

THE ROLE OF INCLUSIVE LEADERSHIP IN REFINING THE SPIRITUAL EXPERIENCE

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Abstract

This study aimed to measure the role of inclusive leadership in refining the spiritual experience in organizations. The study highlighted the need for organizations to adopt a new and appropriate model in refining the spiritual experience, as it worked to test the relationships of correlation and influence between comprehensive leadership with its elements (communication, support and guidance, and accessibility) and the spiritual experience represented in (spiritual support, spiritual openness). The targeted organizations were the colleges of Al-Qadisiyah University, and the study adopted the descriptive analytical approach for the opinions of a sample of its leaders, who numbered (67) leaders, which reached (95%) of the study population. The questionnaire was used as a tool for collecting data on its variables. The study conveyed an encouraging message to the researched colleges in particular and organizations in general, which is that the refinement of spiritual experience can be achieved when those colleges are able to ensure the required level of comprehensive leadership, and that comprehensive leadership can, through its behaviors, play a pivotal role in refining spiritual experience. The study came out with a number of recommendations, the most important of which is that the leaders in the surveyed colleges should be keen to encourage their affiliates, represented by faculty members, to refine their educational experiences through support and spiritual openness with co-workers and the external environment in order to produce a high-level scientific outcome. The study also presented some suggestions for future studies that could contribute to enriching the administrative literature.

Keywords: comprehensive leadership, spiritual experience, Al-Qadisiyah University.

Introduction

Leadership in its traditional sense as an accumulation of unilateral authority at the top of the organizational hierarchy has become insufficient to face the challenges that afflict organizations, which need a philosophy that expresses the practices and roles played by the leader, represented by his ability and competence that enables him to face challenges, and to set a clear vision for the organization that is achieved through proper planning, effective work and seriousness, which is confirmed by the comprehensive leadership, through which it is possible to achieve greater and better results and outputs because it is able to play many roles.

The success of activities in organizations often depends on the combined efforts of leaders and followers. Organizations realize that their survival and permanence are linked to the joint efforts of leaders and followers alike, as they are partners in achieving the goals of the organization, and therefore they bear the responsibility in refining the spiritual experience through which activities can be performed at a high level. Leaders work to cultivate spiritual experience that benefits them by gaining the support of their followers. Many studies have relied on comprehensive leadership through its enthusiasm and passion, to inspire and motivate followers, and qualify them to take over organizational activities and play a motivational role to work at the same level of efficiency as the leader. The participatory leader is also a role model for followers.

Theoretical background and hypothesis development

Inclusive leadership represents the most realistic paradigm of relational leadership theories. From a relational leadership perspective, inclusivity is defined and socially constructed through the leader-follower interactions through which leadership is produced and empowered. The relational perspective pushes leadership research beyond the concept of the "great man theory" by emphasizing leadership as a process of social change. (Lin et al. 2022:1511) indicated that inclusive leadership represents a positive leadership style that presents the leader's openness, accessibility, and availability with conviction through personal interactions. Hence, inclusive leadership is characterized by openness, accessibility, and availability of leaders within the organizational environment (Meng & Neill.2021:3-4). Inclusive leadership usually shows a set of features related to clear commitment, recognizing and addressing mistakes, as well as awareness of and reducing bias, in addition to improving Inclusive .(cultural intelligence and cooperation within the organization (Bourke et al., 2020:2 leadership has been defined as one aspect of relational leadership, which highlights the role of leaders in listening to and understanding the needs of **followers. According to the perspective of Wang et al. (2019:690), it is a type of relationship between leaders and followers. (Aslan, 2019:1056) saw that leaders display openness, availability, and accessibility in their interactions with followers. Cox.2018:1 defined it as the collective ability to**

”.“relational practice, collaborate, and create inclusive workplaces and work cultures With regard to measuring comprehensive leadership, (Obaid & Al-Abachee.2020: 6768) believes that this is done through three dimensions (communication, support and guidance, and accessibility), as communication refers to distinguishing the leader through openness to hearing new ideas from working individuals. As well as the leader's ability to contact working individuals and seek new opportunities to improve the organization's working methods. As well as involving individuals in the process of discussing the desired goals and new ways to achieve them, when the leader shows more openness and communication. As for support and guidance, it represents working individuals who can consult a leader at any time, not only to provide support and guidance, but also to facilitate their participation in the job and functional independence.

Leaders tolerate individuals' opinions and failures by listening to their opinions, tolerate their mistakes in a rational manner, and provide encouragement and guidance to support individuals when they make mistakes.

As for the possibility of access, it shows the organization's support for the needs and requirements of individuals in terms of competence, independence, and communication, and that their procrastination behavior will clearly reduce that after it is an open and encouraging leadership style.

In view of the previously presented argument, it is noted that inclusive leadership refers to the leader who shows communication, support, direction, and accessibility in his interactions with workers, which was confirmed by (Oh et al.2023.) in his writings.

As for spiritual experience, it is the basis for the leader to influence the values and procedures of the individual (Freer & Robertson.2020:103). The spiritual leader is that leader who provides spiritual survival for the members of the organization by using the values, treatments, and behaviors necessary for the internal motivation of himself and others (Siadat et al.2013:49). Frisdiantara & Sahertian (2012:287) defined the spiritual leader as that type of leader who is characterized by compassion, care, courage, hope, honesty, humility, inspiration, integrity, a sense of purpose, intuition, optimism, unity, openness and transparency, forgiveness, gratitude, patience, service, stillness, peace, tolerance, experience, vision, feeling, and achievement. While the spiritual experience improves the individual's ability to build positive relationships with the cognitive factor and work to invest them to the maximum extent possible (Hall et al.1998:304), In addition, spiritual experience indicates the extent of the individual's belief in the ability to develop and improve the organization's standards and reflect them on the service provided to the customer (Edwards.2015:1). (Fidler.2020:1-3) believes that the spiritual experience represents the ability to communicate with the knowledge worker and work to know the requirements of the workers and work to meet them as much as possible. Spiritual experience is usually measured through two dimensions (spiritual support and spiritual openness). Spiritual support focuses on awareness, giving meanings, and expressing the inner self. It is the power of acknowledging the internal basis of the organization, as it is believed that spirituality is an exploration of meaning, solidarity, communication with nature and humanity, and the distinction of divinity. Religion is a contract of trust or a religious community with lessons and accounts that promote the pursuit of holiness and inspire morality (Singh & Khan, 2019:85), while spiritual openness represents the process of developing the intrinsic human capacity (Atchley, 2011:56) for self-transcendence where the self is an integral part of the spiritual (Roehlkepartain et al. 2006:5).In turn, (Madigan, 2008:40) indicated that spiritual openness represents an important indicator for measuring spiritual experience, as it is strongly associated with levels of spiritual experience, and the level of tolerance for ambiguity and fundamentalism, and there is a moderate correlation between spiritual openness and spiritual pursuit, as spiritual openness can be used to predict mental openness and tolerance of a variety of beliefs.

Based on what was proposed, it can be said that the spiritual experience represents a combination of capabilities aimed at improving the capabilities and spiritual openness of the organization with employees, improving services and achieving continuous success.

Accordingly, the following hypotheses can be formulated:

1. There is a statistically significant correlation between comprehensive leadership and spiritual experience.
2. Increasing the interest of the leaders of the University of Al-Qadisiyah in comprehensive leadership contributes to refining the spiritual experience as a responsive variable. Figure (1) shows the hypothetical scheme of the study

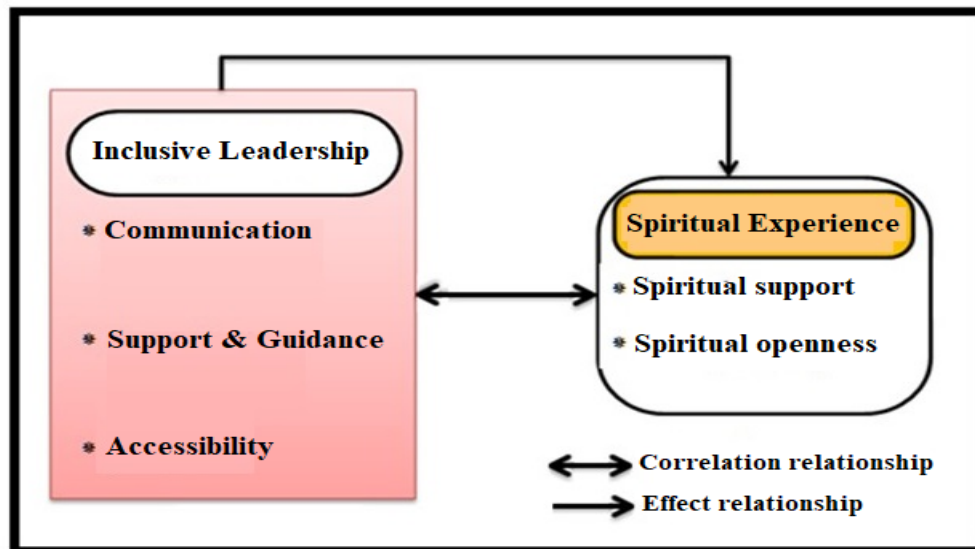


Figure (1) The hypothetical scheme of the study

The education sector is witnessing intense competition among the organizations operating in it, as most of these organizations make a double effort to gain experience and spiritual belief in the organization's ability to succeed in the business world. This interest is focused more specifically on understanding the dynamics of the organization's work environment in order to achieve the growth required for long-term success. However, the challenges facing educational institutions in order to refine their spiritual experiences lie in the way in which leaders can use all their mechanisms related to communication and support. And guidance, and accessibility in order to ensure the achievement of the desired level of support and spiritual openness in order to encourage these leaders to develop their capabilities, which in turn motivates associates working with them to take advantage of opportunities and develop the institutional performance of the university, and from here the research problem is represented in the lack of a clear vision about comprehensive leadership And its relationship to spiritual experience, and from this point of view, the problem of the study emerges in verifying the impact of comprehensive leadership in refining the spiritual experience of the leaders of the University of Al-Qadisiyah?

The following sub-questions are derived from it:

- To what extent are the leaders of the colleges of Al-Qadisiyah University aware of the importance of comprehensive leadership in its dimensions (communication, support and guidance, and accessibility)?
- To what extent are the leaders of the faculties of Al-Qadisiyah University aware of the importance of refining the spiritual experience in its dimensions (spiritual support, spiritual openness)?

•What is the nature of the strength of the relationship between comprehensive leadership and spiritual experience.

2. Study objectives

The study aims to achieve a set of objectives, as follows:

- Identifying the extent to which leaders are aware of comprehensive leadership in its dimensions (communication, support and guidance, and accessibility).
- Statement of the leaders' level of awareness of the importance of refining the spiritual experience in its dimensions (spiritual support, spiritual openness).
- Measuring the nature and strength of the relationship between inclusive leadership and spiritual experience.

3. The importance of the study

The study derives its importance from several scientific and practical considerations, the most important of which are:

- Bridging the knowledge gap in Arab studies with regard to the impact of inclusive leadership in refining the spiritual experience. No Arab study has so far (to the extent of the researchers' knowledge) dealt with the relationship between them.
- Describing the actual reality of the role played by the comprehensive leadership in improving spiritual support and spiritual openness, which is inherently represented by spiritual experience.
- The current study contributes to laying the correct foundations for understanding the dimensions and practical repercussions of the leaders' practices, as they are symbols that form the basis for the existence of contemporary leaders who are able to take decisions aimed at improving the educational institution's reality at all levels within the organizations.

4. Study measures

After stating the problem, importance, and objectives of the study, a hypothetical chart can be built that shows the relationship between the variables involved in analyzing the nature and type of relationship, and accordingly, these variables were represented in the following:

- The independent variable: It includes the comprehensive leadership represented in (communication, support and guidance, and accessibility).
- The dependent variable: it includes the spiritual experience represented in (spiritual support and spiritual openness). And as in table (1)

Table (1) The themes and measures of the study

variable	dimension	The Paragraph		
Inclusive leadership (INLE)	Connection	5	ILCO	Obaid& Al-2020•Abachee
	Support and guidance	5	ILSG	
	Accessibility	5	ILAC	
Spiritual experience (SPEX)	Spiritual support	13	SESS	1997•Genia
	Spiritual openness	10	SESO	

The study population represents all the leaders working at the University of Al-Qadisiyah, while the study sample included some of these leaders, with (80) leaders (deans, their assistants, and heads of departments) from the administrative leaders at the University of Al-Qadisiyah. (76) questionnaire forms, equivalent to a response rate of (95%).

Results

Data normality test

It is noted from the results of Table (2) that the variables and dimensions of the study follow the normal distribution, since the distribution parameters are higher than (0.05), which contributed to accepting the results that the study could provide.

Table 2 Data normality test parameters

	Kolmogorov-Smirnov ^a		
	Sig.	df	Statistic
Connection	0.200*	76	0.167
Support and guidance	0.200*	76	0.133
can access	0.200*	76	0.157
Inclusive leadership	0.200*	76	0.140
Spiritual support	0.200*	76	0.105
Spiritual openness	0.200*	76	0.076
Spiritual experience	0.200*	76	0.085

Test stability of the measuring instrument

It is noted from the results of Table (3) that the comprehensive leadership variable represented by (0.865) and the spiritual experience represented by (0.881) and its paragraphs are characterized by relative stability as they obtained parameters higher than (75%) and this came with what was proposed by administrative and behavioral research in this specialty. It means that the items of the measurement tool are consistent with the responses of the study sample.

Table (3) stability parameters of the measuring instrument

variable	dimension	The Paragraph	Cronbach's alpha coefficient	
Inclusive leadership (INLE)	Connection	5	0.899	0.865
	Support and guidance	5	0.909	
	Accessibility	5	0.883	
Spiritual experience (SPEX)	Spiritual support	13	0.896	0.881
	Spiritual openness	10	0.895	

وصف عينة الدراسة

Table (4) indicates that the highest arithmetic mean for the comprehensive leadership variable was (3.69) and with a coefficient and standard deviation of (0.487), which means that the leaders at the University of Al-Qadisiyah have a clear knowledge of improving and refining the experiences of their employees by urging them to complete their scientific career, and this

is due to the interest These leaders improved the accessibility dimension, and in turn achieved an arithmetic mean of (3.77) and a standard deviation equal to (0.556), while the communication dimension came in the last place with an arithmetic mean of (3.57) and a standard deviation of (0.639), which means the interest of leaders at the University of Qadisiyah in developing communication capabilities. And internal capabilities by encouraging its members to share their skills with others in order to accomplish the required tasks with high accuracy and objectivity.

The results also showed that spiritual experience contributed with an arithmetic mean of (3.58) and a standard deviation equal to (0.395). The last place with an arithmetic mean of (3.49) and a standard deviation of (0.437), which means that the university's faculty members have great inspiration in refining their experiences and skills in adapting to the requirements of the educational environment and improving their scientific level to the maximum extent possible.

الجدول (4) وصف متغيرات الدراسة

S.D	Mean	No.	S.D	Mean	No.	S.D	Mean	No.
0.917	3.34	SESS12	0.995	3.75	ILAC4	1.038	3.67	ILCO1
1.049	3.58	SESS13	1.183	3.51	ILAC5	0.973	3.51	ILCO2
0.437	3.49	Spiritual support	0.556	3.77	Accessibility	1.236	3.21	ILCO3
1.048	3.59	SESO1	0.487	3.69	Comprehensive leadership	1.035	3.59	ILCO4
1.126	3.34	SESO2	1.115	2.89	SESS1	0.838	3.87	ILCO5
0.986	3.53	SESO3	0.973	2.49	SESS2	0.639	3.57	الاتصال
0.895	3.84	SESO4	0.858	4.11	SESS3	1.007	3.84	ILSG1
0.938	3.80	SESO5	0.971	3.74	SESS4	1.025	3.83	ILSG2
0.853	3.79	SESO6	1.033	3.80	SESS5	1.044	3.76	ILSG3
1.050	3.74	SESO7	1.092	3.36	SESS6	1.149	3.49	ILSG4
0.909	3.62	SESO8	1.025	3.83	SESS7	0.934	3.82	ILSG5
0.862	3.76	SESO9	0.932	3.78	SESS8	0.617	3.75	Support & guidance
0.911	3.75	SESO10	1.034	3.75	SESS9	0.869	3.79	ILAC1
0.500	3.68	Spiritual openness	0.956	3.58	SESS10	0.842	4.11	ILAC2
0.395	3.58	Spiritual experience	1.016	3.14	SESS11	0.971	3.67	ILAC3

Hypothesis testing

It is noted from Table (5) that there is a significant correlation between the comprehensive leadership and the spiritual experience of the administrative leaders of the study sample and the amount is (0.735), which means that the sample is interested in the importance of caring for the comprehensive leadership in order to ensure development in the spiritual experiences of the associates within the university.

Table 5 Correlation Matrix

	1	2	3	4	5	6	7
Contact (1)	1						
Support and guidance (2)	.400**	1					
accessibility (3)	.535**	.494**	1				
inclusive leadership (4)	.810**	.786**	.824**	1			
spiritual support (5)	.453**	.500**	.561**	.623**	1		
spiritual openness (6)	.543**	.304**	.654**	.615**	.417**	1	
spiritual experience (7)	.595**	.470**	.725**	.735**	.817**	.864**	1
**. Correlation is significant at the 0.01 level (2-tailed).							

The results of table (6) note that there is a significant effect of comprehensive leadership on the spiritual experience of the leaders of the study sample, as this relationship achieved a standard weight (0.596), which means that an improvement of one standard weight in comprehensive leadership improves the spiritual experience of university leaders Qadisiyah by (59.6%), with a standard error of (0.064), which means that the comprehensive leadership encourages leaders to make double efforts in order to improve the performance of the university and improve the experiences of its employees, and this achieved (0.540), while the remaining value is outside the limits of the study.

Table (6) Normative results of the impact of inclusive leadership on spiritual experience

path			Estimate	S.E	C.R	R ²	P
ENLE	--->	ORSI	0.596	0.064	9.313	0.540	***

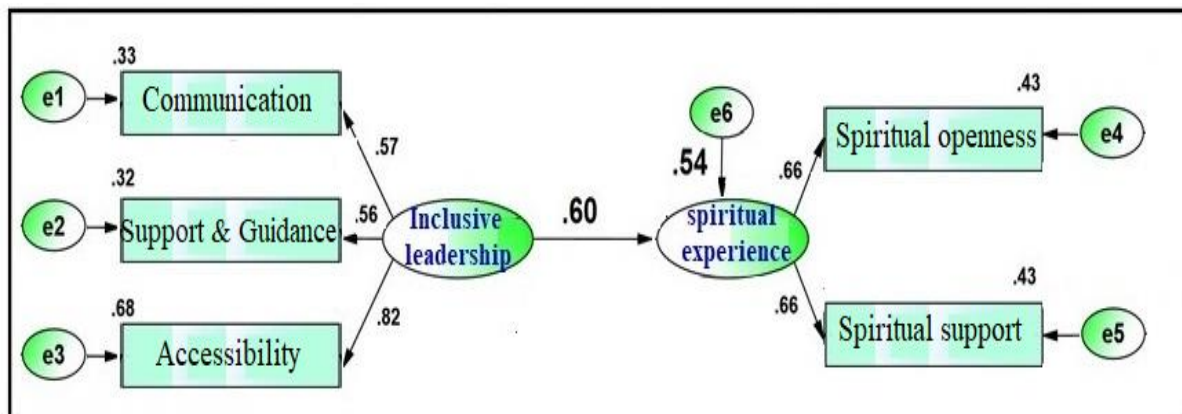


Figure 2: The Standard Structural Model of Inclusive Leadership in Spiritual Experience

Conclusions of the study

In the light of the results of the previously reviewed study, a number of conclusions can be drawn aimed at diagnosing shortcomings or strengths in order to provide reliable recommendations in serving or guiding the concerned authorities in the research sample as much as possible. The following are the most important results of the study:

First: the conclusions of the theoretical side

1. The subject of comprehensive leadership has not received the attention of researchers and scientific research centers in Iraq and the Arab world, despite the historical roots of comprehensive leadership and despite its existence in administrative literature.
2. Most researchers agree that (communication, mentoring, and accessibility) are the backbone of the inclusive leadership theory.
3. The study showed the need for comprehensive leadership as a better solution for the management of educational institutions, due to its connection with moral values and its positive impact that imposes the need for this type of leadership.
4. Comprehensive leadership is consistent with the nature of work and activity of educational institutions for the common principles in which they believe, and they achieve integration in many commonalities.

5. The spiritual experience received great attention from the researchers because of its role in achieving the objectives of the organization, which requires attention from the management of the organization.

6. There is a general agreement among most administrators that spiritual experience is generally defined by (spiritual support and spiritual openness).

7. The success and permanence of the organization depends on the extent to which its employees practice spiritual experience and the interaction of its elements in a way that leads to raising the level of organizational performance.

Second: the conclusions of the applied side

1. The results of the comprehensive leadership style diagnosis indicated a positive leadership in the research organizations, as agreed upon by the respondents, which is largely consistent with the content analysis.

2. The presence of inclusive leadership was found to a moderate degree, as most of the answers of the respondents were between approval and neutrality on most of the paragraphs related to the style of inclusive leadership. Where accessibility came first in the sequence of three dimensions, which means that leaders develop new methods of communicating with moderately subordinate individuals.

3. It was found that the individuals in the research sample had a non-positive attitude towards the leaders' enjoyment of some characteristics that embody their personality. The issues of spiritual support, and the like, were not tangible by them, or that the leaders themselves were unable or neglected in fact the importance of showing them to others.

4. According to the point of view of the educational leaders of the study sample, the members of the teaching staff had an imprint, albeit moderate, in practicing behaviors indicating their enjoyment of a degree of spiritual experience.

5. The nature of the intellectual content of the dimensions of the scale reflects the values and practices of higher considerations that cannot be absolutely available to all leaders, but rather their existence is relative.

6. The attitudes of the study sample were not similar and equal towards the availability of comprehensive leadership characteristics among all educational leaders in the surveyed colleges. What faculty members believe and what they perceive of certain characteristics of their leaders differs and varies from one college to another. This may be due, of course, to reasons related to the different personal characteristics of the respondents, which may be attributed to age, gender or experience, which is reflected in the nature of the answer and behavior respectively, as well as the possibility of varying conditions and work characteristics and nature from one college to another.

Recommendations of the study

Through the results of the study, some recommendations can be made that the researchers consider important to enhance existing strengths and overcome weaknesses and shortcomings, namely

1. Adopting comprehensive leadership behavior is one of the important criteria for occupying job positions at the university.

2. Establishing the concept of spiritual experience among the workers within the university, in order to create a climate conducive to awareness and exploration of meaning, which helps in achieving the required performance.
3. Developing administrative leadership training programs to ensure the consolidation of the principle of comprehensive leadership among them.
4. Encourage administrative leaders to communicate with each other and hold meetings and conferences for the purpose of benefiting from experiences and information about the best management of educational institutions.
5. Inclusion in the curricula of university education with the values of spiritual experience and comprehensive leadership and their ethics.
6. The necessity of giving the organizational spiritual expertise in educational institutions greater attention than those concerned with its affairs through the following:
 - A. Developing individuals' awareness of spiritual experience in a manner that reflects positively on their performance of the tasks entrusted to them and within practical programs that ensure the achievement of efficiency in the work of these organizations.
 - B. Encourage workers in these institutions to practice organizational spiritual experience.
 - C. Holding seminars and educational courses to inculcate the values of organizational spiritual experience and encourage behavior leading to it.
 - D. Training the human cadres at the university and developing their abilities to improve their performance as they are positively linked to the practice of spiritual experience.

Proposed studies

This study has reached many useful results, but the two topics of comprehensive leadership and spiritual experience are among the important topics, and they are therefore in need of more future studies, so the researchers suggest conducting the following studies:

1. The relationship between comprehensive leadership and organizational spiritual experience through some intermediate variables such as job satisfaction, organizational commitment and trust in management.
2. The impact of organizational spiritual experience on achieving the goals of educational institutions.
3. The role of comprehensive leadership in improving organizational performance.
4. The role of comprehensive leadership in achieving the strategic goals of organizations.
5. Determinants of spiritual experience

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