impact of spiritual and servant leadership on organisational citizenship behaviour in a bidimensional trust context

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Abstract

“May God bless South Africa and protect her people” (Ramaphosa, 2020) was the inspiration for the research to determine the impact of leadership attributes within a high distrust and low trust environment, a bidimensional trust context. Evaluation of impact focuses on comparing servant leadership’s efficacy to spiritual leadership on follower organisational citizenship behaviours (OCB).

Distrust is critical within the South African context due to the history and cultures formed through colonialism, apartheid, and the return to democracy (Steenkamp, 2009). This context and the propensity for increased distrust makes the South African context a relevant differentiator for leadership efficacy research.

Social Exchange Theory (SET) is recognised in understanding leadership efficacy, bidimensional trust and OCB; and has been demonstrated as an adequate theoretical framework through the effect on follower behaviour through the frequency and content of social exchanges. To analyse trust and distrust mediation on leadership efficacy, structural equation modelling (SEM) was applied using AMOS 27.0.

The study demonstrated that high levels of trust and moderate levels of distrust was recorded through the self-reported questionnaire. The sample of 216 respondents was achieved from the South African working population.

Spiritual leadership was found to be more effective establish trust and reducing distrust. However, it was identified that the elements of spiritual meaning effectively drove organisational citizenship behaviours independent of bi-dimensional mediation, where the remaining spiritual leadership attributes confirmed prior research findings of the mediated relationship through trust.

Servant leadership was more effective in decreasing distrust than building trust but showed no significant direct or indirect relationship with follower citizenship behaviour within the South African bi-dimensional trust context.

The sample also presents a limitation through the bias of gender, race and industries represented. This is seen through the high servant and spiritual leadership attributes that could indicate a uniform sample. The sample has established sufficient literature similarities to qualify the findings; however, it remains limited in generalisation.

Keywords

Spiritual leadership, servant leadership, trust, distrust, organisational citizenship behaviour

Plagiarism declaration

I declare that this research project is my own work. It is submitted in partial fulfilment of the requirements for the degree of Master of Business Administration at the Gordon Institute of Business Science, University of Pretoria. It has not been submitted before for any degree or examination in any other University. I further declare that I have obtained the necessary authorisation and consent to carry out this research.

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1. Research problem

“May God bless South Africa and protect her people” (Ramaphosa, 2020) was the closing statement made by President Cyril Ramaphosa during the communications in response to the Covid-19 pandemic. This closure to the address was issued multiple times after sharing requests for closure of non-essential businesses and national lockdowns, conscious of the reality that these are unenforceable instructions. Considering the South African context of post-apartheid democracy, with high corruption and other crimes, the practical artefacts such as armed response home security and security estates indicate a high distrust society – confirmatory demonstrated through intergroup distrust (de Vries, Aarts, Lockhorst, Beunen & Munnink, 2015), racial tensions (Rosiejka, 2017), and xenophobic evaluations (Steenkamp, 2009). Condensing the scenario, the study questions: What leadership behaviours and actions influence discretionary efforts when high distrust or low trust abounds? Further, how does spiritual leadership's beliefs and attributes impact followers' voluntary behaviour in a bidimensional trust context?

The research aims to determine the impact of leadership stylistic attributes within an environment of high distrust and low trust, referred to as a bidimensional trust context. Evaluation of impact will include the comparison of servant leadership's efficacy to that of spiritual leadership on follower organisational citizenship behaviours (OCB). Leadership scholars demonstrated high trust as a mediator of followers' organisational citizenship behaviours (Banks, Gooty, Ross, Williams, & Harrington, 2018; Dede & Ayranci, 2014; Esfahani & Sedaghat, 2015; Oh & Wang, 2020); however, studies of comparative leadership impact have not evaluated the mediation impact of a context of high distrust (Banks et al., 2018; Oh & Wang, 2020).

Spiritual leadership has been defined as the “values, attitudes, and behaviours required to motivate self and others to achieve spiritual survival through calling and membership” (L. W. Fry, 2003, p. 711). Furthermore, spiritual leadership has been demonstrated to foster positive follower impacts, including building trust. The researched leadership model evaluations include organisational performance and human well-being improvement but remain open for analysis with augmented contexts (Dent, Higgins & Wharff, 2005; Oh & Wang, 2020; Sandra & Nandram, 2020). Although extensively tested, none have considered the impact of a high distrust society of the South African context—the unique culture and history; plagued

through apartheid and increasing socio-economic disparity (Rosiejka, 2017). The South African context provides a unique background and history that drives perceptions of outcomes (Steenkamp, 2009). These perceptions of a high certainty of adverse outcomes (high distrust) or uncertainty of positive outcomes (low trust) create an intriguing environment to validate leadership style effectiveness.

Distrust is considered a product of ineffective leadership; however, limited evaluations propose the most effective leadership style while distrust is present (Min, 2018). Integrating recent scholarly works of Min (2018) and Mthombeni (2018), a high distrust can be defined as the certainty of adverse outcomes based on previous experiences. With high trust, its complement, defined as a certainty of advantageous outcomes based on experience (Min, 2018; Mthombeni, 2018). Through the impact that leadership influence has on perceived experiences, it is proposed that leadership styles will have variable efficacy when applied in an environment of high distrust and low trust. This study aims to demonstrate and add spiritual leadership as a value-based leadership style (Oh & Wang, 2020; Sumanasiri, 2020) within this unexplored mediating environment.

The insight developed by scholars Min (2018) and Mthombeni (2018) is critical to the current study by confirming the independence of trust in distrust variables; however, it maintains interdependence. The mediation of high distrust and low trust is critical in the context of uncertainty, as the rate of change and external influences increasingly impact business (de Vries et al., 2015). Managing uncertainty within a changing environment is a critical aptitude for leadership, and therefore conceptualising and evaluating the leadership and spirituality impact adds value to leading scholars and practitioners (Chen, Yang & Li, 2012; Reave, 2005). The analysis of perceptions of efficacy within an environment where a lack of trust and high distrust prevails is relevant to academia through the increased leadership knowledge complexity, ambiguity and resultant indecisiveness. The diminishing trust between political, business and religious leaders and their respective followers has increased, with commissions of inquiry and scandals becoming a trend in the practical sphere, reinforcing the practical relevance.

Increasingly research acknowledges that leaders are complex beings, including relationships to spirituality, emotions, cognitive ability, and social and knowledge dynamics (Dent et al., 2005). Therefore not considering the spiritual aspects of leadership would result in an incomplete analysis. Evaluating the complex leader

within an environment with deep rooted historic perceptions provides a new lens with practical and academic relevance.

Reave (2005) studied multiple literature sources on effective leadership and determined that successful leaders' universal spiritual features are integrity, honesty, and modesty (Chen, Yang & Li, 2012). The spiritual conduct of an effective leader includes respect for others, equality in treatment, care, acknowledgement of contribution, biased for feedback, and reflection (Chen et al., 2012; Reave, 2005).

The study focuses on evaluating established leadership theories within the South African environment, mainly due to pressing distrust within the society and establishing the efficacy of servant and spiritual leadership within this context. Additionally, evaluating leadership behaviours' variable efficacy based on bi-dimensional context through measuring the willingness of followers' organisational citizenship behaviours.

2. Literature review

The evaluation aims to determine the impact of spiritual leadership's efficacy to that of servant leadership, based on the research requirements identified by Chen, Yang & Li (2012), Banks, Gooty, Ross, Williams, & Harrington (2018), and Legood, van der Werff, Lee, & Den Hartog (2021), on the organisational citizenship behaviours (OCB).

Research demonstrated trust as a mediator of followers' organisational citizenship behaviours (Banks et al., 2018; Dede & Ayranci, 2014; Esfahani & Sedaghat, 2015; Oh & Wang, 2020); however, studies of comparative leadership impact have not evaluated the mediation impact of a context of high distrust (Banks et al., 2018; Oh & Wang, 2020).

Distrust is critical within the South African context due to the history and cultures formed through colonialism, apartheid, and the return to democracy (Steenkamp, 2009). This context and the propensity for increased distrust makes the South African context a relevant differentiator for leadership efficacy research.

Through the literature review, the academic status of the studies interests is discussed. This review also serves as background to the research problem and academic support for the hypothesised relationships.

2.1. Organisational citizenship behaviour

Based on the literature support of organisational and individual performance through effective leadership, the dependent variable of discretionary effort, also referred to as organisational citizenship behaviour, is promoted (Burke et al., 2007; Mcallister, 1995). Organisational citizenship behaviour (OCB) is defined as the actions conducted by an individual beyond an instructor's requirements (Burke et al., 2007; Mcallister, 1995; Pickford Cambell & Joy, 2016). Motivations can be either for the self or the organisation but support autonomous teams and performance excellence. A social psychology lens allows the employee to act as a citizen, as reciprocity, to support received benefit to self (Chiaburu et al., 2015). Social Exchange Theory (SET) is critical in understanding leadership efficacy bidimensional trust and OCB.

The SET is further demonstrated as an adequate theoretical framework through the performance management feedback evaluation on OCB (Tagliabue et al., 2020), demonstrating the positive effect on follower behaviour through the frequency and content of social exchanges.

Discretionary effort is critical for follower impact measurement by connecting with a competitive advantage and business performance and success (Sharafizad et al., 2019; Zhu et al., 2013). When leadership establishes subordinate relationships with their output deemed a vocation rather than a remuneration vehicle, this results in perceptions of satisfaction and purpose and leads to the individual's organisation citizenship behaviour (Baykal & Zehir, 2018). In the model developed by Kriger and Seng (2005), it is hypothesised that the congruence between leader values and behaviour increases the commitment to the organisational values and results in the increased efforts by subordinates. In addition, it was found in a meta-analytical review of OCB antecedents that intrinsically satisfying tasks were a positive driver of OCB (Podsakoff, Mackenzie, Paine & Bachrach, 2000). Therefore, it is hypothesised that the Spiritual leadership style promotes membership and calling, and when aligned with follower intrinsic beliefs, leads to improved organisational citizenship behaviour.

Several meta-analyses of leadership constructs found that literature supports value-based leadership (VBL) models as effective in producing outcome variables, including OCB (Banks et al., 2018; Legood et al., 2021). The VBL models noted include servant, authentic and ethical leadership. This study builds on this prior work, demonstrating the efficacy of servant leadership (Banks et al., 2018) and hypothesises that spiritual leadership as a competitor has been independently demonstrated effective in OCB (Sholikhah et al., 2019). Analysis of discretionary effort has also found the leadership efficacy is dependent on cultural variations, and practical understanding of the outcome should be contextualised geographically and culturally (Sharafizad et al., 2019)

There is also substantial support of the mediation of trust on OCB and that the relationship direct and indirect effects are impacted based on the leadership behaviours (Podsakoff, Mackenzie & Moorman, 1990). Podsakoff et al. (1990) demonstrated that leadership behaviour associated with individualised support influenced trust in leaders and indirectly affected OCB, while contingent reward behaviour affected OCB directly.

The impact of trust on the leader-followed relationship is also demonstrated by Nienaber et al. (2015) and supports the evaluation of the mediation on discretionary effort through building trust.

2.2. Bidimensional trust context

Min (2018) argues that distrust should be measured as an independent construct rather than defined as an opposite of trust, promoting the mediation variable. Distrust is defined as avoiding perceived negative consequences based on prior experiences (Min, 2018). Therefore distrust as a mediation construct could be evaluated for both intense distrust, high certainty of negative consequences and lesser distrust, high uncertainty of negative consequences within an interpersonal relationship, i.e. based on the leader and follower social exchanges. Based on the experience moderation on the intensity of distrust, it is argued that leadership style has a critical follower impact, underpinned by Social Exchange Theory (SET) (Min, 2018). The formation of interpersonal distrust is also situational or task-dependent, as an individual could be trustworthy as a person but not as a decision-maker. Therefore the interpersonal distrust and the implications thereof is critical for leadership efficacy.

Min (2018) also introduces a trust variable, similar to the distrust explained, focused on positive behaviours and consequences based on experiences. There is, however, distinct differences within the quantitative assessment of the constructs. The low trust environment (high uncertainty of positive outcomes) differ from lesser distrust through the perceived impact of the consequences. Therefore, it is argued that the use of distrust or low trust depends on the group's prior experiences, based on SET, and both is equally affectable through leadership efficacy.

The bidimensional, independent, but interrelated view of trust and distrust is shared by Mthombeni (2018). Mthombeni (2018) adds a framework indicating that trust and distrust converge when uncertainty is high but are increasingly independent as the certainty of perceived positive or negative outcomes increases.

The research conducted was in executive board task-performance; it is valuable for this evaluation through the linkages to leadership styles and advantages of mediative levels of trust and distrust within leadership relationships.

Therefore, trust development and limiting distrust intensity are needed mechanisms that leadership styles should affect to determine efficacy. Mthombeni (2018) articulates that team diversity restricts trust-building efforts, adding to the importance of this research. With the South African and global workspaces becoming increasingly integrated and more diverse, the ability of a leader to build trust irrespective of the team composition is critical. On the contrary, the advantages due to the risk accepting behaviour and increased comfort with vulnerability drive leaders to establish high trust exchanges irrespective of diversity promotion.

Lount and Pettit (2012) add that trust development is affected by the leader's perceived status and promotes the cognitive trust and distrust construct usage (Jaiswal & Dhar, 2017; Mcallister, 1995; Min, 2018; Zhu et al., 2013). There can also be argued that the social exchanges between leaders and subordinates that reciprocate care and concern are focused on affective trust (or conversely affective distrust) (Joseph & Winston, 2005). Considering cognitive trust is defined as the rationalisation of attributes (i.e. integrity), status and qualifications based on prior exchanges, where affective trust is defined as the emotional interconnectedness, moral intent, and benevolence during frequent exchanges (Legood et al., 2021). Relative to leadership theories, the altruistic basis of servant leadership and spiritual leadership shows congruence with affective trust, where the cognitive weighting on attributes such as integrity should align with ethical and authentic leadership (Newman et al., 2014). Therefore there will also be a variable influence of leadership styles on the affective and cognitive trust, promoting the need to measure independently in academic leadership analysis (Legood et al., 2021; Mcallister, 1995; Min, 2018; Newman et al., 2014).

Considering the dimensionality of trust and distrust, cognitive and affective attributes are also applicable to distrust through the perceived negative interactions or exchanges, supported by Social Exchange Theory (SET), first introduced by Blau (1964) (Legood et al., 2021). Trust is established during a perceived advantaged exchange, but outcomes of distrust initiate when unbalanced reciprocation is experienced or perceived. SET is, therefore, a reciprocal leadership-follower behaviour repeating iteratively due to the obligation perceived by either participant. High trust is also a critical resource during unbalanced exchanges to prevent relationship decay (Legood et al., 2021; Nienaber et al., 2015).

SET has been frequently used as a framework to evaluate leadership styles and outcomes and form the theoretical basis of this study (Legood et al., 2021; Min, 2018; Newman et al., 2014; Nienaber et al., 2015).

Joseph and Winston (2005) add that the trust in a leader depends on the leadership's behaviours, and the perceived degree of congruence with their values determines the level of trust or distrust (Jaiswal & Dhar, 2017; Newman et al., 2014; Nienaber et al., 2015). Their argument, therefore, compliments the mediation variable through the impact that leadership styles and behaviours can have on both the presence of distrust and the dependent variables. Significant literature exists that links leadership style efficacy (including Spiritual leadership) with the mediation of trust; with scholars confirming trust's role-significance in positive behavioural outcomes (Banks et al., 2018; Jaiswal & Dhar, 2017; Legood et al., 2021; Newman et al., 2014; Oh & Wang, 2020; Reave, 2005; Zhu et al., 2013). Servant leadership have shown a significant correlation with trust, that scholars have argued the possibility of construct redundancy and causality as explanations. Scholarly evidence also documents increased value-based leadership mediation through affective trust than the effect of cognitive trust (Legood et al., 2021). The research hypothesises that variances between leadership styles will be impacted differently through the mediation of distrust, and comparative analysis would inform a contextualised preference.

2.3. Spiritual Leadership

Spiritual leadership has been defined as the “values, attitudes, and behaviours required to motivate self and others to achieve spiritual survival through calling and membership” (L. W. Fry, 2003, p. 711) also promoted by (Chen et al., 2012; Dent et al., 2005; L. Fry, 2005; L. Fry et al., 2009; L. W. Fry et al., 2005; Oh & Wang, 2020). The spiritual leadership's definition allows for an interconnected relationship understanding of spirituality (within individuals and workplaces) and leadership attributes (Dent et al., 2005; L. Fry et al., 2005). The researched leadership attributes suggested increased organisational performance and human well-being but remains open for analysis with augmented contexts (Dent et al., 2005; Oh & Wang, 2020; Sandra & Nandram, 2020). In comparison, alternative established leadership

theories have been extensively researched and compared in a similar context to spiritual leadership efficacy, but none have considered the mediation of distrust (Banks et al., 2018; Hoch et al., 2018; Laraib, 2018; Lean & Ganster, 2017; Oh & Wang, 2020; Trisno & Abror, 2019). Spirituality in leadership is critical to understanding the determinants of behaviour and the effect on the followers (Kriger & Seng, 2005). Kriger and Seng (2005) determined that traditional leadership theories have primarily focused on the competencies required and the skills to execute within a context, but not on the source of meaning or direction.

Lean and Ganster (2017) study established the behaviours associated with Spiritual leadership through qualitative and quantitative methods. Firstly through interviews with practitioners and academic subject matter experts, a list of attributes and behaviours was established, these behaviours were tested in conjunction with scales for authentic, servant, transformational, and transactional leadership to determine discriminant validity (Lean & Ganster, 2017). The research has led to 39 behaviours that are associated with spiritual leadership. The discriminative analysis also indicates the similarity but different servant and authentic leadership types, grouped as moral or value-based leadership (VBL) theories with Ethical leadership (Dinh et al., 2014). The research also informs this study through the comparative analysis of the leadership styles within the context supported by Sumanasiri (2020). The convergence and discrimination of the selected leadership styles could also benefit the proposed research.

Kruger and Seng (2005) unpack the charismatic leadership relationship with spiritual leadership and expose the omission of an element of “being” within the traditional construct. Like other western researched leadership styles, charismatic leadership focuses primarily on “having” specific attributes and “doing” certain activities. It is argued that the omission of the inner meaning creates an environment where the advantages of alignment between values and behaviours are not considered. Considering that an estimated 82% of the population prescribe religion as a spiritual worldview validates the importance of attributes, activities and beliefs within leaders and followers.

Sholikhah, Wang, & Li (2019) demonstrated that spiritual leadership effectively develops OCB within a religious education context continuing the research initiated by Chen & Yang (2012). This research also supports the validation through augmented context, such as the South African bi-dimensional trust environment, and

confirms the research needs. The demonstrated direct relationship between spiritual leadership and OCB is leveraged within this study and is hypothesised as more effective than servant leadership. Supporting the demonstrated ability of moral leadership frameworks' predictability to increase OCB (Banks et al., 2018)

The evaluation of spiritual leadership in a non-western context has attracted attention, and the applicability is demonstrated (Yang et al., 2019). This also allows for the application and evaluation in the African context, as the traditional African spiritual beliefs and colonialism based inherited religions remains evident. The applicability is achieved through leadership humility and resultant meaning added to the working environment, enabling cohesiveness and motivation (Reave, 2005; Yang et al., 2019). The research also indicates the role of meaningfulness on OCB and the capacity of spiritual leadership to build meaningfulness in followers. Inversely, Reave (2005) have omitted the spiritual leadership element of meaning due to the complexity of measurement but called for greater research focus. Yang et al. (2019) further demonstrate the ability of spiritual leadership to enable meaningful perceptions within followers when high uncertainty and ambiguity is present – particularly relevant in the current Covid-19 challenged climate.

Benefiel (2005) proposed that spiritual leadership practices could be instrumental in overcoming challenges in the transition to organisational spirituality and other inhabitants. The spiritual cycle of growth through challenge provides a motivational mechanism to build resilience in times of suppression.

2.4. Servant leadership

In Western literature, servant leadership has been positioned as an effective leadership strategy to obtain positive follower performance and drive organisational performance (Stein et al., 2020; Sumanasiri, 2020). Servant leadership is based on the leadership focus on serving others primarily, and through the service enable growth, performance, and relationships (Legood et al., 2021; Sendjaya & Cooper, 2011). Servant leadership is proposed as a higher-order holistic leadership construct that includes elements of spirituality, emotional and rational elements, in addition to the performance orientation (Sendjaya & Cooper, 2011).

Stein et al. (2020) demonstrate that social exchange characteristics based on cultural differences impact the efficacy of servant leadership in their meta-analysis comparison of western and Chinese servant leadership literature. This supports the studies evaluation of the impact of the South African distrust context on servant leadership compared to spiritual leadership. Conversely, value-based leadership research has shown comparable effects on follower behaviour and perceptions through studies in the USA, China and Kenia (Walumbwa et al., 2008).

Through the global refocus on sustainability, it is also pertinent that leadership styles and attributes enable sustainable and holistic progress. Jaiswal & Dhar (2017) propose that servant leadership exhibited sustainability characteristics and demonstrated that servant leaders enable thriving employees, creativity and facilitate trust in leadership. A meta-analysis that compares the leadership constructs of transformational, ethical, authentic, and servant leadership demonstrated the superior impact of servant leadership on overall OCB (Hoch et al., 2018). The study also reconfirmed the independence of the construct and the positive impact on trust in leaders, establishing the motivation for comparative analysis within this study. Trust development through servant leadership practices has also been promoted by several empirical studies (Joseph & Winston, 2005; Legood et al., 2021).

Freeman (2011) hypothesises a spirituality-servant construct and presents theoretical evidence that leaders' spirituality alters their attributes to align with servant leadership behaviours. The untested theory promotes the relationships between the effectiveness of spiritual and service but also exposes the potential covariance and similarity. This informs the study to evaluate the efficacy individually as construct redundancy remains undetermined.

The inclusion of a stakeholder view (opposed to a shareholder view) of servant leadership enabled a greater propensity to develop trust and, through trust, drive OCB (Legood et al., 2021). The similar, yet different, attributes of servant leadership's focus on spiritual survival proposed that a similar relationship would be found in the opposing construct (L. Fry et al., 2009).

2.5. Conclusion

Through the literature review, the evaluation aims to increase the clarity of the research question and determine the hypothesised impact of spiritual leadership's efficacy to that of servant leadership through establishing organisational citizenship behaviours.

Research demonstrated trust's mediative functionality but remains limited within studies of comparative leadership impact. Furthermore, the need defined for the evaluation of the impact of contextual distrust is argued. This context and the propensity for increased distrust makes the South African context a relevant differentiator for leadership efficacy research. To frame the study's focus, the subsequent section will focus on the hypothesised relationships that were explored.

3. Research hypotheses

The research aims to evaluate the most impactful leadership theories within the context of bidimensional trust. The research evaluates how perceived leadership attributes impact followers' willingness to partake in discretionary effort or organisational citizenship behaviours. Therefore the study will interpret the leadership efficacy when high distrust is present, while trust-building is required, and employee performance remains critical. Knowledge addition to academic literature is through the mediation role of distrust and a comparative analysis of the theory of servant leadership as measured against spiritual leadership's efficacy.

Research hypotheses:

H1: Employees within South Africa agree that high distrust and low trust exist within the workplace.

H2a: Leadership behaviours aligned with Spiritual leadership

i) positively influence trust

ii) and reduce distrust.

H2b: Leadership behaviours aligned with Servant leadership

i) positively influence trust

ii) and reduces distrust.

H3: Spiritual leadership is more effective in the establishment of interpersonal trust and reduction of distrust

H4a: Spiritual leadership is directly effective in establishing organisational citizenship behaviour in followers

H4b: Servant leadership is directly effective in establishing organisational citizenship behaviour in followers

H5: Spiritual leadership behaviours are more practical to establish OCB in followers directly

H6a: Relationship of Spiritual leadership and OCB is mediated by:

- a) trust
- b) distrust through significant indirect relationships

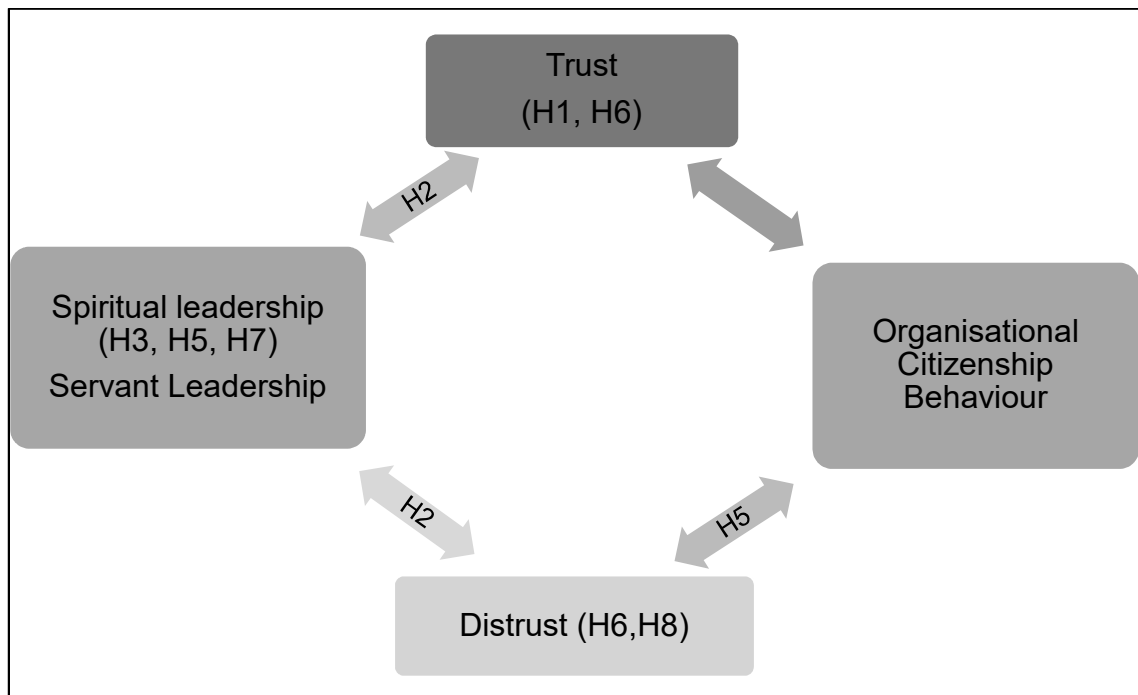
H6b: Relationship of Servant leadership and OCB is mediated by:

- a) trust
- b) distrust through significant indirect relationships

H7: The mediated indirect relationships through trust and distrust is more effective through spiritual leadership behaviours.

H8: High distrust is not to the detriment of spiritual and servant leadership behaviours to establish trust and OCB

Figure 1: Graphical representation of hypotheses relationships



4. Methodology

4.1. Purpose of research design

The purpose of the research design was descriptive, as the research aims to describe the role of leadership styles on the follower impact (OCB) within a distrust and trust context. Therefore, the researcher must understand ‘what’, ‘when’, ‘how’ and ‘if’ the relationships and attitudes are influenced (Lavrakas, 2008). Therefore, the typical questionnaire outputs are aligned with a deductive approach (discussed later in the chapter) and were intended to allow for analysis – aligning with the positivist philosophy.

The discripto-explanatory research was argued through an understanding of the individual components. A descriptive study allows for a greater understanding of leadership style realities on follower impact and aligns with the research outcome to evaluate efficacy leadership style. The research also proposes to explain why phenomena are occurring, i.e., differentiated leadership characteristics enable efficacy within the context. Explanation enables the researcher to leverage collected data to inform that the relationship exists and why it occurs. This additional lens achieves alignment with the definition of explanatory study, which focuses on studying a relationship to explain interconnected variables (Saunders & Lewis, 2018).

The research design is defined as discripto-explanatory.

4.2. Philosophy

The study was conducted from a philosophical stance of positivism. Positivism is effectively associated with the study by observing reality, facts and testing or confirming hypotheses leading to generalisability (Tuli, 2010). Saunders & Lewis (2018) defines positivism as a research philosophy based on structured methods to facilitate replication, and for the research, this is critical to ensure that the existing constructs are tested while ensuring validity, reliability and objectivity (Tuli, 2010). This definition is supported by Oh and Wang (2020) findings in a systematic peer-

reviewed journal review (59 articles) where 80% of the researchers employed quantitative analysis. The findings align with the positivist philosophy though remaining external to the data collection and distancing the researcher from the outcomes (Creswell, 2014; Tuli, 2010).

4.3. Approach selected

The research was grounded in existing theory, and therefore a deductive approach will be applied. Tuli (2010) defined the deduction approach as a research approach based on testing a hypothesis by collecting data specifically for testing (Creswell, 2014). The approach is confirmed by research through most research scholars (Chen et al., 2012; Dede & Ayranci, 2014; Dent et al., 2005; L. Fry et al., 2005; Oh & Wang, 2020). The study aims to test the relationships between construct differentiated antecedents and the impact after mediation; the ability to deductively test was critical.

4.4. Methodological choices

The research was conducted as a monomodal quantitative study. The methodological choice was aligned with the purpose, research design and approach already defined, in addition to the researched field analysis direction (Dent et al., 2005; L. Fry et al., 2005; Oh & Wang, 2020). Therefore, the research was suited for data collection through a standardised questionnaire and statistical analysis with intent aligned with generalisability (Creswell, 2014; Tuli, 2010).

4.5. Strategy

The research employed a survey strategy, aligning with prior research, and used standardised questionnaires to analyse relationships and explain interactions. A survey is commonly employed in business research and is suitable for leadership construct evaluation (Baykal & Zehir, 2018; Chen et al., 2012; Dent et al., 2005; L.

Fry et al., 2005; Oh & Wang, 2020; Sandra & Nandram, 2020; Saunders & Lewis, 2018; Sendjaya, 2007). The study strategy also aligned with the correlational design defined by Creswell (2014) through the determination of the degree of association between multiple variables

4.6. Time horizon

A cross-sectional study is well suited through the changing nature of leadership styles and follower impacts. The time horizon is supported by several research journal analyses that establish the cross-sectional time horizon as preferred (Dent et al., 2005; Oh & Wang, 2020). A cross-sectional study determines the current perceptions or thinking of the respondents' population (Saunders & Lewis, 2018). The selected time horizon was aligned with the methodological choice and research purpose described.

4.7. Population

The impact evaluation of leadership styles on followers; allows the study to apply to most populations' definitions. In defining a population, Saunders and Lewis (2018) noted the complete set of group members, indicating that all followers could be included in the population. However, the research intends to evaluate various leadership style efficacies in a context and the contextual mediation functions as a sampling determinant. Vries, Aarts, Lokhorst, Beunen, and Munnink (2015) provided a group theory dynamic from social identity theory within the South African context. Within this conflicted environment, the group dynamics enable the sustained distrust between groups by interpreting intergroup interactions (de Vries et al., 2015). The group dynamics explored remains applicable to the South African context; through the perception of historic apartheid, corporate scandals, and income disparity. Therefore, the South African follower perspective should provide an applicable lens into leadership efficacy within a bidimensional trust context.

The construct's relevancy is critical with the primary objective of evaluating the impact of spiritual leadership within the population. The population has been

restricted to the South African context due to the majority of identified religious citizens (Kojana & Mamabolo, 2020). Kojana and Mamabolo (2020) indicate that 89.4% of South Africans prescribe traditional religion, and 5.4% conform to traditional African religious practices. This environment, where leaders acknowledge spirituality as a component of their being, supports the hypothesised impact of spiritual leadership.

To establish the representation of the sample, the 2021 quarter two labour force survey was be utilised (StatsSA, 2021). The population evaluated is represented by the labour force in the formal sector, amounting to 10 200 000 individuals when focusing on the April to June 2021 period. The population demographics include 43.19% females and 56.81% males. The marital status was predominantly Single 42.94% and married 38.6%. Racial split is characterised by Black Africans 35.03%, Coloured 4.40%, Indian/Asian 1.51%, and Whites 5.52%. The age of the population was represented through 22.25% from 25-44 years, while significant industry representation was through Community and social service 29.51%, Finance 19.84%, and Trade 19.43%. A complete analysis of the demographics of the population can be found in Appendix C.

4.8. Unit of analysis

The research aims to analyse the leadership style attributes' impact on the discretionary effort, also referred to as organisational citizenship behaviour, within the bidimensional trust context. The analysis focus on the follower or employee (individual level) and reports on the behaviours based on the perceived influence of leadership styles. Based on Dolma's (2009) definition, "the entity that is being analysed in a scientific research" (Dolma, 2009, p. 169), and therefore the study's unit of analysis is the follower. The unit of analysis is defined as the followers' perceived impact of leadership behaviours on their willingness to offer discretionary effort.

4.9. Sampling method and size

Definition of a sample is simply a sub-group of a population (Creswell, 2014; Saunders & Lewis, 2018). However, a sample is critical considering the accessibility of an entire population and time restrictions on research data collection. An exact sampling frame is not achievable based on the described population – Employed South Africans with leadership influence from specific value-based leaders. Therefore, the sampling technique is non-probability sampling and generalises based on the workforce demography accessible through digital survey completion. However, this also indicates that the sample excludes unemployed, entrepreneurs, and youth respondents with limited perceptions of leadership styles and their influences. The sample will also exclude followers perceptions of traditional leadership style attributes, i.e. transactional leadership, but shared attributes with the value-based leadership styles assessed (i.e. altruism in the case of the transformational, servant and spiritual leadership styles) will ensure respondents inclusion. However, based on the population of 10 200 000 formally employed South Africans, it is possible to estimate the sample requirements for relevant statistical analysis. Taherdoost (2017) proposes establishing a representative sample of 384 responses at a variance of 50% and a 95% confidence level for a population relative sample size. Considering the mechanism of survey distribution, time constraints, and response rates, the sample milestone achievement probability was limited.

The research will be conducted based on volunteer sampling, more specifically, self-selection sampling. Volunteer sampling is defined as – sampling in which potential sample member volunteers partake, and self-selection sampling – where members are asked to self-identify as participation (Saunders & Lewis, 2018). Self-selection sampling is motivated by the practicality of the research. The argument is that followers would define and report effective/ineffective leadership attributes, considering them the beneficiaries of leadership efficacy. This adds the potential bias risk that similar respondents will find interest in the survey, possibly limiting the generalisability.

4.10. Measurement instrument

The quantitative nature of the research and the data collection's survey mechanism drives standardised scales from existing literature. The comparative assessment requires that multiple instruments were required to obtain the cross-sectional data within a mediated relationship. The research instrument builds on Lean and Ganster (2017) comparative leadership scales of the spiritual -, transformational -, transactional -, servant - and authentic leadership. Due to the research indicating a requirement to determine the convergence and discrimination between servant and spiritual leadership, these styles were promoted while the traditional and well researched transactional, transformational and authentic was omitted for focused scoping.

To ensure that the research enlisted psychometrically sound and adequate discriminant validity, prior research on the various leadership research informed the following instruments:

- Spiritual leadership is measured against behaviour based on Lean and Ganster (2017) and Fry, Vitucci and Cedillo (2005) research.
- Servant leadership Behaviour Scale will be deployed and based on Banks, Gooty, Ross, Williams, and Harrinton (2018)

The measurement instruments on the leadership behaviours were utilised based on the differentiating characteristics to ensure comparative impact validity. Therefore, the defining characteristics will be evaluated based on the impact on dependent variables.

In addition to the comparative leadership analysis, the ability to measure the spectrum of distrust and trust is critical. Research indicated that an instrument for distrust is mainly tested in the medical industry (Armstrong et al., 2013). However, Min's (2018) developmental research built on this and provided distrust subscales that allow a reliable analysis of individual distrust perceptions. A 15 point scale has been developed based on interpersonal distrust, with discriminant validity (Min, 2018).

As a compliment, the developed assessment of cognitive and affective trust as McAllister (1995) developed would be the optimum instrument for the analysis (Min, 2018; Newman et al., 2014). Using the pre-developed 11 item scale allows for the analysis of interpersonal affective and cognitive trust on OCB.

The dependent variable will be measured by a confirmed organisational citizenship measurement scale developed and verified by Podsakoff, Mackenzie, & Moorman (1990). This is also supported by recent scholarly assessments of OCB (Lee & Allen, 2002; Newman et al., 2014; P. M. Podsakoff et al., 2000).

Considering the sample size required for generalisation, the measurement instrument enabled the effective collection of representative responses. Considering the proposed 96 items within the instrument opposes the effective collection of responses. Therefore, it was necessary to optimise the scales, and this optimisation is summarized in Annexure A. The scales were evaluated for question redundancy considering the sub-elements within each construct. Concern was deployed to ensure that data reliability is not negatively affected, but the reduction process enables an increased effective measurement instrument consisting of 37 questions.

4.11. Data gathering process

Data gathering was conducted through a self-completed questionnaire in a digital format. Distribution through online platforms and personal networks was leveraged to distribute the questionnaire adequately. The questionnaire was intended to enable reach throughout the sample, facilitate a high response rate, and be designed for data validity. Care was be taken to the definition of “a leader” to ensure that the entered data was based on the perception of a specific individual leader and associated follower response. There was also the possibility to allow multiple completions of the survey; however, this could risk data validity and integrity. The survey's digital nature also risks respondent demographics because access to platforms and mobile data might be inhibiting.

4.12. Analysis approach

Analysis of the data was conducted through the IBM SPSS version 27 statistical analysis software. Descriptive statistics will analyse the sample applicability to the South African demographics and the hypothesised bidimensional trust context.

As an initial relationship determinant, correlation analysis will evaluate the efficacy of leadership style on the followers' discretionary effort aligning with prior research (Banks et al., 2018; Dent et al., 2005; Joseph & Winston, 2005; Sendjaya & Cooper, 2011). To maintain the accuracy of the Pearson correlation, assumptions that were verified included normality, a linear relationship between variables, homoscedasticity, and that Likert scale data is measured at equal intervals

Therefore, it aims at evaluating the relationships of leadership behaviours within the research context of most effective behaviours or leadership styles for a bidimensional trust context. To analyse trust and distrust mediation on leadership efficacy, analysis through structural equation modelling (SEM) was applied using AMOS 27.0 (Bantha & Nayak, 2020; Min, 2018; Podsakoff et al., 1990; Sen & Cooper, 2011; Yang, 2012; Zhu et al., 2013). Assumptions of SEM include that the sample size exceeds 200, linearity between variables, and normality.

4.13. Quality controls

The data analysis and validation within the quantitative research method are critical to enabling the theory's verifiable testing. Research indicated that the internal consistency reliability measurements referred to the Cronbach alpha >0.7 as validation measurement within constructs. The measurement (Cronbach alpha) determines the interconnectedness among items is perceived as a reflection of scale reliability (Min, 2018). As leader and follower's definition could result in a leader change within the respondents thought process, a generic descriptor of the typical leadership under assessment will be added to each question heading to ensure a reminder of the leadership evaluated.

Reverse coding was also employed to ensure the respondent information's reliability. As a mechanism to validate the factors analysed, confirmatory factor analysis was conducted and confirmed as a rigorous approach to factor analysis in inferential statistical analysis (Chen et al., 2012; L. W. Fry et al., 2005).

4.14. Limitations

The study does not build on the depth of the spiritual or servant leadership construct through the quantitative research approach; instead, evaluating the applicability of the renewed context and measuring relative relationship strength. Therefore, the research study focuses on evaluating the relationship but does not understand why the relationships exist. As Oh and Wang (2020) indicate in some research agendas and limitations sections, the practicality could be a limitation. There is, however, significant evidence of construct validity and research support for the testing of the spiritual leadership theory in varied contexts.

The study leverages existing leadership style constructs to enable a comparative result relative to the spiritual leadership construct analysis. The study utilised data collected to statistically generate the most applicable leadership attributes within the South African bidimensional trust context. The scope and time constraints of the study could limit the continued development of the valuable research outcome.

The study does not consider the dynamic nature of the bidimensional trust construct based on the time-based exchanges through the cross-sectional nature of the research. This allows for recent events and perceptions of respondents shaping the data, and therefore the perceived personal advancement of decay based on the exchanges (i.e. leadership efficacy perceptions might differ when incentive pay-outs are approved or denied). Future research could consider a long-term analysis to understand the phenomenon dynamics (Min, 2018).

As mentioned earlier within this text, the polarity through a focus on a working population and digitally collected data could also be limitations to the data collected. Potential risk within the context of the study could be that the high distrust environment impacts the response rate due to expectations of negative consequences (i.e. concerns with anonymity). Respondents could also be biased to those intrigued by leadership efficacy.

5. Data Analysis

Considering the methodology described, the chapter focus on the gathered data and analysis thereof. It builds into the sequential analysis of each hypothesis based on the argued analysis applied and provides evidence for subsequent chapters. Building from the sample analysis, construct factor considerations, and finally, the statistical analysis considering the accuracy and assumptions.

5.1. Sample description

Through the electronically distributed survey, 263 respondents were obtained from the South African working population as described, with 82% comprehensively completed surveys (n=216). In 26.4% of the responses, the respondents identified as female, significantly removed from the expected population frequency of 43.19%. The age of the respondents was a sound representation of the population, with all the age groups from 25-64 years averaging a 1% difference between population frequencies and sample frequencies. Except for the 15-24-year-old group where the sample did not adequately represent (n=3). Through the electronic distribution of the data collection instrument, there was also a limitation of reach due to a large digitally disconnected population and a risk that the obtained sample would be disproportionate due to the range of the personal networks established. This manifested through the disproportionately high response rate from individuals with tertiary and post-graduate education (75.7% vs 5.10% of the population). Network relevance could also explain the percentage of married individuals (59.4% vs 38.61% of the population) and the lack of African Black respondents (38.4% vs 75.39% of the population). The network-based data collection also influenced the industries represented by the study, as 70.70% of the respondents was employed within the manufacturing industry.

The anomalies described indicates that the sample does not demographically represent the complete demographics of the South African working population. It does, however, indicate the disproportionate distribution of the working class throughout industries and social networks. This limitation prevents the

generalisability of the study in the South African context but remains relevant to the context of working-class South Africans for the analysis and hypothesis testing.

5.2. Construct reliability

The items used to measure the constructs of Spiritual leadership, Servant leadership, Trust, Distrust and Organisation Citizenship Behaviour (OCB) was effective instrument as the Cronbach's Alpha of all was determined as sufficient (>0.7). The result obtained for each construct is summarised in Table 1.

Table 1: Summary of construct instrument reliability

Construct	Cronbach's Alpha	Items
Spiritual leadership	0,92	10
Servant leadership	0.92	8
Trust	0.86	5
Distrust	0.85	4
OCB	0.76 (0.63)	5 (10)

All items were retained except five items within the measurement of OCB. These items were removed to ensure the reliability of the measurement. Items removed include "my working hours are above the norm" and "I tend to exaggerate", and is summarised in Appendix A along with the survey development matrix. The Cronbach's alpha was used to test the reduction of questions to ensure the reliability of the shortened instruments deployed, with no alterations in the measurement instrument required.

5.3. Factor Analysis

The factor analysis builds on the construct reliability in the prior section by confirming the measurement instrument relationship with the theoretical construct and evaluating the latent variables as representative of the observed variables

(Schumacker & Lomax, 2012). Using existing theoretical measurement instruments and factors, confirmatory factor analysis was conducted to determine the accuracy of model factors to the observed variables.

A critical component of the model development is the basis of research. In addition, the theoretical factors were used in a Pearson correlation conducted to establish covariance of the factors. This enabled the evaluation of the sample data relationships to compare with the theoretical constructs and define a suitable confirmatory model.

The Pearson correlation of the theoretical factors indicated a statistically significant ($p=0.01$) correlation between all factors, except for OCB's correlation with Distrust, which is only statistically significant on a 95% confidence level ($p=0.05$)—confirming the literature from a Social Exchange Theory lens, that the leader behaviours, follower discretionary effort, interpersonal trust and distrust are all correlated through the exchanges (Chen et al., 2012; Chiaburu et al., 2015; Hoch et al., 2018; Min, 2018; Newman et al., 2014; Nienaber et al., 2015)

The confirmatory model was therefore developed with all observed variables and covariance between all factors. The model can be observed in Figure 2, excluding the observed variables' errors and covariance for simplicity.

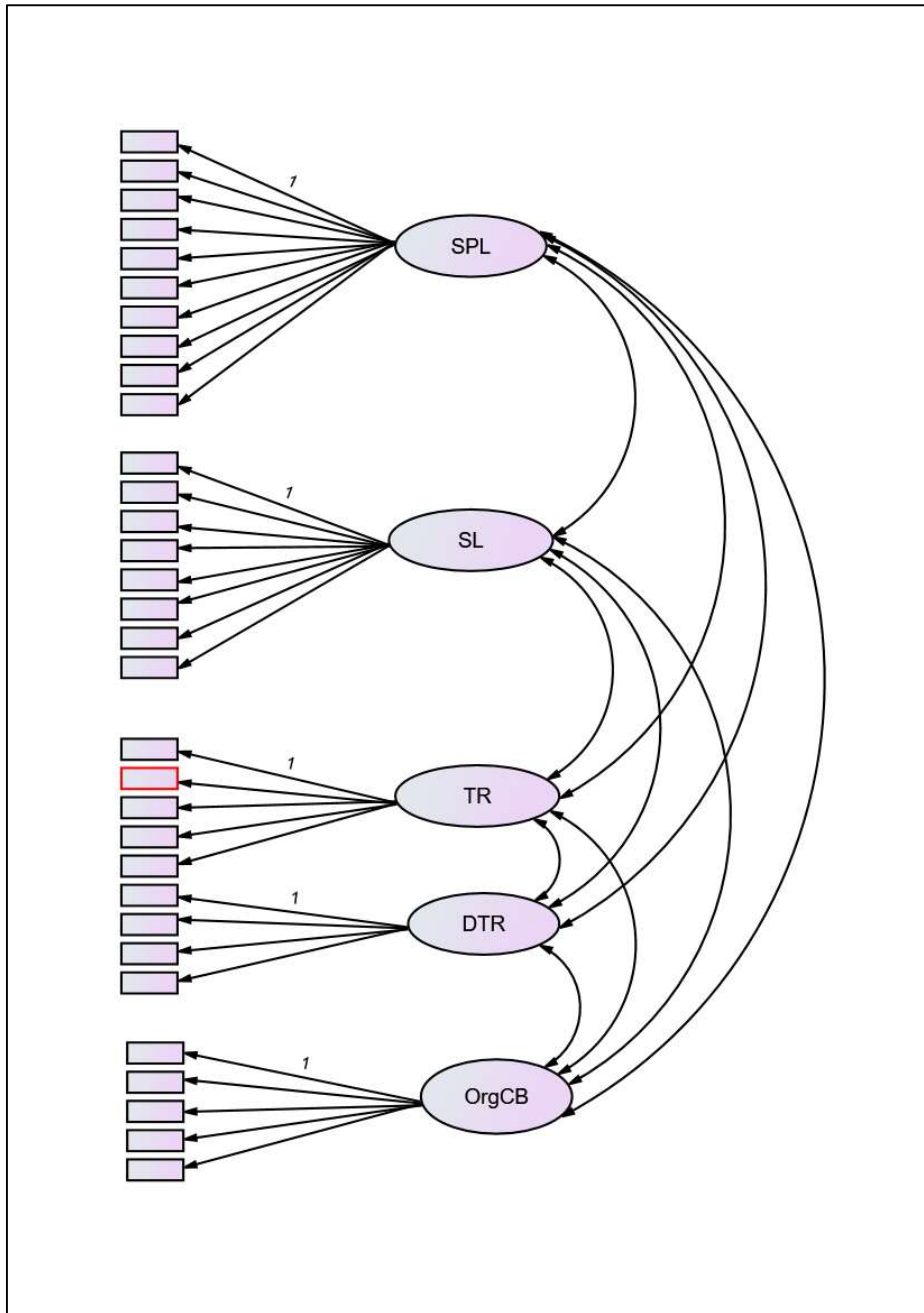


Figure 2: CFA model executed in AMOS

Model identification is established through the AMOS 27.0, utilising the maximum likelihood estimation. Model fit indices guidelines were determined through an established theoretical assessment by Dede & Ayranci (2014), with the table of indices and reasonable model expectations summarised in Table 2.

As an explanatory introduction to the obtained results, the primary measures of the model's fit will be discussed. The first is the Chi-square probability level ($p > 0.05$) that determines the variability of the covariance matrices between the sample and the model. This evaluates that the model does not perfectly fit the sample data, as

this is an unattainable assumption (Schumacker & Lomax, 2012). The resulting Chi-square 781.37, degrees of freedom 432 at a statistically significant probability level of $p < 0.01$, confirming the null hypothesis. The result, however, exposed the sensitivity of this analysis to sample size (Schumacker & Lomax, 2012), and therefore, exploratory factor analysis will be required to ensure that appropriate reduction factors for the structural equation model.

Table 2: Model Fit indices matrix adapted from Dede & Ayranci (2014), and CFA model results

Fit Indices	Acceptable Fit	Good Fit	CFA model Fit
χ^2	$p = 0.05$	$p > 0.05$	$P = 0.01$
RMSEA	$0.05 > \text{RMSEA} > 0.08$	$\text{RMSEA} < 0.05$	$\text{RMSEA} = 0.06$ (Acceptable)
GFI	$0.90 < \text{GFI} < 0.95$	$0.95 < \text{GFI} < 1.00$	$\text{GFI} = 0.81$
AGFI	$0.85 < \text{AGFI} < 0.90$	$0.90 < \text{AGFI} < 1.00$	$\text{AGFI} = 0.77$
CFI	$0.90 < \text{CFI} < 0.95$	$0.95 < \text{CFI} < 1.00$	$\text{CFI} = 0.93$ (Acceptable)
NFI	$0.85 < \text{NFI} < 0.90$	$0.90 < \text{NFI} < 1.00$	$\text{NFI} = 0.85$ (Acceptable)
SRMR	$0.05 < \text{SRMR} < 0.1$	$\text{SRMR} < 0.05$	$\text{SRMR} = 0.06$ (Acceptable)

The CFA model required modification through the modification index to ensure sufficient covariance estimations between the sample and hypothesised model.

The proposed model's fit and sample data were measured based on "goodness of fit" measurements aligning with literature (Dede & Ayranci, 2014; L. W. Fry et al., 2005; Schumacker & Lomax, 2012). The root mean square error of approximation (RMSEA) and the Standardised Root Mean Square Residual measure the residual differences between the sample and the hypothesised model. This was found to be within the acceptable range for the model in Figure 2.

The goodness-of-fit (GFI) and Adjusted-GFI (parsimony favoured measurement) measure the variance's proportion by the estimated population covariance. Therefore indicating the scale measurement of prediction based on the model

accuracy in predicting the covariance within the sample (Schumacker & Lomax, 2012). Therefore, the model predicted 81% of the covariance (77% of the adjusted measurement), which is unacceptable based on Dede & Ayranci (2014)—reconfirming the required exploratory factor analysis.

Normed fit index (NFI) rescales the chi-square into a no-fit (0.0) to perfect fit (1.0) scale (Schumacker & Lomax, 2012), with the model reaching the acceptable threshold of 0.85. The measurement was further developed into the comparative fit index (CFI), limiting sample size sensitivity. The model achieved a CFI of 0.93, indicating an acceptable model fit. The variance observed between the chi-square, GFI and the confirming NFI and CFI fit measures indicate a partial model fit based on the theoretical construct model and indicate that the theoretical factors required exploratory analysis to enable factor reduction. Further, the variance can also be attributed to the sample size limitations for each statistical fit-test. Exploratory factor analysis effectively defines latent constructs measured within a sample and less depending on the sample size.

As conducted in SPSS, EFA on each construct question set (Spiritual leadership, servant leadership, trust, distrust and OCB). The Likert scale data is adequate for use within this continuous data analysis through the equal distance between measures. The method of interpretation is through inter-question correlation per construct, followed by the Kaiser-Meyer-Olkin measure of sampling frequency (KMO) and Bartlett's test of sphericity (Dede & Ayranci, 2014; Tabachnick & Fidell, 2019), finally, through the utilisation of the total variance and the eigenvalue greater than one, the factor components were extracted (Dede & Ayranci, 2014).

Spiritual leadership was assessed and found to be inter-item correlated with confirmation of suitability to factorised through KMO = 0.91 and a Bartell's significance of $p < 0.01$. The total variance indicates that two factors had eigenvalues higher than 1, representing 73.89% of the variance. The components of the factor indicated that all items from the measurement instrument formed part of the first factor, named SPL, and only two items, "my job activities are personally meaningful to me" and "the work I do makes a difference in people's lives" made up a secondary factor, named SPL_meaning.

Servant leadership's factor analysis was also suitable with a KMO value of 0.91 at $p < 0.01$. A single factor was identified, named SL, and explained 64.38% of the

measurement instrument variance. The remaining constructs was also reduced to the single variable namely: Trust (KMO = 0.82, $p < 0.01$) representing 65.26% of the variance, Distrust (KMO = 0.80, $p < 0.01$) indicating 69.45% of variance, and OCB (KMO = 0.78, $p < 0.01$) construct with 51.92% variance presented through the factor.

5.4. Structural Equation Model

Based on the completion of the factor analysis, the factor relationship determination is critical to establish a structural equation model to test the research hypotheses. A correlation matrix was deployed to determine the variance relationships.

Table 3: Correlation matrix of factors SPL, SPL_meaning, Trust, Distrust, and OCB

		SPL	SPL_meaning	SL	Trust	Distrust	OCB
SPL	Correlation	1	.420**	.873**	.826**	-.390**	.355**
	Sig. (2-tailed)		.000	.000	.000	.000	.000
SPL_meaning	Correlation	.420**	1	.423**	.276**	-.098	.479**
	Sig. (2-tailed)	.000		.000	.000	.149	.000
Servant leadership	Correlation	.873**	.423**	1	.821**	-.326**	.390**
	Sig. (2-tailed)	.000	.000		.000	.000	.000
Trust	Correlation	.826**	.276**	.821**	1	-.373**	.391**
	Sig. (2-tailed)	.000	.000	.000		.000	.000
Distrust	Correlation	-.390**	-.098	-.326**	-.373**	1	-.155*
	Sig. (2-tailed)	.000	.149	.000	.000		.023
OCB	Correlation	.355**	.479**	.390**	.391**	-.155*	1
	Sig. (2-tailed)	.000	.000	.000	.000	.023	
**. Correlation is significant at the 0.01 level (2-tailed).							
*. Correlation is significant at the 0.05 level (2-tailed).							

The correlation matrix in

Table 3 confirms the relationships determined (Esfahani & Sedaghat, 2015; L. W. Fry et al., 2005; Joseph & Winston, 2005; Min, 2018; Mthombeni, 2018; Newman et al., 2014; M. Podsakoff et al., 1990; Sholikhah et al., 2019; C. Yang & Chen, 2012).

Table 4: Descriptive statistics of factors SPL, SPL_meaning, SL, Trust, Distrust and OCB

	N	Minimum	Maximum	Mean	Std. Deviation
SPL_meaning	216	1.00	5.00	1.78	0.71
SPL	216	1.00	5.00	2.10	0.85
SL	216	1.00	5.00	2.31	0.79
Trust	216	1.00	4.50	2.04	0.75
Distrust	216	1.00	4.30	3.15	0.64
OCB	216	1.00	3.00	1.58	0.46

Table 4 represents the descriptive statistics of the identified factors - SPL, SPL_meaning, SL, Trust, Distrust and OCB. Considering the measurement instrument range from one (strongly agree) and five (strongly disagree), the sample provides a view that respondents agree with the positive behaviour attributes of Spiritual and Servant leadership attributes. This also corresponds with positive reported interpersonal trust and the self-reported follower discretionary effort. Contrasted with the mid-range reported distrust corresponding to a sample mean of "neither agree nor disagree". The initial reporting of non-opposing trust and distrust aligns with the theoretical view that the constructs are not similar and opposite constructs on a single spectrum (Min, 2018; Mthombeni, 2018).

Due to the structural equation model requiring that the analysis is conducted on normally distributed data, with linear interrelationships, Figure 3, Figure 4, Figure 5, Figure 6, and Figure 7 confirms the assumptions. Normality is confirmed through the skewness and kurtosis for each factor in Table 5, meeting the required threshold for a 95% confidence interval (between ± 1.96) (Schumacker & Lomax, 2012).

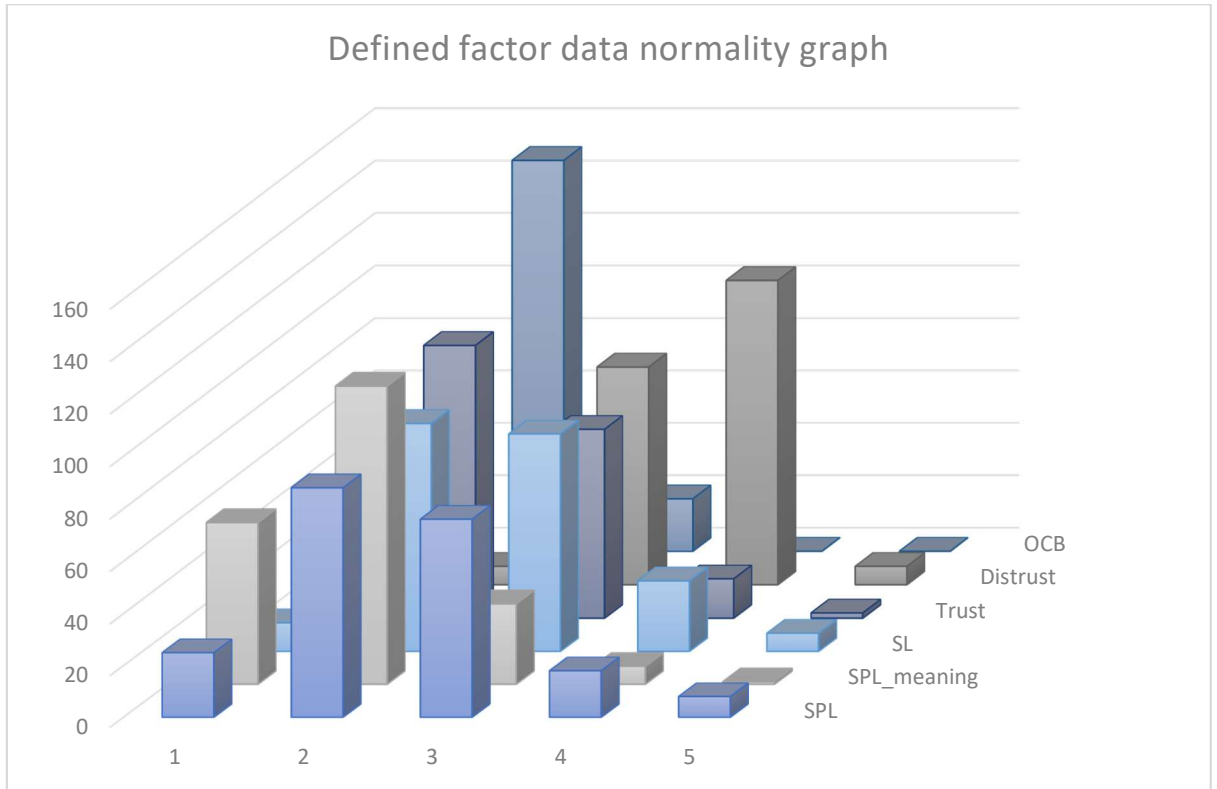


Figure 3: Factor normality graphical assessment

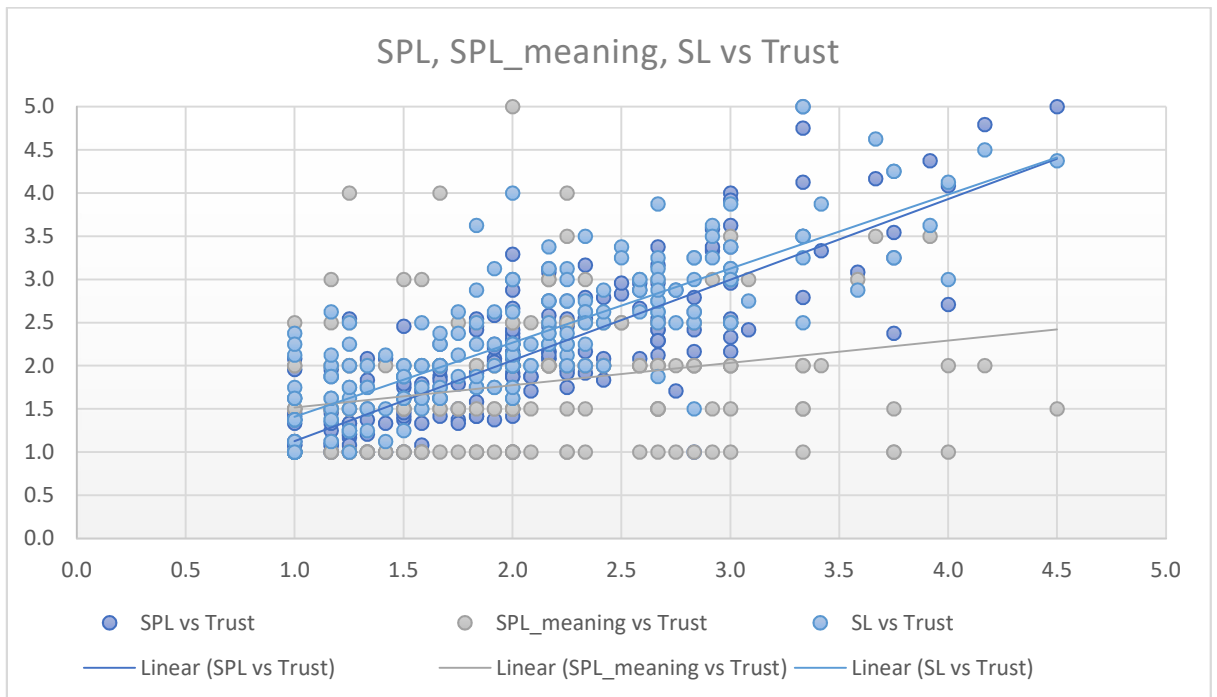


Figure 4: SPL, SPL_meaning, SL graphical representation relative to Trust

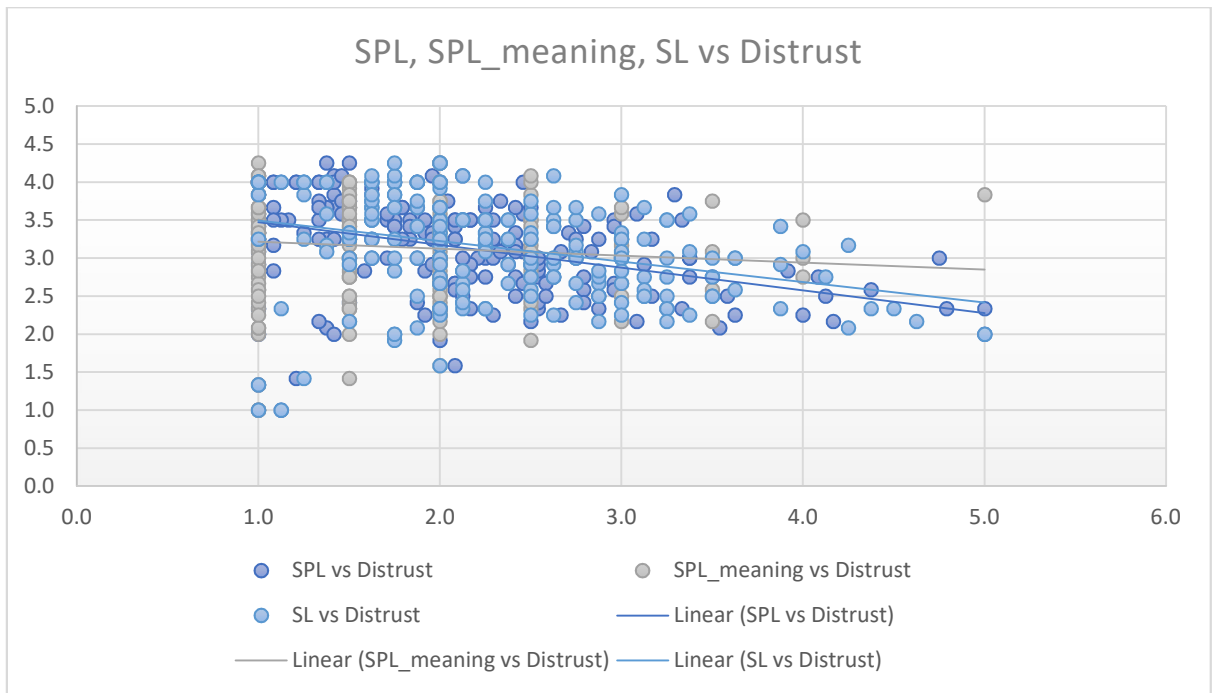


Figure 5: SPL, SPL_meaning, SL graphical representation relative to Distrust

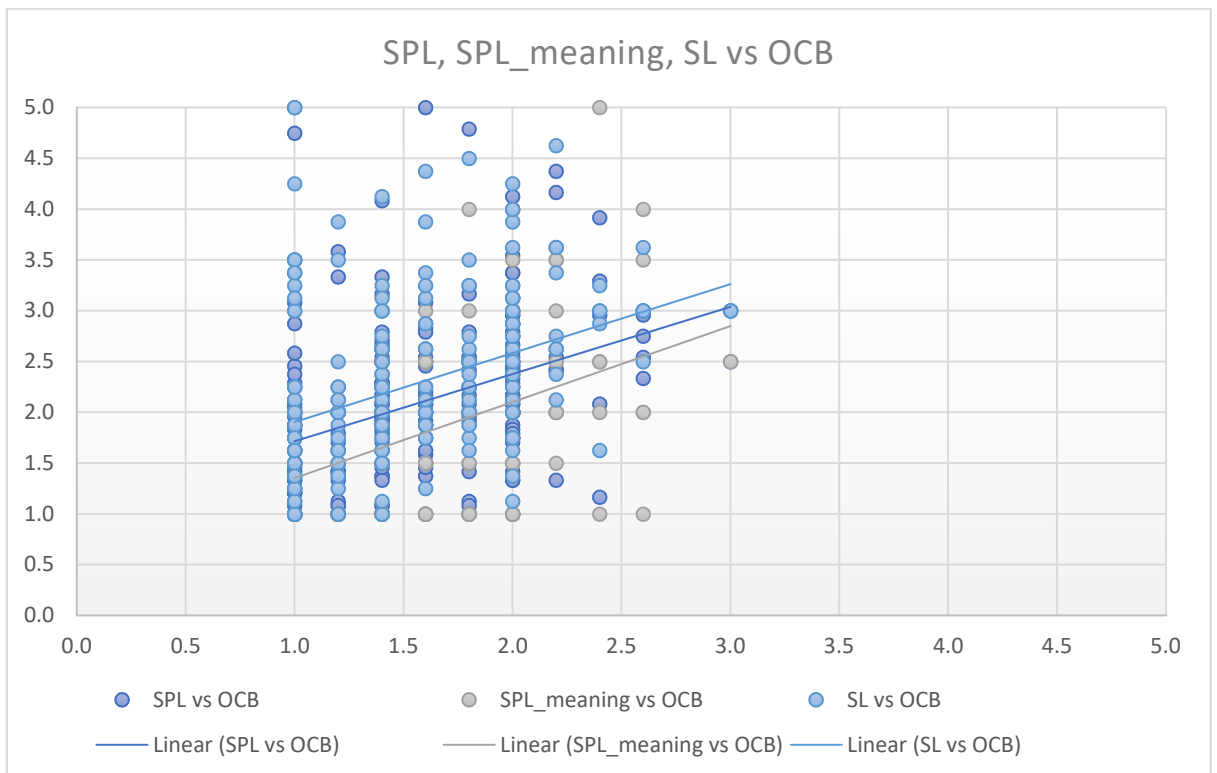


Figure 6 SPL, SPL_meaning, SL graphical representation relative to OCB

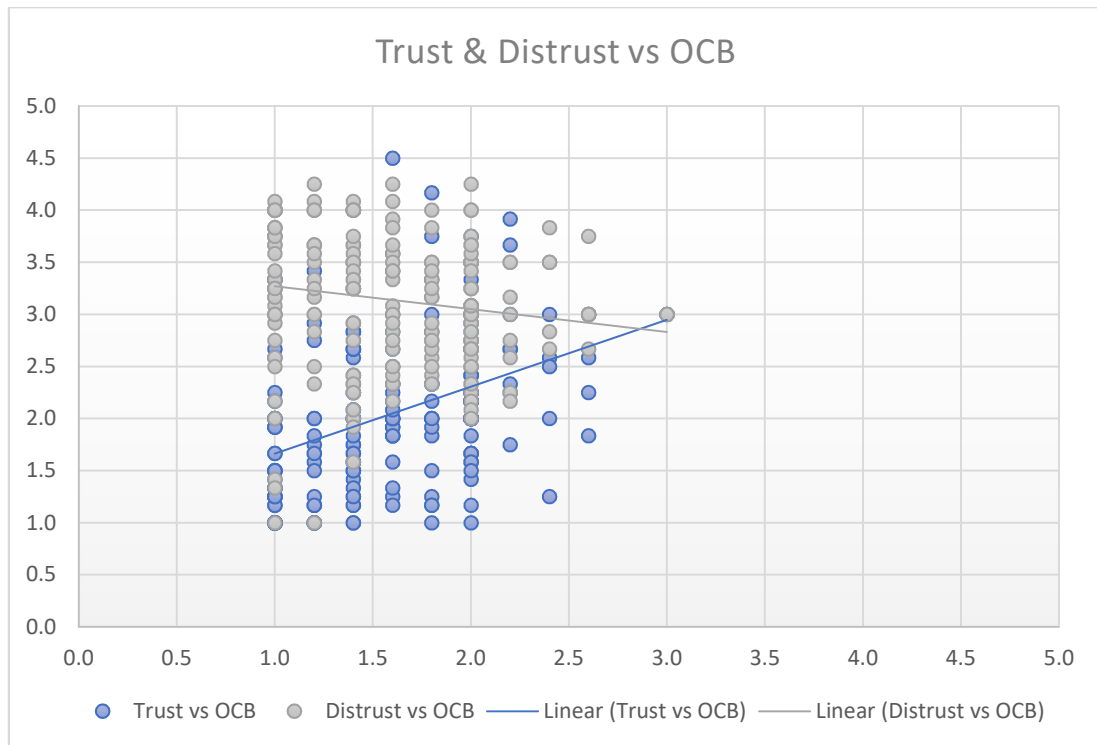


Figure 7 Trust & Distrust graphical representation relative to OCB

Continuing with the assumptions to ensure an effective and accurate SEM analysis, it is critical to note the mechanisms deployed to missing data. Firstly, the study was constructed that all measurement instruments were mandatory to maximise the completion rate. This, however, does not inhibit missing data due to the non-completion of the survey. The incomplete data was omitted from the analysis to avoid approximation errors, and the validity of the 216 valid data set was retained.

Table 5 Factor univariate normality analysis

Factor	Skewness	Kurtosis
SPL	0.95	1.13
SPL_meaning	1.09	1.94
SL	0.69	0.46
Trust	0.67	0.12
Distrust	-0.58	0.23
OCB	0.45	-0.36

Based on the verified assumption, SEM is an adequate evaluation mechanism for the study, especially considering the testing of the indirect relationship required. The model must be based on the theoretical relationships hypothesised to ensure a

significant analysis (Schumacker & Lomax, 2012). The hypothesised model is based on the leadership behaviours influence directly on OCB, Trust and Distrust. Secondly, the indirect effect on OCB is determined by the mediation of trust and distrust in combination and separately. The model is constructed with the directionality from the leader behaviours to the follower impact. Comparative analysis nature of the study pre-sets that the model is presented in duplicate with the separation of the Spiritual and Servant factors to determine the most effective.

Model construction included the scaling of latent variables through fixing a single factor loading's regression weight. The model was analysed on a maximum likelihood estimation technique due to the multivariate normality, no omitted data, and the observed variables being scaled interval data (Schumacker & Lomax, 2012). Maximum likelihood is further supported through the small to moderate sample size (n=216).

Representation of the models is presented in Figure 8 for the Servant leadership and Figure 9 for Spiritual leadership hypotheses. The model error variances for each measured and latent variable were omitted from the schematics due to complexity avoidance. Establishing the model fit was established for each model and will be described before the results. The evaluation will analyse the statistical analysis through the null hypothesis (H_0) that no significant relationship exists between the direct, indirect, and total effects. The analysis will also allow for the interpretation of the statistical significance, as the sample size will allow for biased significance with limited effect sizes. This also implies that the findings indicating no statistical significance carry high weightings within the analysis.

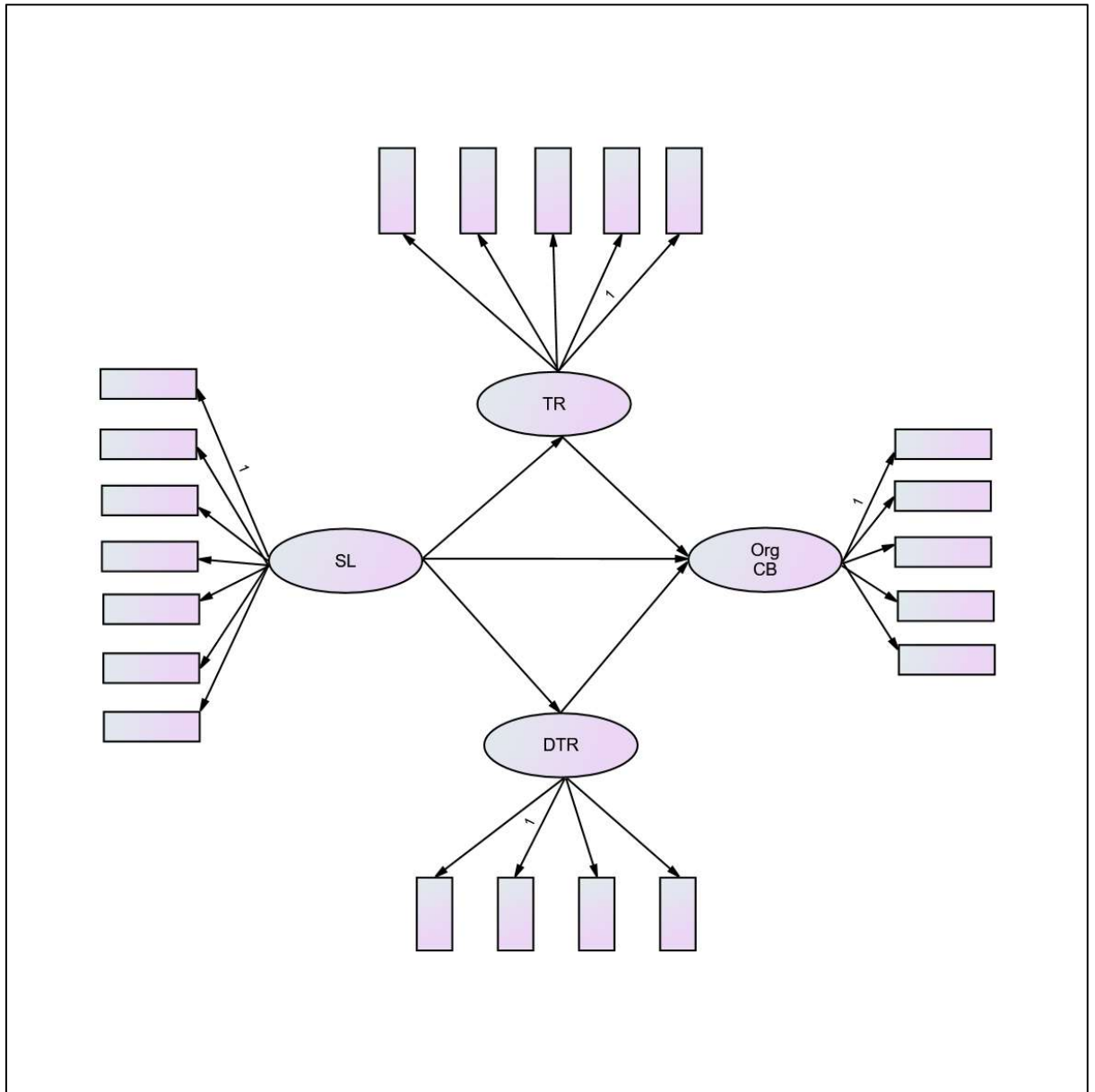


Figure 8 SEM for SL including the mediating roles of Trust and Distrust

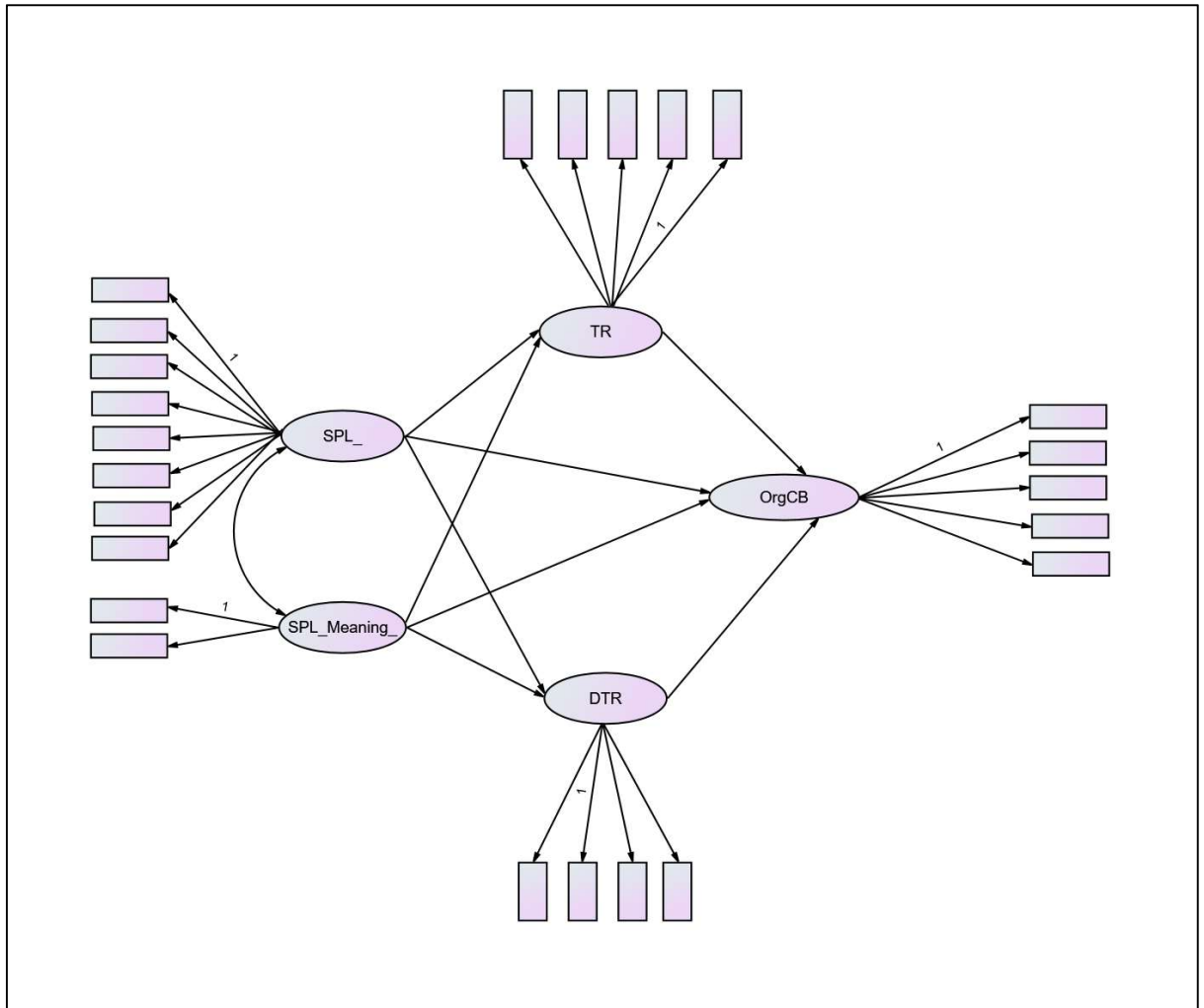


Figure 9 SEM for SPL and SPL_meaning including the mediating roles of Trust and Distrust

5.4.1. SEM for Spiritual leadership

The structural equation model for evaluating spiritual leadership with direct and indirect (through trust and distrust) relationships is presented in Figure 9. The model achieved a Chi-square = 338.41, $df = 222$, at a probability level < 0.01 . This indicates that the H_0 was accepted that the model is identical to the data. As explained in prior sections, it was due to the sample size and insufficient model fit evaluation. A similar effect was determined through the Goodness-of-fit index (GFI), which was marginally out of the acceptable range. The model, however, reported acceptable results aligning with the literature suggested indices that aim to marginalise the known impact of sample size NFI, CFI, SRMR, and RMSEA as adequate for measures of good fit (L. W. Fry et al., 2005; Schumacker & Lomax, 2012). The SEM model for

spiritual leadership was determined as an acceptable fit, and the fit assessment results are summarised in Table 6.

Table 6 SEM model fit for the SPL model

Fit Indices	Acceptable Fit	Good Fit	SPL SEM fit
χ^2	$p = 0.05$	$p > 0.05$	$P < 0.01$
RMSEA	$0.05 > \text{RMSEA} > 0.08$	$\text{RMSEA} < 0.05$	$\text{RMSEA} = 0.08$ (Acceptable)
GFI	$0.90 < \text{GFI} < 0.95$	$0.95 < \text{GFI} < 1.00$	$\text{GFI} = 0.81$
AGFI	$0.85 < \text{AGFI} < 0.90$	$0.90 < \text{AGFI} < 1.00$	$\text{AGFI} = 0.77$
CFI	$0.90 < \text{CFI} < 0.95$	$0.95 < \text{CFI} < 1.00$	$\text{CFI} = 0.90$ (Acceptable)
NFI	$0.85 < \text{NFI} < 0.90$	$0.90 < \text{NFI} < 1.00$	$\text{NFI} = 0.85$ (Acceptable)
SRMR	$0.05 < \text{SRMR} < 0.1$	$\text{SRMR} < 0.05$	$\text{SRMR} = 0.06$ (Acceptable)

With an established model based on the factors and covariance determined, the model output can determine the direct and indirect effect and the statistical significance of the relationships. The SEM bootstrap estimation method is deployed to determine standard deviations that determine the relationship's statistical significance (Schumacker & Lomax, 2012). Bootstrap evaluation of the model is adequate by estimating the model stability based on random samples representing the pseudo population; this is commonly used where resampling or sample splitting is impossible (Schumacker & Lomax, 2012).

5.4.2. SEM for Servant leadership

The structural equation model for servant leadership can be seen in Figure 8. Through repeated methodological approach the model fit was established through the indices of $\text{RMSEA} = 0.06$, $\text{AGFI} = 0.85$, $\text{CFI} = 0.96$, $\text{NFI} = 0.90$, and $\text{SRMR} = 0.06$. These results are summarised in Table 7 and confirm the latent construct's stability and the positive model fit results.

The model achieved a chi-square of 287.93 with a *df* of 171 at a significance level $p < 0.01$, this result is expected due to the sample size exceeding 200, and the model fit is therefore aligned with sample-size independent measures. It is also noted that the model fit is improved over that of the spiritual leadership SEM, building confidence in the result and confirming the construct definition's stability.

Table 7: SEM model fit indices for SL

Fit Indices	Acceptable Fit	Good Fit	SL SEM fit
χ^2	$p = 0.05$	$p > 0.05$	$P < 0.01$
RMSEA	$0.05 > \text{RMSEA} > 0.08$	$\text{RMSEA} < 0.05$	$\text{RMSEA} = 0.06$ (Acceptable)
GFI	$0.90 < \text{GFI} < 0.95$	$0.95 < \text{GFI} < 1.00$	$\text{GFI} = 0.89$
AGFI	$0.85 < \text{AGFI} < 0.90$	$0.90 < \text{AGFI} < 1.00$	$\text{AGFI} = 0.85$ (Acceptable)
CFI	$0.90 < \text{CFI} < 0.95$	$0.95 < \text{CFI} < 1.00$	$\text{CFI} = 0.96$ (Good)
NFI	$0.85 < \text{NFI} < 0.90$	$0.90 < \text{NFI} < 1.00$	$\text{NFI} = 0.90$ (Good)
SRMR	$0.05 < \text{SRMR} < 0.1$	$\text{SRMR} < 0.05$	$\text{SRMR} = 0.06$ (Acceptable)

5.5. Results

The foundation has been established to evaluate the existing theory's hypotheses by establishing the assumptions and model efficiencies. The results will report on the findings and initial commentary based on the sample data obtained. The results were structured per hypothesis to enable results and discussion flow and allow for reliable reporting on the hypothesis testing results found.

5.5.1. H1: Employees within South Africa agree that high distrust and low trust exist within the workplace.

The descriptive statistics in Table 4 indicate, through the mean obtained from the sample, that a high level of trust was measured (2.04 – “agree”) and moderate levels of distrust (3.15 – “neither agree nor disagree”). Suggesting that the constructs are not opposite factors; they are, however, related. The relation was demonstrated through the trust covariance with distrust, having a negative effect size of -0.34 ($p < 0.01$), implying a proportional reduction of 11.56% in distrust with increasing trust. The results obtained must be considered through the self-reporting nature, and the sample's reach implies that the reported levels of distrust might be understated. It is, therefore, possible that the honest levels of distrust were not entirely represented within the survey, also considering the high level of value-based leadership attributes measured. Further, the resilience of distrust measured might be based on the South African historical context, where behaviours and purpose only aids a minor reduction in distrust while having increased effects on the building of trust in leadership. The phenomenon is further explored with the remaining hypothesis.

5.5.2. H2a: Leadership behaviours aligned with Spiritual leadership

i) Positively influence trust

Through the structural equation model, the direct relationship between SPL and SPL_meaning and trust was evaluated. SPL has a significant effect size of 0.92 at a statistically significant $p < 0.01$, and SPL_meaning has a non-statistically significant effect at a 95% confidence level ($p = 0.09$) but more notably a contrary effect size of -0.15. Therefore, rejecting the null hypothesis for SPL and supporting a substantial and significant relationship between spiritual leadership and the indirect trust construct. The factor of SPL_meaning, however, rejects the alternative hypothesis and confirms that a relationship is not apparent in the sample. From Table 4, it is noted that the mean reported from the sample was that they “agree” with the SPL_meaning (1.78) attributes and with inter-personal trust (2.04). These reported agreements add to the argument validity, as possible relationships would have been represented in the substantial sample analysed.

ii) Reduces distrust.

SPL was found to reduce distrust with an effect size of -0.92 and a statistical significance ($p < 0.01$), rejecting the null hypothesis. SPL_meaning, similar to the findings within the direct relationship with trust, was a positive effect of 0.29 at a statistically significant $p < 0.01$. The impact of SPL_meaning on distrust confirms the alternative hypothesis and determines that an increase in meaning attributes will also increase the distrust proportionately by 8.41%. Supporting the argument in trust-building that inversed relationships were achieved by meaning through spiritual leadership in the bi-dimensional trust context. Limited literature exploring the relationship with leadership attributes that build purpose and increase distrust is promoted as a possible future research agenda. The balanced but opposing effects on trust (0.92) and distrust (-0.92) through the spiritual leadership factor indicate an effective driving mechanism within the bidimensional trust environment. At the same time, the SPL_meaning invested relationships could indicate a sample representing a disconnected behaviour and purpose perception.

5.5.3. H2b: Leadership behaviours aligned with Servant leadership

i) Positively influence trust

Similar to the SPL results, the latent construct of servant leadership had a positive statistically significant effect on trust, 0.63 at $p < 0.01$, therefore rejecting the null hypothesis. The results obtained indicate that increase in servant leadership behaviours could influence a 39.69% increase in trust in leaders. The significant difference between the spiritual leadership effect (0.92) and servant leadership (0.63) within the direct relationship with trust-building is noted.

ii) Reduces distrust.

The results indicated that servant leadership is more effective in reducing distrust (-54.76%) than trust-building (39.69%). Servant leadership behaviours had a predictable negative relationship through a -0.74 effect size and $p < 0.01$, indicating the statistical significance and accepting the alternative hypothesis that a relationship exists. The analysis suggests that a population with distrusting characteristics that servant leadership attributed could effectively adjust perceptions.

5.5.4. H3: Spiritual leadership is more effective in the establishment of interpersonal trust and reduction of distrust

In considering the statistical significance and the effect sizes obtained, spiritual leadership excluding the elements of “meaning” has the most significant effect on increasing trust 84.64% and decreasing distrust -84.64%, providing evidence of the leading role of spiritual leadership. With the consideration of both the factors within the spiritual leadership evaluation, the superior relationship remains evident.

5.5.5. H4a: Spiritual leadership is directly effective in establishing organisational citizenship behaviour in followers

Spiritual leadership and the covariant element associated with creating meaning for followers have been statistically significant at $p < 0.01$ and $p = 0.03$, respectively rejecting the H_0 and confirming the relationship. The SPL_meaning element has a significant positive effect of 0.57, while the remaining SPL factor negatively impacted the OCB at -0.70. This directly opposes spiritual leadership and trust’s findings, indicating that the creation of meaning increases citizenship behaviour irrespective of trust, and the remaining spiritual behaviours affect trust, but not the discretionary effort of the followers. Therefore the sample reported that offering additional effort to meaningful conquests was acknowledged; however, the behaviours aligned with spiritual leadership opposed the discretionary effort. The disconnection of the sample reported meaning and behaviours could again attribute to the findings.

5.5.6. H4b: Servant leadership is directly effective in establishing organisational citizenship behaviour in followers

Servant leadership have not been effective in establishing a direct relationship with follower OCB; through a measured effect size of 0.89 and a non-statistically significant relationship ($p = 0.15$).

However, the effect size is notably large, indicative of a relationship but not directly within the population and context of the study. This acceptance of the null hypothesis is considered with the prefatory note regarding the “statistical significance” bias based on the sample size.

5.5.7. H5: Spiritual leadership behaviours are more practical to establish OCB in followers directly

The factor of SPL_meaning has a positive and statistically significant effect on the formation of OCB with followers. This is, however, impacted by the negative effect of the remaining SPL factor negative correlation with OCB. The servant leadership construct is not statistically significant for the direct relationship. Therefore, spiritual leadership behaviours are more practical in establishing citizenship behaviours, specifically through a purpose aligned with followers.

5.5.8. H6a: Relationship of Spiritual leadership and OCB has significant indirect relationships:

Considering the indirect relationships through the mediation of the bi-dimensionality of trust and distrust, it is considered that trust and distrust cannot exist independently in the population. As suggested by the covariance, the constructs are influenced through the same behaviours but in different intensities. The total indirect effects with both trust and distrust were analysed to ensure that the mediation is clearly understood to analyse the indirect relationships.

The effect size of the indirect effect on OCB was -0.13 ($p=0.07$) for SPL_meaning, and 0.75 ($p<0.01$) for SPL. The negative effect of SPL_meaning is echoed with similar observations for the direct effect on trust, accepting the H_0 for the indirect effect at a 95% confidence level. SPL effect on OCB is exaggerated through trust mediation and is opposed to the negative direct relationship observed. Therefore the SPL promotes trust in leaders, reduces distrust, and through the bidimensional trust, enables discretionary behaviours. The statistical significance allows for the rejection of the null hypothesis.

5.5.9. H6b: Relationship of Servant leadership and OCB through significant indirect relationships

The total mediation effect on OCB is negative at 0.63 and not statistically significant at $p = 0.28$, accepting the null hypothesis that no relationship exists. Referring to the prior hypothesis on servant leadership allows for the assessment that through the analysed sample, the leadership behaviours associated with servant leadership promote trust but was more effective to reduce distrust. However, furthering the analysis through demonstration of mediated relationships did not present notable indirect effects on OCB.

5.5.10.H7: The mediated indirect relationships through trust and distrust is more effective through spiritual leadership behaviours.

Considering the related but independent trust and distrust factors, it has been determined through statistically significant prediction that SPL and SPL_meaning, factors of spiritual leadership, increased the impact on OCB through the mediation of the bi-dimensional trust. The resultant findings are contextualised through the sample obtained, as the South African have demonstrated to align to religious and spiritual practices. The reported educational level of the sample could elude to a higher-order Maslow prescribed state aligned with spirituality and meaning and that the orderly importance of spirituality exceeds that of the servant behaviours.

5.5.11.H8: High distrust is not to the detriment of spiritual and servant leadership behaviours to establish trust and OCB

To establish the impact of distrust on the ability of leadership behaviours to build trust (direct) and to grow OCB (directly and indirectly), the total effect will be computed of each model of leadership behaviours with and without the distrust factor. For spiritual leadership this evaluation proved that the omission or addition of distrust had no effect or significant difference (SPL_meaning: 0.44 ($p < 0.01$) vs SPL_meaning 0.44

($p < 0.00$), SPL: 0.06 ($p = 0.33$) vs 0.05 ($p = 0.35$)). With a similar effect observed for servant leadership (SL: 0.26 ($p < 0.01$) vs 0.26 ($p < 0.26$)), but notably, the significant direct reduction effect on distrust by servant leadership impacts the significance of servant leadership. Confirmatory, to ensure the process of omission is adequate, the model was adapted to allow for the analysis through controlling the impact of distrust on Trust and OCB. This would highlight distrust's impact on the dependent variable, omitting the influence of either spiritual or servant leadership. It confirms the initial model analysis that distrust does not influence the trust and OCB relationship. There is, however, an augmentation relationship through the covariance observed between trust and distrust that strengthen the indirect relationship of spiritual leadership on OCB. Through the sample obtained, the levels of distrust could also be affected by the educational levels of the participants. The findings increase evidence that the distrust evident is not to the detriment of desired organisation behaviours.

To enable the comparison of results, Table 8 and Table 9 is presented. The tables summarised the effect sizes and sig values of the direct, indirect, and total spiritual and servant leadership effects.

Table 8: Summary table of spiritual leadership analysis results

SEM SPL including Trust and Distrust

	SPL_Meaning	Sig	SPL	Sig	DTR	Sig	TR	Sig	
Direct	OrgCB	0.57	0.00	-0.70	0.02	-0.03	0.51	0.79	0.00
Indirect	OrgCB	-0.13	0.07	0.75	0.00				
Total	TR	-0.15	0.09	0.92	0.00				
	DTR	0.29	0.02	-0.92	0.00				
	OrgCB	0.44	0.00	0.06	0.33				

SEM SPL including Trust mediation

	SPL_Meaning_	Sig	SPL_	Sig	TR	Sig	
Direct	OrgCB	0.53	0.00	-0.59	0.02	0.71	0.00
indirect	OrgCB	-0.01	0.09	0.05	0.00		
total	TR	-0.13	0.13	0.90	0.00		
	OrgCB	0.44	0.00	0.05	0.35		

Table 9: Summary tables of servant leadership analysis results

SEM SL Trust and Distrust

		SL	Sig	TR	Sig	DTR	Sig
Direct	Org_CB	0.89	0.15	-0.96	0.29	0.04	0.43
Indirect	Org_CB	-0.63	0.28				
Total	TR	0.63	0.00				
	DTR	-0.74	0.00				
	Org_CB	0.26	0.00				

SEM SL Trust mediation

		SL	Sig	TR	Sig
Direct	Org_CB	0.47	0.30	-0.34	0.6
Indirect	Org_CB	-0.20	0.57		
Total	TR	0.60	0.00		
	Org_CB	0.26	0.00		

6. Discussion

6.1. Hypotheses testing

The foundation has been established to evaluate the existing literature through this research findings by establishing the assumptions and model efficiencies. The results obtained from the study was discussed through the literature review lens, per hypothesis tested.

6.1.1. H1: Employees within South Africa agree that high distrust and low trust exist within the workplace.

The descriptive statistics in Table 4 indicates that the sample reported a high trust propensity and moderate levels of distrust. Suggesting that the constructs are not opposite factors; they are, however, related. Therefore the sample, and the unstandardised results for the population, indicated that changes in the trust would affect only a 10.2% decrease in perceived distrust—building on the argument that trust and distrust interrelate but function independently. The results confirm the hypothesised position of Min (2018) and Mthombeni (2018)

The results obtained must be considered through the self-reporting nature, and the sample's reach implies that the reported levels of distrust might be understated. It is, therefore, possible that the honest levels of distrust were not entirely represented within the survey, also considering the high level of value-based leadership attributes measured. Steenkamp (2009) presented arguments to support the greater population distrust that raised the question: Could the sample's educational level, gender composition, and industries moderate the distrust measure? This question serves as a recommendation for future research to understand the contextual influences through sample composition.

Considering the argument that self-sustaining group levels of distrust are maintainable (de Vries et al., 2015). There can also be an element of access to information, personal development, and cognisance of own bias that could affect responses towards distrust within an elite education sample group. This is supported

through the definition of distrust adopted from Min (2018) and the social exchange theory perspective, that past experiences dictate the level of negative outcome expectations – and the possibility exists that the sample group reports obtained educational success through the positive experiences within their lifetime.

Leveraging the work of Mthombeni (2018), it is evident that the moderate levels of distrust obtained represent a level of risk avoidance and questioning. This added to the high level of trust measured, indicated that the ability of the sample to empower without dereliction of reality testing. The marginal convergence aligns with the uncertainty argument that the independent constructs converse (Mthombeni, 2018). An element of diversity also increases uncertainty and promotes initial distrust; additional research is promoted to identify sample diversity measures on distrust assessments.

Considering the mechanisms of cognitive and affect trust (and distrust) (Joseph & Winston, 2005; Legood et al., 2021; Lount & Pettit, 2012), the results indicate that the leadership behaviours and exchanges influence through the rationalisation of attributes (cognitive) and the altruistic exchanges (affect) but is not as effective to reduce distrust. The sample suggests that values congruence is present and drives the high trust propensity.

6.1.2. H2a: Leadership behaviours aligned with Spiritual leadership

i) Positively influence trust

The structural equation model evaluated the direct relationship between spiritual leadership (SPL and SPL_meaning) and trust. The presented findings were intriguing but not surprising as the findings of Nienaber, Romeike, Searle, Schewe (2015) in their meta-analysis of the trust construct found benevolence, competency, and integrity as the primary antecedents of how leadership affect follower's trust – aligning with affect and cognitive trust mechanisms.

The impact of meaning on trust, presented as diminishing, might imply another mechanism greatly affected by the alignment with spiritual meaning rather than the purpose itself (Kriger & Seng, 2005) – but builds on the theoretical evaluation that affect trust-building is aligned with value congruence rather than behaviours (Joseph & Winston, 2005). This could also be affected by the perceived uncertainty of the situation, driving increased distrust through the in- and out-group dynamics

presented by de Vries et al. (2015). Therefore, creating a barrier for value congruence and limitation of the affect trust-building mechanism while focused on spiritual survival within the South African context.

The negative relationship may be attributed to the disconnect between leadership's meaning and trust behaviours. It is, however, noted that where alignment of the purpose of leadership, organisation, and follower that the behaviours emerging from the alignment might lead to building trust, rather than the meaning itself. It could also indicate that the meaning provided, such as socio-economic responsibility, is not aligned with the behavioural elements, i.e. profitability, and therefore not facilitating trust-building.

Indicating the spiritual leaders' meaning might misalign with those of the organisation's followers (i.e. altruistic service to community vs profitability). The misalignment could represent through a reduction of affect (behaviours that build interpersonal confidence) trust measured. This is promoted as a future research agenda to understand the mechanism of meaning alignment with trust and the empirical determination of the affect and cognitive responses to the leadership provided meaning.

Providing meaning based on the leader's spirituality is a crucial differentiator of spiritual leadership - a call is made for a greater research focus on the source and impact of the spirituality based meaning. The need becomes increased through the high percentage of the population defining spirituality and religion as crucial elements of their identity. Further, it exaggerated through the prevailing uncertainty and increasingly diverse working environments.

ii) Reduces distrust.

SPL was found to reduce distrust, interestingly at the exact but opposing direction, as the findings on trust, driving 84.64% of the variance in trust and distrust. SPL_meaning, similar to the findings within the direct relationship with trust, SPL_meaning had a positive effect, increasing the levels of reported distrust. The SPL_meaning factor on distrust implies that the meaning provided does not only reduce trust but increase distrust. Building on the prior argument on the inverse relationship observed within the South African context and the sample limitation - limited literature exists exploring the relationship with leadership attributes that build

purpose yet increase distrust, promoted as a possible future research agenda. The literature suggests that a possible meaning misalignment is a possible cause for the inversed effect (Joseph & Winston, 2005). It is noted that the uncertainty and ambiguity present in the South African working population at the time of the study could also contribute to the increased certainty of perceived adverse outcomes.

The cognitive distrust mechanisms (not having appropriate competency or status) and the affect distrust mechanisms (negative interpersonal interactions or unreciprocated support) could affect distrust due to the leadership behaviour alignment with the meaning provided. Legood et al. (2021) demonstrated that value-based leadership trust-building is primarily through affect (positive interpersonal exchanges); with the demonstrated impact on distrust observed, continued studies are required to understand the antecedents of distrust within specific contexts.

The balanced but opposing effects on trust and distrust through spiritual leadership indicate an effective driving mechanism within the bidimensional trust environment. The certainty, or alignment, between the spiritual leader's attributes and the highly self-reported spirituality of the sample could drive the independently high effect sizes obtained.

6.1.3. H2b: Leadership behaviours aligned with Servant leadership

i) Positively influence trust

Similar to the spiritual leadership results, the latent construct of servant leadership had a positive statistically significant effect on trust, aligning with prior research and theoretical assumptions (Hoch et al., 2018; Joseph & Winston, 2005; Legood et al., 2021; Nienaber et al., 2015).

The increased effect expected through the work of Legood et al. (2021) in the stakeholder view of servant leadership is not clearly distinguished with a significant difference between the spiritual leadership effect (84.64%) and servant leadership (39.69%) within the direct relationship with trust-building. The spiritual leadership increased effect on direct trust could be through the perceived stakeholder effects exceeding those of servant leadership or the contextual influences demonstrated by Stein et al. (Stein et al., 2020).

ii) Reduces distrust.

Servant leadership behaviours also had a predictable negative relationship. Indicating that servant leadership is more effective in reducing distrust (54.76%) than building trust (39.69%). The relationship between the variables is notably restrictive relative to spiritual leadership, but also, the reductive effect on distrust is more significant than the promoting effect on trust. Also, considering that servant leadership has demonstrated a direct effect on trust is a leadership attribute and have been shown in this study to aid in trust-building (Legood et al., 2021) and effective distrust reduction.

The similarity of results between prior literature and the study sample creates confidence in the findings through the repeatability of servant behaviours analysed. Further, the independent adaption of trust and distrust in the presence of servant leader attributes also supports the argument that the independence trust and distrust are augmented when certainty of outcomes is facilitated (Mthombeni, 2018).

The integral part of servant leadership of creating a vision (can also be interpreted as creating meaning) and the holistic spiritual inclusion could elude similar contradicting effects to spiritual leadership (therefore eroding the effect size within the singular construct). The defined servant leader's mechanism of meaning creation requires further study to understand the impact on distrust and trust by excluding the behavioural attributes.

6.1.4. H3: Spiritual leadership is more effective in the establishment of interpersonal trust and reduction of distrust

Building on the analytical work of Legood et al. (2021) and incorporating the independent distrust construct (Min, 2018; Mthombeni, 2018), providing evidence of the leading role of spiritual leadership. In considering the statistical significance and the effect sizes obtained, spiritual leadership excluding the elements added of meaning has the most significant effect on increasing trust and decreasing distrust. With the consideration of both the factors within the spiritual leadership evaluation, the superior relationship remains evident. Further determination of mechanisms that forms the foundation of the inverse relationship of the spiritual leader's ability to

create meaning is required as the study's context, and the sample's composition could challenge replication of the results.

6.1.5. H4a: Spiritual leadership is directly effective in establishing organisational citizenship behaviour in followers

Spiritual leadership and the covariant element associated with creating meaning for followers have been demonstrated as statistically significant. The SPL_meaning element has a significant positive effect, while the remaining SPL factor negatively impacted the OCB. The findings directly oppose the findings of spiritual leadership and trust, indicating that the creation of meaning increases citizenship behaviour irrespective of trust, and the remaining spiritual behaviours affect trust but not the discretionary effort of the followers. Therefore, implying that prior studies that evaluated spiritual leadership's relationship on OCB employed an only factor significantly aligned with the results obtained from SPL_meaning. For example, Sholikhah, Wang & Li (2019) obtained results utilising similar measurement scales but reported significant direct relevance. A possible influence could be reducing items in the scale ((Sholikhah et al., 2019) utilised only seven unidentified items in their analysis) or omitting the strongly correlated bidimensional trust mediators. The criticism based on the construct development from Dent et al. (2005) could also explain the anomaly measured.

Considering the religious context as a driver of spiritual meaning on OCB created alignment through measured increased spiritual connections measured. The ability of spiritual leadership to establish belonging and position the working environment as a vocation rather than a position enables the effective establishment of OCB (Baykal & Zehir, 2018).

As described in this study, culture or context could also contribute to establishing meaning as a direct driver of OCB. Kriger and Seng (2005) demonstrate that value alignment contributes to the formation of OCB when meaning resonates with followers. The findings aligned with the efforts by Podsakoff et al. (1990), where the contingent reward can be aligned with meaning alignment and individualised support driving trust.

6.1.6. H4b: Servant leadership is directly effective in establishing organisational citizenship behaviour in followers

Servant leadership have not been effective in establishing a direct relationship with follower OCB. Even though the relationship is positive, aligning with prior research (Legood et al., 2021), the lack of statistical significance indicates that the relationship is not fully explained when considering the direct relationship—implying that mediation and moderation variables are required to explain the positive relationship.

The evaluation is validated through the biased sensitivity of the sample size to show statistically significant results. The value congruence shown in prior discussions have shown to increase the effect size on OCB, and therefore it can be considered that the values of servant behaviour allows for the building of trust but is misaligned with the follower's values (Kriger & Seng, 2005). Servant leadership's differing results to prior literature (Hoch et al., 2018) could indicate a contextual adaptation (Sholikhah et al., 2019) or support the indirect influence to establish OCB (Legood et al., 2021; M. Podsakoff et al., 1990).

6.1.7. H5: Spiritual leadership behaviours are more practical to establish OCB in followers directly

The factor of SPL_meaning has a positive and statistically significant effect on the formation of OCB with followers. This is, however, impacted by the negative effect of the remaining SPL factor negative correlation with OCB. The servant leadership construct is not statistically significant for the direct relationship. Therefore, spiritual leadership behaviours are more practical in establishing citizenship behaviours, specifically through a purpose aligned with followers within the studied context. This also considers the sample obtained with high frequencies of tertiary education, bias to manufacturing industries, and partial demographic representation.

6.1.8. H6a: Relationship of Spiritual leadership and OCB has significant indirect relationships mediated through bi-dimensional trust

The indirect effect on OCB by SPL_meaning was not demonstrated to be significant. The evaluation indicates that the impact of meaningful work enables discretionary efforts but is not mediated through trust. This view is supported through Baykal & Zehir (2018)

With greater alignment with prior literature (Banks et al., 2018; Jaiswal & Dhar, 2017; Legood et al., 2021; Newman et al., 2014), SPL had a significant indirect effect, considering the negative direct relationship and the significant relationship with trust directly. Therefore, the improved explanation of the dependent variable variance confirms the mediation of OCB solely through bi-dimensional trust.

Considering both the factors within the study of spiritual leadership, there is a significant relationship demonstrated through the direct and indirect relationships. There are, however, differences observed through the analysis of the factors that require greater understanding. Prior studies have evaluated the construct of spiritual leadership as a singular factor, and these studies have shed some light on the mechanisms that enable outcomes. Therefore, it is proposed that deconstructed construct research will allow for greater insight into specific behaviours within specific contexts.

6.1.9. H6b: Relationship of Servant leadership and OCB through significant indirect relationships mediated through bi-dimensional trust

Referring to the prior hypothesis on servant leadership allows for the assessment that through the analysed sample, the leadership behaviours associated with servant leadership promote trust yet was more effective to reduce distrust; however, it has no notable direct and indirect effect on OCB. This is notable as it does not align with prior research and promotes that the context-dependency of servant leadership effectiveness is more remarkable than anticipated, building on the cultural differentiation argued by Sharafizad (2019). The contradiction with prior research in an alternative context adds to the argument that the unique history and experiences

of the South African sampled workforce promote further evaluations and understanding of the drivers and mediators. Results obtained must also be evaluated within the non-representative sample, with highly educated and manufacturing biased results obtained. Cultural elements and perceptions of inherent leadership behaviours could also contribute to the understanding, as leadership concepts such as Ubuntu (Khoza, 2005) could also add to the lack of efficacy of the defined servant leadership construct.

6.1.10.H7: The mediated indirect relationships through trust and distrust is more effective through spiritual leadership behaviours.

Considering the South African context and bi-dimensional trust, the evaluation demonstrated the efficacy of spiritual leadership on the citizenship behaviour of followers. Critique has been raised regarding the sample obtained and the lack of comparative research within the South African context. Irrespective, the efficacy of spiritual leadership is promoted as an effective mechanism to drive discretionary effort and should be qualitatively analysed to understand the drivers and antecedents in future studies.

6.1.11.H8: High distrust is not to the detriment of spiritual and servant leadership behaviours to establish trust and OCB

The analysis of the impact of distrust displayed that the presence or absence of distrust has limited effects on the outcome of citizenship behaviour. This untested effect indicated that irrespective of the impact of leadership behaviours on the distrust within the environment. Allowing support of prior research of the trust construct yet calls for a greater understanding of the distrust construct and the consequences. Mthombeni (2018) argues that the independence of the trust and distrust constructs improves decision-making accuracy and that a high trust and high distrust are required to ensure board-level efficacy. The demonstrated findings support distrust's independence, although affected through similar social exchanges, impacts different followers behaviours and should be evaluated and explicitly understood. Distrust measured was evaluated to not be to the detriment of the positive behaviours

irrespective of the levels of trust. Consideration of the perceived positive and negative consequences of distrust requires increased research focus to ensure that the balanced bi-dimensional trust context is considered in follower outcomes evaluations.

7. Conclusion

Within this chapter, the intent is to encapsulate the findings with consideration of the literature. Providing a lens into the literary and practitioner implications while considering the limitations of this study and the need for continued research. The collection of findings, research considerations and links to the researched problem enable the condensed conclusion and ruminated evaluation of the body of work.

7.1. Principal conclusion

The study demonstrated that the formation of citizenship behaviours is greatly affected by the congruence of meaning with followers building on Baykal & Zehir (2018). The study has argued impacts through the follower's cultures and the context as congruence influences, demonstrating beyond the previous findings where value congruence supported trust formation (Jaiswal & Dhar, 2017; Newman et al., 2014; Nienaber et al., 2015). As an example from the sample obtained, the high frequency of formal religious orientations observed could influence the effectiveness of the alignment of meaning and increase the possibility of citizenship behaviour. This effect was shown to promote spiritual leadership within the bi-dimensional trust environment in the South African context, considering the development of OCB. Supported through spiritual leadership establishment of a vocation, meaning beyond the execution of a task for compensation, and through that impact and support the voluntary discretionary efforts (Chen et al., 2012; Sholikhah et al., 2019).

Considering the effect of spiritual meaning on the building of trust with followers, it was found that the meaning associated with spiritual leadership eroded trust and increased distrust. This finding re-iterated the differing effect of meaning through leadership on behaviours and perceptions (Kriger & Seng, 2005). This anomaly was observed inversely with trust-building behaviours of spiritual (without elements associated with meaning) and servant leadership aligning with prior research (Banks et al., 2018; Jaiswal & Dhar, 2017; Legood et al., 2021; Newman et al., 2014; Nienaber et al., 2015; Oh & Wang, 2020; Reave, 2005; Zhu et al., 2013).

Our analysis also contradicted prior research on servant leadership, as the construct did not impact the followers OCB (Hoch et al., 2018; Joseph & Winston, 2005;

Legood et al., 2021; Stein et al., 2020; Sumanasiri, 2020). This is clarified through the perceived follower's value congruence with that of the servant leader; interestingly, this effect is not identified when considering trust-building. Servant leadership was therefore effective in building trust but not effectively demonstrated to lead to discretionary efforts directly. Behaviours focused on followers building trust, irrespective of values alignment, and through the mediation, mechanism sustained manifestation discretionary efforts.

The bi-dimensionality of trust provided a renewed framework for research considering the distrust impact evaluation on leadership styles. Through the obtained sample bias towards higher education, self-identified males and manufacturing industry representation questions remained regarding the impact of sample on the measurement of distrust. Considering the elite and privileged grouping obtained within the sample and the definition that distrust is based on experiences that provide perceptions of adverse outcomes, it may lead to the sample being inclined to report lower levels of distrust than represented by the population. The lack of diversity within the sample, particularly gender and industry diversity, can also lead to decreased distrust reported. The propensity of distrust increasing with increased uncertainty built the argument that the perceived presence of covid-19 based changes could also lead to variability within the distrust construct measurement. This argument is supported through increased diversity, adversely influencing distrust propensity (Mthombeni, 2018; F. Yang et al., 2019).

Within the study context, the spiritual leadership attributes are more effective in building trust and reducing distrust simultaneously over servant leadership and spiritual meaning. Therefore, indicating greater stakeholder alignment and the increased ability to achieve perceptions of positive outcomes (Legood et al., 2021). The alignment could be through the value congruence explained as the ease of believing positive outcomes through leadership guidance might reduce resistance. The high self-reported spiritual practices and the positive spiritual leadership observed provides singular support for a perceived multidimensional relationship.

Through the mediation analysis, including the distrust independent variable, we can demonstrate that the ability of servant leadership to decrease distrust is greater than the ability to build trust. Allowing for the promotion of the leadership attributes where uncertainty, ambiguity and converging groups distrust reduction are required (Legood et al., 2021). However, a cautionary finding is that the contextual efficiency

and cultural effects outside of the traditional research environment must be considered (Stein et al., 2020). A possible impact for consideration in future research is evaluating the influence of “Ubuntu” (Khoza, 2005) on servant leadership efficacy, as the cultural leadership paradigm might shift leadership efforts towards an inherent expectation.

7.2. Theoretical contribution

Through the evaluation of leadership efficacy within the bi-dimensional trust context, an initial understanding was added to the theoretical framework. The independent evaluation of trust and distrust allowed for contextual analysis of the influences and exposed the variability of the impact of leadership characterised by the servant, spiritual and elements associated with spiritual meaning. Through the discussion, prior research findings were proposed as explanations from human behaviour studies and integrated into leadership research (Dent et al., 2005; Joseph & Winston, 2005; Legood et al., 2021; Oh & Wang, 2020; Sandra & Nandram, 2020; Stein et al., 2020). Advances were proposed by assessing South African distrust and exposed sample sensitivities that require repeatability analysis within this context.

A key finding indicated a variance through leadership behaviours intended to drive shared meaning with subordinates, adversely affecting trust and distrust, however, driving OCB directly. It supports the prior studies that consider leadership constructs a particular variable but calls for analysis of the underlying first-order elements. This will add to the data presented in this study to evaluate prior established relationships into actionable attributes to enable a higher order leadership toolkit.

This study presents many factors such as uncertainty and ambiguity as possible explanations for results obtained (F. Yang et al., 2019). There is, however, support that future studies should consider controlling for external perceptions of uncertainty to ensure focus on leadership impacts.

This study demonstrated the efficacy of spiritual leadership within the South African context and added to the existing body of knowledge in the value-based leadership domain (Dinh et al., 2014; Hoch et al., 2018; Sumanasiri, 2020). It also reinforces that the context of leadership behaviours can impose limitations or enablers to

leadership efficacy, and increased attention should be focused on understanding the context and the most effective leadership attributes to ensure effectiveness.

The variances observed through the independent spiritual meaning components add another dimension to the contextual analysis. The independent measure allowed for the nuanced view of the sample and exposed the potential of positive and negative relationships existing within a construct. A precautionary note is also made to future scholars to identify items removed from known measurement scales to ensure that differences in findings can be qualified.

7.3. Implication for practice

For the study's intended stakeholders, the findings represent implications in the context of leadership, leadership efficiency, and the mechanism to establish citizenship behaviour.

Leadership context matters as has been re-established within the study conducted. The study exposes the dynamics of the South African landscape and the variances with the western leadership constructs. The effectiveness of leadership attributes remain relevant, but the efficiency and the outcomes depend on the follower convictions (Stein et al., 2020).

Additionally, the congruence of leadership meaning and followers' perceptions remain relevant, although the repeatability of the findings remains a pressing need (Kriger & Seng, 2005; F. Yang et al., 2019). The alignment of the perceived leadership meaning, inherent and intended, is critical in facilitating wanted follower behaviours. Care should be taken when divulging meaning, as a drive for profitability will not be instrumental when follower social responsibility is evident. Leaders could facilitate trust through their behaviours, but meaning within work could allow for more significant effort from subordinates.

The demonstrated results also support holistic leadership, including their spirituality, as a driving mechanism within the workplace (Legood et al., 2021). The foundation of spiritual meaning and its value proves that leadership spirituality effectively builds trust and positive follower perceptions. It allows for the argument that leadership practitioners should provide space for spirituality for self and subordinates based on

the contextual environment to ensure the increased and complete presence of individuals in the workplace (Benefiel, 2005; Freeman, 2011; Sholikhah et al., 2019; C. Yang & Chen, 2012; F. Yang et al., 2019).

7.4. Limitations

The study evaluated existing literature within a renewed and transitioning environment, although leading to new insight, it also presents a challenge for comparative analysis. The variables within the study present new information within the South African landscape but limit the generalisability through the absence of comparative literature.

The literature limitations also include dedicated research on the distrust construct through comparative and analytical work scarcity. Some empirical studies demonstrate the construct discriminant validity; increased research is required to understand the antecedents, mechanisms and outcomes associated.

The analysis also examines a contextual environment in combination with leadership follower relationships that remain unexplored. Distributed literature over the literature spectrum inform the theoretical base, but significant analysis remains to understand the context and the interfaces that the contextual environment moderates (Stein et al., 2020).

An example of the contextual environment impact can be deduced from the sample obtained, and further that, larger-scale studies will be required to entrench the findings and create a clear understanding of the context. The sample also presents a limitation through the bias of gender, race and industries represented. This is seen through the high servant and spiritual leadership attributes that could indicate a uniform sample. The sample has established sufficient literature similarities to qualify the findings; however, it remains limited in generalisation.

The South African context remain mostly unexplored in leadership research, similar to the rest of Africa. This predisposition allows for conceptual comparison, but replication studies of a larger scale are required to enable knowledge generation.

The nuanced perception of followers and their impact on their behaviour is limited through comparative research that allows for deeper cultural understanding. Cross-

cultural research is promoted to understand the mechanisms and impacts of the leader-follower paradigm.

The scoping constraints of the study also allow for limitations on the complete evaluation of leadership efficacy. By understanding the cultural complexity, the expanse of leadership style evaluated could add to understanding the impacts and implications.

Through the dynamic evaluation of the independent variables of trust, distrust, and leadership styles, deeper insight into the time-based change in follower perceptions are argued. The study's cross-sectional nature only provides a singular lens at the moment; deeper insight can be established through time-lapse data collection with controlled leadership impacts.

Through the measurement of self-reported OCB, the biased view of the follower perceived effort is measured. This provides a bias as the perceived efforts is not comprehensively aligned with outcomes.

As noted within the discussion, the sample obtained constraints the generalisability through the representation of the population. The sample reported indicates the high propensity of a servant and spiritual leadership bias the study in the confirmatory but do not allow for the contradictory view.

Limitations continue through the scale optimisation as the omission of scale elements to ensure effective data collection. This also will build on the arguments through the complete data collection comparability. It was found that the optimisation of scales provides inter-research variability and could contribute to the comparison applicability.

7.5. Suggestions for future research

The evaluation within the augmented South African context of the impact of leadership attributes on the formation of trust and distrust and the outcome of citizenship behaviours of subordinates have informed literature and practitioners on variable fronts.

The hypothesised independence of distrust facilitated through the contexts were explored, but continued research of distrust, its antecedents, and the impact it facilitates are required. The distrust studied must control contextual influences to establish a nuanced view of the influences and the outcomes.

The research builds on the theoretical framework and promotes future research on the bi-dimensional trust framework. The demonstrated results do not indicate a significant relationship with the outcomes through the distrust variables, yet no certainty exists what the influence on the remaining outcome variable could be. Distrust is proposed as supporting and inhibiting behaviours, and future research can focus on the concept of “healthy” distrust (Mthombeni, 2018).

As proposed in prior segments, continued research is required to evaluate the impact of meaning provided through spirituality and leadership guidance on subordinates. This is supported by the social exchange theory that defines interpersonal experiences as vehicles to build or decay a relationship and consequential actions (Tagliabue et al., 2020). Alternative theories, i.e. social identity theory, could also support the theoretical evaluation by analysing leadership impact on identity transitions (Ibarra, 2007). There remains a need for a deeper understanding of the meaning development attributes of servant leadership and if it aligns or provides an alternative mechanism to the practical outcomes observed by spiritual leadership established meaning.

Leadership spirituality, the impact on leadership behaviour and the ability to prescribe meaning to subordinates are promoted by the study as beneficial research streams. Spirituality-based meaning has been shown to support outcomes and had an inverse effect on building trust, and the greater understanding could prove valuable in a holistic leadership realm.

Further research into the impact of meaning should also consider evaluating the affect and cognitive mechanisms of trust and distrust- therefore adding a mechanism to the relationship once established. The trust and distrust mechanism allows for greater understanding and knowledge dissemination from a demonstrated relationship.

The sample restrictions described, ads further research need to research with demographically representative samples and an alternative context that does not elicit significant spirituality bias to understand the spectrum of the phenomena. This

is most evident due to the shift in outcome efficiency through servant leadership behaviours, and verification and replication are required to define the contextual attributes that moderate the servant leadership efficiency.

We reiterated the call of prior researchers to increase the understanding of spiritual leadership, especially in a non-western context, to build on the demonstrated positive outcomes and establish mechanisms of developing and excelling in being a spirituality influenced leader. Care must be applied to the follower perceptions within a context, and researchers could consider a cross-cultural analysis with control variables of distrust to understand the perceptive implications of leadership change and evolution.

The South African context is rich in unique cultural, contextual and diverse researchable nuances, and as this study has shown, unique environments deepen the knowledge base of existing theories and constructs. Understanding the South African existing state by acknowledging the past and present transitions provides insights into future transitions and provide a roadmap for scholars and practitioners alike. Further, the inherent leadership paradigms within the South African context deserve analysis to understand the limitations and resonance caused. We propose comparative analysis considering the concepts of Ubuntu (Khoza, 2005) as an inherent subordinate expectation that could limit the impact of servant leadership behaviours.

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9. Appendix A

Survey development and items deleted as part of construct reliability determination.

	Original - Complete	Reduced	Measurement
Spiritual leadership - SLT scale (L. Fry et al., 2005; Oh & Wang, 2020)			
Vision—describes the organization's journey and why we are taking it; defines who we are and what we do.	1. I understand and am committed to my organization's vision.		
	2. My workgroup has a vision statement that brings out the best in me.		
	3. My organization's vision inspires my best performance.	1. The leaders' vision inspires my best performance.	5 point (strongly disagree to strongly agree)
	4. I have faith in my organization's vision for its employees.		
	5. My organization's vision is clear and compelling to me.	2. Leadership's vision is clear and compelling to me.	5 point (strongly disagree to strongly agree)
Hope/faith—the assurance of things hoped for, the conviction that the	6. I have faith in my organization, and I am willing to do whatever it takes to ensure its mission.		

organization's vision/purpose/mission will be fulfilled.			
	7. I persevere and exert extra effort to help my organization succeed because I have faith in what it stands for.		
	8. I always do my best because I have faith in my organization and its leaders.	3. I always do my best because I have faith in my organisation and its leaders.	5 point (strongly disagree to strongly agree)
	9. I set challenging goals for my work because I have faith in my organization and want us to succeed.		
	10. I demonstrate my faith in my organization and its mission by doing everything I can to help us succeed.		
Altruistic love is a sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for oneself and others.	11. My organization cares about its people.	4. My organisation's leaders care about its people.	5 point (strongly disagree to strongly agree)

	12. My organization is kind and considerate toward its workers, and when they are suffering, it wants to do something about it.		
	13. The leaders in my organization walk the walk as well and talk the talk.	5. The leaders in my organisation walk the walk as well and talk the talk.	5 point (strongly disagree to strongly agree)
	14. My organization is trustworthy and loyal to its employees.		
	15. My organization does not punish honest mistakes.		
	16. The leaders in my organization are honest and without false pride.		
	17. The leaders in my organization dare to stand up for their people.	6. The leaders in my organisation dare to stand up for their people.	5 point (strongly disagree to strongly agree)
Meaning/calling—a sense that one's life has meaning and makes a difference.	18. The work I do is very important to me.		

	19. My job activities are personally meaningful to me.	7. My job activities are personally meaningful to me.	5 point (strongly disagree to strongly agree)
	20. The work I do is meaningful to me.		
	21. The work I do makes a difference in people's lives.	8. The work I do makes a difference in people's lives.	5 point (strongly disagree to strongly agree)
Membership—a sense that one is understood and appreciated.	22. I feel my organization understands my concerns.		
	23. I feel my organization appreciates me and my work.	9. I feel my leader appreciates my work.	5 point (strongly disagree to strongly agree)
	24. I feel highly regarded by my leadership.		
	25. I feel I am valued as a person in my job.	10. I feel I am valued as a person in my job.	5 point (strongly disagree to strongly agree)
	26. I feel my organization demonstrates respect for me and my work.		

Servant leadership - Servant (Banks et al., 2018)			
Altruistic calling - Altruistic calling is the “desire to serve and willingness to sacrifice self-interest for the benefit of others” (Barbuto Jr & Wheeler, 2006, p. 305). Barbuto Jr and Wheeler (2006); Liden, Wayne, Zhao, and Henderson (2008) Items used for content validity			
	27. This person puts my best interests ahead of his/her own.		
	28. This person does everything he/she can to serve me.		
	29. This person sacrifices his/her interests to meet my needs.		
	30. This person goes above and beyond the call of duty to meet my needs	11. My leader goes above and beyond the call of duty to meet my needs	5 point (strongly disagree to strongly agree)
Emotional healing - Emotional healing is “an ability to recognize when and how to foster the healing process” (Barbuto Jr & Wheeler, 2006, p. 306).			

	31. This person is one I would turn to if I had a personal trauma.		
	32. This person is good at helping me with my emotional issues.		
	33. This person is talented at helping me to heal emotionally.	12. Leadership is talented at helping me to heal emotionally.	5 point (strongly disagree to strongly agree)
	34. This person could help me mend my complicated feelings.		
Wisdom - Wisdom (or foresight) is “an ability to anticipate the future and its consequences” (Barbuto Jr & Wheeler, 2006, p. 308).			
	35. This person seems alert to what is happening.		
	36. This person is good at anticipating the consequences of decisions	13. The leader is skilled at anticipating the consequences of decisions	5 point (strongly disagree to strongly agree)
	37. This person has excellent awareness of what is going on.		

	38. This person seems in touch with what is happening.	14. The leader seems in touch with what is happening.	5 point (strongly disagree to strongly agree)
	39. This person seems to know what is going to happen.		
Persuasive mapping - Persuasive mapping is the “ability to influence others by means outside of formal authority” (Barbuto Jr & Wheeler, 2006,p.307).			
	40. This person offers compelling reasons to get me to do things.		
	41. This person encourages me to dream “big dreams” about the organization.	15. Leadership encourages me to dream “big dreams” about the organisation.	5 point (strongly disagree to strongly agree)
	42. This person is very persuasive.		
	43. This person is good at convincing me to do things.		
	44. This person is gifted when it comes to persuading me.	16. Leadership is gifted when it comes to persuading me.	5 point (strongly disagree to strongly agree)

<p>Organizational stewardship - Organizational stewardship “is operationalized as believing organizations have a legacy to uphold and must purposefully contribute to society” (Barbuto Jr & Wheeler, 2006, p. 308).</p>			
	<p>45. This person believes that the organization needs to play a communication, reinforcement, and decision-making” (moral role in society).</p>		
	<p>46. This person believes that our organization needs to function as a community.</p>	<p>17. Leadership believes that our organisation needs to function as a community.</p>	<p>5 point (strongly disagree to strongly agree)</p>
	<p>47. This person sees the organization for its potential to contribute to society.</p>		
	<p>48. This person encourages me to have a community spirit in the workplace.</p>		

	49. This person is preparing the organization to make a positive difference in the future.	18. The leaders are preparing the organisation to make a positive difference in the future.	5 point (strongly disagree to strongly agree)
Distrust - (Min, 2018)			
Affect subscale	50. This person makes me feel uncomfortable.		
	51. I worry about future interactions with this person.	19. I am concerned about future interactions with leadership.	5 point (strongly disagree to strongly agree)
	52. This person makes me feel tense when I am with them.	20. The leader makes me feel tense when I am with them.	5 point (strongly disagree to strongly agree)
	53. They cause anxiety when interacting.		
	54. I feel apprehensive about this person's presence.		
Cognition subscale	55. This person would engage in damaging and harmful behaviour to pursue his/her interest.	21. The leader would engage in damaging and harmful behaviour to pursue his/her interest.	5 point (strongly disagree to strongly agree)
	56. This person would behave deceptively and fraudulently.		

	57. Based on experience, I cannot rely on this person with complete confidence.	22. Based on experience, I cannot rely on this person with complete confidence.	5 point (strongly disagree to strongly agree)
	58. I am suspicious of the way this person will act in the future.		
	59. This person would use me for his/her benefits.		
Trust - (Newman et al., 2014)			
Affect-based trust	60. We have a sharing relationship.		
	61. We can both freely share our ideas, feelings, and hopes.	23. We can both freely share our ideas, feelings, and hopes.	5 point (strongly disagree to strongly agree)
	62. I can talk freely to this individual about difficulties I am having at work and know that (s)he will want to listen.	24. I can talk freely to this leaser about difficulties I am having at work and know that (s)he will want to listen.	5 point (strongly disagree to strongly agree)
	63. We would both feel a sense together.		
	64. If I shared my problems caringly.		

	65. I would have to say working relationship.		
Cognition-based trust	66. This person approaches his/her job with professionalism and dedication.	25. This leader approaches his/her job with professionalism and dedication.	5 point (strongly disagree to strongly agree)
	67. Given this person's track record, I see no reason to doubt his/her competence and preparation for the job.	26. Given this person's track record, I see no reason to doubt his/her competence and preparation for the job.	5 point (strongly disagree to strongly agree)
	68. I can rely on this person not to make my job more difficult by careless work.		
	69. Even those who are not close friends of this individual trust and respect him/her as a co-worker.	27. Even those who are not close friends of this leader trust and respect him/her as a co-worker.	5 point (strongly disagree to strongly agree)
	70. Other work associates of mine who must interact with this individual consider him/her trustworthy.		
	71. If people knew more about concerns and monitored his/her performance		

OCB - Organisational Citizenship behaviour scale (Podsakoff et al., 1990)			
	73. My attendance at work is above the norm.	28. My attendance at work is above the norm. (Removed)	5 point (strongly disagree to strongly agree)
	74. I do not take extra breaks.		
	75. I obey company rules and regulations even when no one is watching.	29. I obey company rules and regulations even when no one is watching.	5 point (strongly disagree to strongly agree)
	76. I am one of the most conscientious employees.		
	77. Believes in giving an honest day's work for an honest day's pay.	30. I believe in giving an honest day's work for an honest day's pay.	5 point (strongly disagree to strongly agree)
	78. I consume time complaining about trivial matters. (R)		
	79. Consistently focuses on negative viewpoints. (R)		
	80. I tend to exaggerate (R)	31. I tend to exaggerate (Removed)	5 point (strongly disagree to strongly agree)

	81. I can always find fault with what the organization is doing. (R)	32. I can always find fault with what the organization is doing. (Removed)	5 point (strongly disagree to strongly agree)
	82. I can be the classic “squeaky wheel” that always needs greasing. (R)		
	83. I do attend meetings that are not mandatory but are considered essential.	33. I do attend meetings that are not mandatory but are considered essential. (Removed)	5 point (strongly disagree to strongly agree)
	84. I will attend functions that are not required but help the company image.		
	85. I do keep abreast of changes in the organization.		
	86. Actively reads organization announcements and memos		
	87. Proactively take steps to prevent problems with other workers.	34. Proactively take steps to prevent problems with other workers. (Removed)	5 point (strongly disagree to strongly agree)

	88. Is mindful of how his/her behaviour affects other people's jobs.		
	89. I respect the rights of others.	35. I respect the rights of others.	5 point (strongly disagree to strongly agree)
	90. Tries to avoid creating problems for co-workers.		
	91. Considers the impact of my actions on co-workers.		
	92. Helps others who have been absent.		
	93. Helps others who have heavy workloads.	36. Helps others who have heavy workloads.	5 point (strongly disagree to strongly agree)
	94. It helps orient new people even though it is not required.	37. It helps orient new people even though it is not required.	5 point (strongly disagree to strongly agree)
	95 Willingly helps others who have work-related problems.		

	96. He is always ready to lend a helping hand to those around him/her.		
Count	95	37	

10. Appendix B: Consistency Matrix

Hypotheses	Literature Review	Data Collection Tool	Analysis
H1: Employees within South Africa agree that high distrust and low trust exist within the workplace.	(Min, 2018; Mthombeni, 2018)	(McAllister, 1995; Min, 2018; Newman et al., 2014)	Correlation: Sample self-rated perception of interpersonal trust and distrust
H2a: Leadership behaviours aligned with Spiritual leadership i) positively influence trust ii) and reduce distrust. H2b: Leadership behaviours aligned with Servant leadership i) positively influence trust ii) and reduces distrust.	(Banks et al., 2018; Legood et al., 2021; C. Yang & Chen, 2012)	(Banks et al., 2018; L. W. Fry et al., 2005; Oh & Wang, 2020)	Structural Equation Modelling: Sample self-rated perception of leadership style attributes' (behaviours and beliefs) impact on trust and distrust Regression: Determination model based on leadership attributes to impact trust and distrust
H3: Spiritual leadership is more effective in the establishment of interpersonal trust and reduction of distrust	(Chen et al., 2012; Oh & Wang, 2020; C. Yang & Chen, 2012)	(L. Fry et al., 2005; L. W. Fry et al., 2005; M. Podsakoff et al., 1990)	Structural Equation Modelling: Sample self-rated perception of SPL and SL attributes on willingness to offer OCB
H4a: Spiritual leadership is directly effective in establishing	(Banks et al., 2018; Legood et al., 2021; Min, 2018;	(Banks et al., 2018; L. Fry et al., 2005; McAllister, 1995; Min, 2018; Newman et al.,	Structural Equation Modelling: Sample self-rated perception of bidimensional trust

<p>organisational citizenship behaviour in followers</p> <p>H4b: Servant leadership is directly effective in establishing organisational citizenship behaviour in followers</p> <p>H5: Spiritual leadership behaviours are more practical to establish OCB in followers directly</p>	<p>Mthombeni, 2018; Oh & Wang, 2020; C. Yang & Chen, 2012)</p>	<p>2014; M. Podsakoff et al., 1990)</p>	<p>mediation of leadership styles on OCB. Determination model based on leadership attributes through moderation of trust and distrust to affect OCB.</p>
<p>H6a: Relationship of Spiritual leadership and OCB is mediated by:</p> <ul style="list-style-type: none"> c) trust d) distrust through significant indirect relationships <p>H6b: Relationship of Servant leadership and OCB is mediated by:</p> <ul style="list-style-type: none"> c) trust 	<p>(Banks et al., 2018; Legood et al., 2021; Min, 2018; Mthombeni, 2018; Oh & Wang, 2020; C. Yang & Chen, 2012)</p>	<p>(Banks et al., 2018; L. Fry et al., 2005; McAllister, 1995; Min, 2018; Newman et al., 2014; M. Podsakoff et al., 1990)</p>	<p>Structural Equation Modelling: Sample self-rated perception of bidimensional trust mediation of leadership styles on OCB. Determination model based on leadership attributes through moderation of trust and distrust to affect OCB</p>

<p>d) distrust through significant indirect relationships</p> <p>H7: The mediated indirect relationships through trust and distrust is more effective through spiritual leadership behaviours.</p>			
<p>H8: High distrust is not to the detriment of spiritual and servant leadership behaviours to establish trust and OCB</p>	<p>(Mthombeni, 2018)</p>	<p>(Banks et al., 2018; L. Fry et al., 2005; McAllister, 1995; Min, 2018; Newman et al., 2014; M. Podsakoff et al., 1990)</p>	<p>Structural Equation Modelling: Sample self-rated perception of bidimensional trust mediation of leadership styles on OCB with and without Distrust construct.</p>

11. Appendix C: Population Demographics

Stats SA
Working
population

10 200

sex

Male	5795	56.81%
Female	4405	43.19%

Race

	14 941	10200	
Black African	11264	7689.77	75.39%
Coloured	1416	966.68	9.48%
Indian/Asian	487	332.47	3.26%
White	1774	1211.08	11.87%

Age

	14941	10200	
15-24	833	568.68	5.58%
25-34	4214	2876.84	28.20%
35-44	4714	3218.18	31.55%
45-54	3647	2489.75	24.41%
55-64	1533	1046.56	10.26%

Industry

	10200		
Mining	391	3.83%	
Manufacturing	1218	11.94%	
Utilities	112	1.10%	
Construction	794	7.78%	
Trade	1982	19.43%	
Transport	642	6.29%	
Finance	2024	19.84%	
Community and Service	3010	29.51%	
Other	26	0.25%	

Education

	16832	10200	
No schooling	470	284.81	2.79%
less than primary	1262	764.76	7.50%
Primary	9862	5976.26	58.59%
Secondary	4378	2653.02	26.01%
Teritary	679	411.47	4.03%
Other	180	109.08	1.07%

		Marital status	
		14942	10200
Married	5769	3938.15	38.61%
Single, living in communion	1929	1316.81	12.91%
Widow	386	263.50	2.58%
Divorced	442	301.73	2.96%
Single	6416	4379.82	42.94%

12. Appendix D: Ethical Clearance Approval

Gordon Institute of Business Science University of Pretoria	Ethical Clearance Approved
<p>Dear Johannes Fourie,</p> <p>Please be advised that your application for Ethical Clearance has been approved. You are therefore allowed to continue collecting your data. We wish you everything of the best for the rest of the project.</p> <p>Ethical Clearance Form</p> <p>Kind Regards</p>	